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CLII LECTVRES VPON PSALME LI.

PREACHED,
At ASHBY-DELAZOUCH
in *Leicester-Shire*.

By that late, faithfull, and worthy Minister of
IESVS CHRIST,
Mr. ARTHUR HILDERSAM.

Psal. 32. 1, 2. *Blessed is he whose transgression is forgiven, whose sin is covered.*
Blessed is the man unto whom the Lord imputeth not iniquity: and in whose spirit there is no guile.

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MDCXXXV.

UMI



TO THE
RIGHT HONOVRABLE
AND RELIGIOVS LADY,
KATHARINE COVNTESSE
OF *CHESTERFIELD:*

SAMUEL HILDERSAM preſenteth this Book in teſtimony of his humble and thankfull acknowledgement of her noble favour and reſpect ſhewed to the Author both living and dying.

The Contents of the whole Booke collected *by the Author.*

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Therefore be afraid to ſin in any kinde or degree, for 1 thy conſcience will lay thy ſecret ſins in thy diſh one day, p. 207. 2 It will ſmite and wound thee for it, 3 How ſoone it will begin to do this, how long it will do it, and in what meaſure, God onely knoweth, p. 208. 4 The bitterneſſe of this, will farre exceed the pleaſure of any ſin, p. 209.

The moſt never troubled for any ſin, but ſtrangely hardned but ſuch have no cauſe, to bleſſe themſelves in their eſtate. Ibid--214.

Lect. 43.

Davids ſin was not againſt the Lord only, but againſt himſelfe, and other men ſundry waies, p. 215.

The wrong that *David* by his ſin, did to men, even his owne ſubjects and ſervants, though he were a King, did & ought to trouble him, p. 217. Even the conſideration of the evill conſequents and puniſhments of ſin, ſhould make us feare, hate, and mourne for ſin, p. 218. and the conſideration of the hurt, we have done to other by our ſin, ſpecially by making our ſelves guilty of the bloud of their ſoules, which is done three waies, p. 219 Yet the conſideration of the offence and diſhonour done to God by it, is the chiefe thing, ſhould make us hate and mourne for ſin, Ibid & p. 220.

Lect 44.

For 1 Every ſinne is a tranſgreſſion of the law of God, & an offence againſt him, p. 220. 2 By every ſin we deſpiſe the Lord, and do an injury and contempt unto him, p. 221. 3 The Lord whom we do this offence unto, 1 is preſent every where, and privy to all our waies. 2 Infinite in holineſſe, and hatred of ſin, p. 222. 3 Infinite in greatneſſe, and majeſty, p. 223.

Lect. 45.

4 Infinite in goodneſſe and bounty towards

wards us. This expreſſed ſix waies, in the things that concerne this life, p.224, 225. and three waies in the things which concerne our ſoules, viz. our redemption, converſion, perſeverance, p.225, 226.

The ſinning againſt ſo good a God ſhould moſt trouble us, p.227.

Leſſ. 46.

No ſinne is ſmall, or lightly to be accounted of as appeares, 1 By the father, that begets and engendreth it in us. 2 By the puniſhment that the righteous God hath inflicted upon the leaſt ſin, p.228. 3 By the price, whereby we were redeemed from the leaſt ſin. 4 By the perſon, whom by the leaſt ſin wee doe contempt unto, p.229.

Yet are ſome far greater then others, viz. as are moſt directly committed againſt God, p.230. 1 Sins of the higheſt degree againſt the firſt Table. 2 Sins againſt knowledge, p 231. 3 Sins of ſuch as are of ſpeciall note for profeſſion, p.232.

Sincerity of repentance to be judged, by 1 our ſorrow for, and forſaking of ſin chiefly for this cauſe, becauſe God is offended, and diſhonoured by it. 2 When our ſorrow for ſin, and forſaking of it, groweth from faith, Ibid.

Leſſ. 47.

Take heed of giving liberty to our ſelves, to commit any ſin, or making light account of it, when wee have committed it, upon this conceit, that it is but a ſmall ſin, three Motives to this, p.233, 234. Yet doth not this preciſeneſſe, make the yoake of Chriſt intollerable, p.235.

None are to be blamed, for being preciſe in ſmall matters: 1 Though there be a preciſeneſſe in ſmall matters, that is to be blamed as a certaine ſigne of hypocriſie, p.236. 2 Yet all preciſeneſſe even in ſmall matters, is not to be blamed, Ibid. for 1 We may not commit the leaſt ſin, for preventing the greateſt danger. 2 Nor for the preventing of a far greater ſin. 3 We may not dare to do ought, that we ſee cauſe to doubt God hath forbidden, p.237.

How to carry our ſelves towards them, whom we thinke too preciſe in trifles, Ibid.

Leſſ. 48.

The Lord muſt be juſtified, in whatſoever he hath ſpoken. How the Lord ſpeaketh to his people, and how he is juſtified therein, p. 238. 1 We muſt undoubtedly beleeve and give credit to every thing God hath ſpoken, p.239. 2 We muſt alſo approve it as moſt juſt & equall without all murmuring againſt it. 3 We muſt receive, take to heart, and ſubmit our ſelves to it, p.240. Becauſe 1 of the authority of the Speaker, 2 becauſe all ſpoken for our good, p.241.

Though it be not a ſigne of a faithleſſe heart, 1 Not to beleeve, that which the beſt man teacheth, till we have tryed it, Ibid. 2 to make queſtions, and moove doubts of ſomething wee read, and heare, 3 to have ſometime thoughts of infidelity, and atheiſme, p. 242. yet its a dangerous ſigne, 1 not to bee able to beleeve the Word, nor troubled with infidelity, Ibid. 2 to gaineſay and diſpute againſt the Word, 3 not to endure the word of reproofe, p 243. 4 to take nothing to heart, that they heare, p.244.

Leſſ. 49.

Davids meaning in theſe words. *That thou mighteſt bee cleere, when thou judgeſt*, p.244.

The humbled ſinner, will cleere the Lord from all aſperſion of injuſtice, or extreamity in any of his judgements, inflicted on himſelfe or others, p 245.

Foure degrees of this paſſive obedience. 1. We may not in word, or thought murmure againſt any of them, p.245. 2 We muſt give teſtimony to the righteouſnes of them. 3 We muſt bee willing to beare them patiently, p. 246, 247. 4 Even in thoſe, wee can conceive no juſt cauſe, or reaſon of, p.247. Reaſons of this, 1 reſpects the judge himſelfe, Ibid. 2 them that are judged and corrected by him, p.248.

Leſſ. 50.

We have all need to ſeeke the grace of patience, for 1 Croſſes daily to be looked for, 2 we in this land have cauſe to looke for evill times, 3 a very difficult thing to the fleſh, to beare croſſes well, p.250.

Notes of true patience, 1 its a fruit & effect of repentance and humiliation, 2 and of faith, 3 and of our obedience, p.251 4 It maketh us willing to beare that croſſe (whatſoever it be) that God ſeeth fit to exerciſe us by, 5 It maketh a man more deſirous to profit by his affliction, then to be rid of it, 6 It maketh a man unwilling to eaſe himſelfe of his croſſe by unlawfull meanes, 252. 7 It will moderate our paſſions, and make us meeke ſpirited even towards men, p.253.

Leſſ. 51.

Motives unto patience, 1 Every childe of God muſt looke for affliction, even for much affliction, no poſſibility of going to heaven, but this way, p.253. 2 We can no way eaſe our ſelves, by impatiency, but make our croſſe more grievous: but the contrary by patience in three reſpects, p.254, 255. 3 God hath a ſpeciall hand in all our croſſes: this conſideration hath great force, to preſerve from feare of troubles and to keepe us from fainting under them, p.256. For he doth afflict us al-

waies in love, as appeares in five points. 1 He doth it not willingly, but when need requires. 2 The end he aimeth at, is to doe us good: yea some speciall good, that could not otherwise be done, p. 257. 3 He will recompense, whatsoever losse wee sustaine by it, p. 258. 4 He moderates all our afflictions, both for time and measure. 5 He will bee with them, in their affliction, to strengthen and comfort them, p. 259.

Lect. 52.

Meanes. 1 Thinke often of the evill day, and prepare for it, p. 260. These thoughts would 1 keepe us from surfeting of our pleasures, 2 restraine us from sin, 3 make affliction lesse bitter to us, when it shall come, p. 261. A great mercy that God giveth us such warnings, p. 262.

2 Weane thy heart before hand, from the love of earthly things, Ibid.

3 Acquaint thy selfe well before hand with the Word, p. 263.

4 Get a true knowledge and sense of thine owne sinnes, p. 265.

This also the best preparative to the Sacrament, Ibid.

Lect. 53.

5 Get before a lively faith, p. 266. the reasons of this, the necessity of faith in this respect, p. 267. rules to try our faith by, p. 268.

Comfort for such as have true faith, though in the least measure, p. 269.

Lect. 54.

6 Get before hand a sound hope and assurance that when thou dyest, thou shalt goe to heaven, p. 270. Notes to trie true hope by, p. 271, &c.

7 Get before hand a good conscience, and be carefull to lead a godly life, p. 272.

8 Seeke this grace of God, by hearty prayer, p. 273.

Lect. 55.

The Text: *Psal.* 51. 5. cleared against the Anabaptists by answering two questions, p. 275. The youngest infant is guilty of sin, and deserveth to be damned, p. 277. In what respect infants called innocents & holy, Ibid. p. 278. and some also borne in the state of grace, p. 279. How severe God hath beene in his judgements towards some infants, Ibid

Three waies they are guilty of sinne, pag. 280.

Therefore 1 Anabaptists erre grossely. 2. Great need they should be baptized. 3 Observe and take to heart Gods judgements on them. 4 The sins of little ones, not to bee neglected, p. 281.

Lect. 56.

The sinne that is in infants, is derived to them from their parents. Though there bee three other causes of actuall sins, p. 282. yet of originall sin this is the onely cause, Ibid.

(Why the children of the holyest parents are borne in sin, p. 283.) yet this doeth not excuse or extenuate their sins: nor give cause to deny reverence, or duty to parents, Ibid. Great is the duty, that children owe to their parents, p. 284. For they have all received, that benefit from the parents, godly or ungodly, rich or poore, which no duty of theirs, can requite, Ibid p. 285. No man hath cause to be proud of his parentage, Ibid. Parents should be humbled, for the sinnes of their children, p. 286.

Lect. 57.

Our originall sinne is that for which God may most justly abhorre us, and for which we should be deeply humbled, p. 301--303.

Lect. 58.

Parents should use their utmost endeavour to breed grace in their children. For 1 No way like this can we shew, we love them as we ought. 2 Iustice bindeth us to it. 3 It will be our chiefe comfort, to see grace wrought in them, p. 287. 4 They will bee more dutifull to us. 5 This will give us assurance, that there is truth of grace in our selves. 6 God hath charged us and put us in trust with their soules, p. 288. 7 The hope of the Church and propagation of the Gospel depends on this, 290.

Lect. 59.

Meanes to destroy corruption, & to breed grace in our children, are these. Wee must 1 Maintaine our authority. There is an honour due to us from our childe, p. 291. This we must take heed, we loose not, Ibid. This many loose by neglecting, 1 to feare God themselves, and to give good example, p. 292 2 to keepe their children in awe when they are young, p. 293. Correction necessary for children, and three great sins, parents commit in neglecting this, Ibid. & 294.

Lect. 60.

Secondly, we must instruct our children, 1 By teaching them the principles plainely, even whiles they are very young, p. 294. 2 By acquainting them with the practise of religion, 3 bringing them to Church even while young, 4 examining them how they profit at Church, p. 295.

1 *Obj.* Absurd to teach little ones religion. *Answ.* 1. No, for they are capable of the seeds of grace, 2 child-hood the fittest age, to be

be wrought upon this way, p. 296. 3 Though it doe them no good for the present, it may prepare them for grace, and doe them good hereafter, p. 297.

2 *Obj.* No heed to be taken, to the good things seeme to be wrought in children, for they will loose them againe. Three answers given to this, Ibid.

Thirdly, we must give good examples to our children; great force in this, p. 298.

Fourthly, wee must take heed how wee place them at schoole, or in service, or in mariage, p. 299.

Fiftly, we must bee earnest with God, in prayer for them, Ibid.

In using these meanes, wee may comfort our selves, though we see them fruitlesse oft, p. 300.

Left 61.

Two rules to try all doctrines in religion. That Doctrine cannot bee of God, 1 that gives any thing to man in matter of his salvation, any cause of boasting, or confidence in himselfe. 2 That is agreeable to naturall reason, and grounds it selfe most upon that, pag. 304.

The Papists errour touching originall sin, p. 305.

How dead wee are by nature, and void of all freedome of will unto good, in foure points, Ibid.

Concupiscence without consent is sinne, p. 306, 307.

Left 62.

The knowledge of our naturall corruption is of great force to humble us, p. 308. *viz.* 1 to keepe us from priding our selves in best duties we have done, p. 309. 2 to humble us, when we pray, Ibid. Long prayers, not unlawfull, so it be with foure cautions, p. 310. respect to be had to th'ability of them, that joyne with us, Ibid. 3 to humble us in our fasts. Fasts are to no purpose, if wee bee not humbled in them, p. 311. 1 for Gods judgements upon our selves, and the Church, Ibid. 2 for th'outragious sinnes, committed every where that wee know or heare of, pag. 312. 3 For our owne sins specially, Ibid. 4 specially for our originall sin, Ibid.

Left 63.

Every one should endeavour to be delivered, from the danger of his originall corruption especially, p. 313.

Three motives to this, p. 314. Meanes 1. Seeke to be justified from it, by Christ: Labour to be in Christ, and to know by faith that Christ is ours, for then God cannot loath us for it, Ibid, & p. 315. 2 Labour to finde that by the Spirit, thou art delivered from the dominion of it: and to cleanse thy selfe from it, and to mortifie it. This meanes more sensible, then the first, though not so perfect, p. 316.

Left 64.

Meanes, we must use to mortifie corruption in our selves. 1 Observe the first sturrings of it, and what sins thy heart is most inclined to, p. 317. 2 When thou discernest it, set thy selfe against it, *viz.* resist it, hate and dislike it, and grieve for it, Ibid. & 318. 3 Shun all occasions, and provocations to it. Be sober 1 in the use of the comforts of this life, p. 319. 2 In following the businesse of our callings, some part of every day, to be spent in religious duties, p. 320.

Left 65.

The fourth meanes to mortify corruption is a diligent and conscionable use of the exercises of religion, p. 321. Great force in reading and hearing of the Word to mortifie corruption, Ibid.

Prayer hath great force to mortifie sin, p. 322.

The fift meanes, of mortification, is to beare afflictions willingly and patiently, Ibid Great force in affliction this way, p. 223.

The sixt meanes, labour to bee willing to die, Ibid.

There is in the best great unwillingnesse, and feare to die: but for this cause we should be willing, because till then wee shall never be rid of our corruption, p. 324, 325.

Left 66.

The seventh meanes: flie to Christ by faith for strength against it. Till one have faith, he can mortifie no corruption, p. 326.

True faith will mortifie sin, Ibid. and two reasons for that, p. 327, &c.

Left 67.

For the mortifying of sin, faith must be exercised, we must put it forth, and make use of it, p. 330.

Christ cured all that came to him for help, and the cure is still ascribed to their faith, Christ required nothing else of them, to make them capable of cure, p. 331. Goe to Christ likewise for helpe, in all diseases of thy soule, and with faith as they did, Ibid. foure grounds wee have for our faith in this 1 Christ is able to cure our soules, as bodies. 2 He is as willing. 3 This is the chiefe work, he came into the world to do, p. 332. 4 Hee hath bound himselfe by promise for this. We have his promise for curing us of 1 our ignorance, 2 hardnesse of heart, 3 profanesse, 4 inconstancy, p. 333. 5 every other sin, p. 334. We should sturre up our selves to lay hold on these promises, Ibid.

Ob-

Objections against this answered, 1 I am so unworthy, I dare not go to Christ, 2 my faith is so weake, I cannot lay hold of these promises 3 None of the godly, though they have faith, can thereby mortifie their corruptions, p.335.

*Lect.*68.

The consideration of the vilenesse of our nature, should cause us to admire Gods goodnesse towards us, p.336. Even in his restraining grace towards others, that men being so lewd, we live so safely and peaceably by them, yea that many of them, are so kinde to us, p.337, 338. Secure thy heart in Gods providence in the worst times and places, Ibid. But specially in his restraining grace towards our selves, 1 many foule sins that we have the seeds of never shew themselves in us, 2 Many foule sins, we have felt our selves inclined to have not set upon us, with their full force, p. 339. 3 God lets us not know all the vilenesse, that is in us, but hideth a great part of it from us, p.340, 341. How farre forth the discovery of sin to us, is a blessing, Ibid.

*Lect.*69.

The wonderfull power and goodnesse of God, is seene in our conversion, p.342. 1 that he sought us out, and made us turne, when we drew back, 2 that he made love to us, and sought reconciliation, 3 that he should so change us, and worke any goodnesse in such hearts as ours, p.343.

Errors touching mans conversion, p.344.

God hath set a just time for nations and particular persons, and wee must count the present time to be that, p.345.

Rejoyce if thou have any grace in truth, though in the least measure, p.346.

*Lect.*70.

Its an admirable worke of God, that any of us should be able to persevere for any time in the state of grace. *viz* either 1 in the profession of the truth, or 2 in the comfortable assurance of Gods favour, or 3 in a Christian course of life, p.347.

Considering 1 what a world & age we live in, 2 what the malice, power and subtlety of Sathan is, Ibid. 3 How fearefully others have fallen, 4 what corrupt hearts we have, p.348.

Our Perseverance to bee ascribed onely to God, *viz*. 1 to his power, 2 to his goodnesse, p.349.

Therefore 1 Seeke saving grace its th'only durable riches, 2 if thou have it, blesse God for it, and admire his power and goodnesse in it, 3 be not proud of thy standing but ascribe it to God, 4 Be not secure, but watchfull and fearefull least thou fall, p.350, 351.

*Lect.*71.

The faithfull apt to thinke, they have lost al grace because they have lost their first love, delight, and fervency in good duties, 2 their faith and assurance of Gods favour, 3 their strength to overcome tentations to sin. Two preservatives against this tentation. 1 The best of Gods servants have beene thus subject to variableness in their spirituall estate, p.352. God seeth it good they should bee so, p.353. *Object.* Wicked men will bee apt to stumble at this, Ibid. 2 Though thou thinkest in this case, thou hast lost all grace, yet it is not so, 1 if thou wouldst examine thine heart well, thou wouldst finde grace in it still, 2 though thou cannot another may, 3 Though neither thy selfe, nor another can discerne it, yet certainely it is in thee, for no elect childe of God, called according to his purpose can so fall as utterly to loose all grace, p.354. This evident in all the three degrees of their spirituall decayes. p.355.

Obj. But though I be now in the state of grace, I feare when the fiery tryall shal come, I shall fall, I shall not be able to stand in the last and sharpest combat, I shall have with Sathan at my death. *Answ.* Certainely thou shalt not perish irrecoverably, if there be the fruit of Gods eternall love and election, in any truth of grace in thee, two pillars thou hast to uphold thee, 1 Gods power, 2 his will, p.355, 356.

Lect. 72.

Admirable it is, that God should respect any service commeth from such as wee are, that have so filthy and corrupt hearts, considering 1 how corrupt we and our best services are, 2 how pure and holy the Lord is, p.357. 3 Yet 1 he taketh notice of all the poore services we doe, 2 winks at, and passes by the staines, and blemishes of them, p.358. 3 delights in them, 4 rewards them, p.359.

Reasons why he doth so, 1 Because he seeth our hearts are good and upright in them. 2 They are fruits of his owne Spirit, 3 They are in Christ, p.360.

*Lect.*73.

Carnall men have no just cause to stumble at this, that God is so apt to winke at, and passe by the slips of his children, for 1 They are not his children, p.361. 2 If they were, he would not beare with such faults as theirs, no not in his children, Ibid p.362. 3 To the that are wicked, he will bee every whit as rigorous, as he is indulgent to his children, for 1 he will not beare with the least fault in them, 2 he will take nothing in good part they do, Ibid. 3 he liketh the worse of them, even for the service, they presume to doe unto him. p.363. Yet must the most wicked men pray, and do other duties for all this, and may receive

receive good thereby three waies, for 1 this will leſſen his condemnation, 2 This will procure him temporall bleſſings and deliverances, Ibid. 3 He may thus further his own ſalvation, p 364.

Its the fault of Gods people, 1 that they of all other, have the ſaddeſt hearts, moſt ſubject to feare, whereas they have three cauſes to be comfortable, Ibid. 2 that they ſerve God without alacrity, becauſe they cannot do it ſo well as they would, p. 365. Five things to be obſerved in the diſpoſition of our maſter, that ſhould cauſe us to ſerve him cheerefully, Ibid. & 366.

Leſſ 74.

The heart is the ſeate of truth, and when a thing may be ſaid to be done or ſpoken in truth and ſincerity. p. 368.

The Lord highly eſteemes of the truth & uprightneſſe of the heart, for 1 The Lord cannot abide we ſhould halt with him, but lookes for, and deſires uprightneſſe in every ſervice, we do unto him, Ibid. 2 This he delights in, 3 This is all he requires, 4 He valueth all our actions according to this, hee eſteemes highly of a little grace, where hee ſeeth this, and will beare with many frailties and taketh nothing in good part where this is wanting, p 369 5 He accounts him a perfect man, that hath this. p. 370.

Foure reaſons for this, p 371.

Leſſ 75.

Neceſſary, we ſhould diligently examine, whether our heart be upright: for 1 This is an hard thing to be knowne, as appeares, 1 by experience both of good and bad men, 2 by the teſtimonie of God himſelfe, p. 372. 3 By reaſon, becauſe many things are like to true grace, p. 373. Yet 2 this is poſſible to bee knowne, a man may get aſſurance of this, that his heart is upright, this is proved three wayes, Ibid. & 374. 3 To be certaine of this, will yeeld us unſpeakable comfort, p. 375.

Leſſ. 76.

He that hath any one ſaving grace in him is no hypocrite, but hath an upright heart, p. 376. He is no hypocrite, that is apt to ſuſpect himſelfe, and fearefull to be deceived in this point, Ibid. The hypocrite uſeth to be confident, p. 377. God beares moſt tender affection to his weake ones, p. 378.

Our conſcionable care to obey God, and leade an holy life, is a ſure note of uprightneſſe, and more ſure and ſenſible, then the former, p 378.

Obj. Many hypocrites, and naturall men have done ſundry good workes. *Anſw.* Theſe no good workes indeed, p. 379.

Leſſ. 77.

The firſt property of a good worke, and of true goodneſſe is this: it muſt be materially good. Nothing is truly good that wee doe, unleſſe it be done, by the direction and warrant of the Word, p. 380. The Word is an abſolute patterne and rule: for 1 In it we may have cleere and perfect direction, for every duty of holineſſe and righteouſneſſe. 2 Nothing can be a ſin, that God hath commanded, p. 381. 3 The leaſt thing, he hath appointed us to do, is a good worke, p 382. 4 Nothing wee doe, can bee a good worke, unleſſe done by direction of the Word. 5 Though it be commanded of God, yet if in the leaſt circumſtance, we ſwerve from the direction of the Word, the worke is not good in Gods ſtrict account: Yea 6 God is highly provoked with it (though never ſo good in ſhew) if not done by direction of his Word, p. 383.

They make the Word onely the rule of our life and cleaving to it, a note of an upright heart, p. 384. Therefore 1 Exerciſe thy ſelfe in the ſtudy and meditation of it, Ibid. 2 take heed of will-worſhip, and making conſcience of, and being religiouſly ſtrict in the obſervation of ſuch things, as God hath given us no direction for in his Word, p 385. 3 Take comfort in thy eſtate, if thou love, and delight in the Word of God, and depend upon it, p. 386.

Leſſ 78.

The love of God is the root of all true obedience and righteouſneſſe, p. 386.

That may be well done, thats done out of feare of Gods judgements, 387. but it muſt be out of ſuch a feare as is mixed with love, p. 388.

The true love of God is a certaine ſigne of an upright heart, Ibid. & 389.

No wicked man doth indeed love the Lord, p. 390, 391.

Leſſ. 79.

One may bee ſubject to ſlaviſh feares, & yet truly love the Lord, p. 392. The reaſons therefore, 1 Their owne weakneſſe, both naturall and ſinfull, p. 393. 2 The hand of God, who ſeeth this good for his ſervants, Ibid and that in three reſpects, p. 394. Yet its evident the faithfull (notwithſtanding theſe feares) do indeed love God by ſix notes, Ibid. & p. 395.

The faithfull muſt ſtrive againſt theſe feares, Ibid. Six meanes whereby they may do this, p. 396.

Leſſ. 80.

All true love to God, all true piety and up-

uprightneſſe of heart proceeds from faith, for 1 that onely knits us to Chriſt, 2 That onely perſwadeth us of that love of God to us, as is able to breed in us, the true love of God, p. 397. Though many that have no faith are perſwaded God loves them; and God doth indeed love ſuch, p. 398.

But that love thats wrought in men towards God by his common favours appeares, to be unſound in three poinrs, Ibid. & 399 400.

True faith aſſures us of ſuch a love of God to us, as cannot but kindle in us an unfeigned love to God, p. 400, 401.

Lect. 81.

Reſt not in the common favours of God, and fruits of his love, till thou have got aſſurance that he loveth thee, with his ſpeciall love, p. 401, 402.

In this point three ſorts offend much, Ibid.

Motives to this, 1 This love of God, is an everlaſting love, 2 This would free the heart from vexing feares, 3 Bring with it unto us all good things, p. 403, 404. 4 This would make Gods commandements, and every duty eaſy to us, Ibid. 5 This would cure the ſtone in the heart, and make our hearts ſoft, p. 405

Lect. 82.

Five meanes to be uſed to get aſſurance of Gods love to us in Chriſt, p. 406. 1 Be perſwaded that its not impoſſible to get this aſſurance, Ibid. 2 Binde thy ſelfe to a conſtant and conſcionable uſe of the Word, the Lords Supper and prayer, Ibid. & p. 407. 3 Seek to be more humbled in the apprehenſion of thine owne wretchednesſe: ſeeke the Lords favour with a more humbled ſoule, p. 408.

Lect. 83.

Fourthly, nouriſh in thy heart a feare to offend God, and a care to pleaſe him, in all things, p. 409. None but ſuch can have any true aſſurance of Gods favour, and all ſuch ſhall have it, Ibid. & p. 410.

Fifthly, reſt by faith upon Chriſt, and cleave to him, Ibid. There may be true faith, where there is no aſſurance of ſalvation, p. 411.

The nature of true faith, conſiſts in foure acts of the ſoule, *viz.* 1 True knowledge of Chriſt, and of that which the Goſpell reveaſeth concerning him, *viz.* that Chriſt is an all-ſufficient Saviour, that hee is offered in the Goſpell to me as well as to any other, Ibid. and how and upon what termes hee is offered to me in the Goſpell, *viz.* If I will receive him in a matrimoniall covenant, pag. 412. 2 The aſſent and credit the minde gives to all this, that the Goſpell hath reveaſed concerning Chriſt, 3 The conſent that the will gives to this bleſſed offer, when the heart accepts of, and embraceth it, Ibid. 4 a reſting and relying upon Chriſt, and him alone, p. 413.

He that can with an humbled heart, caſt himſelfe upon Chriſt alone, and rely upon him for obtaining Gods favour, ſhall certainly obtaine aſſurance and comfort in the end, Ibid.

Lect. 84.

True grace goeth through the whole man and worketh a totall change in him, pag. 414. Yet is 1 there in the beſt, a defect throughout in the meaſure and degree of grace, p. 415. 2 There is in every faculty, much old leven remaining ſtill, in the beſt, 3 Corruption is more ſenſible in every faculty, then grace is, p. 416. Three things argue truth of grace to be in the whole man, even where the party himſelfe ſometimes cannot diſcerne it, *viz.* conflict, mourning, deſire, Ib. & p. 417.

The vanity of thoſe that glory in the uprightneſſe of their hearts, though no grace appeare in their outward man, Ibid. & 418.

Lect. 85.

He that hath truth of grace in him, makes conſcience of the whole will of God, in one point as well as in another, p. 419. Though no man can keepe all, nor any one commandement Legally, yet Evangelically every Chriſtian doeth, in his minde and will, p. 420

A man may have an upright heart, though he be more ſlack in ſome duties then in ſome others, more apt to offend in ſome ſins then others, and two reaſons of that, p. 421. Yea a mans heart cannot be upright, unleſſe hee make more conſcience of thoſe things God hath laid moſt ſpeciall charge upon us for, then of others, p. 422. *viz.* 1 matters of ſubſtance, more then matters of circumſtance, 2 duties of our particular callings, more then generall duties, Ibid. 3 duties that concerne our ſelves, more then ſuch as concerne others, p. 423.

Lect. 86.

The upright hearted man ſhewes his equall reſpect to al the cõmandements, 1 He deſires to know the whole will of God, in all things that concerneth him to know. An ill ſigne to deſire to know more, then God is pleaſed to reveale, or to be inquiſitive in that, that concerneth others, more then our ſelves, or to deſire to know things, that are no way uſefull to our edification, p. 423. But its a good ſigne to be deſirous to know the will of God, in all things, that concerne us, p. 424. There's little uprightneſſe of heart in them, 1 That care not for knowledge, but deſpiſe the meanes thereof, 2 Never enquire after the will of God, in thoſe things that concerne their own practiſe,

practise, Ibid. 3 purposely shun the knowledge of some truth, p. 425.

2 He maketh conscience of every sinne, of one as well as another, Ibid. 1 Of his darling sinne that sin which naturall inclination, or custome, or profit, or pleasure hath made dearest to him, Ibid. 2 Of secret as well as open sins which are of three sorts, p. 426. 3 Of small sins as well as of grosse sins, Ibid.

3 Hee maketh conscience of every duty God hath commanded him, of one as well as of another, he desires, and strives to attaine to every grace, p 427.

Lect. 87.

True saving grace is durable & everlasting p. 428, A man may 1 Seeme to have saving grace (by profession, in the judgement of the Church) and fall from it, Ibid. 2 Hee that hath in truth many of the common gifts of Gods Spirit, may loose them, and fall away, p. 429. 3 He that hath saving grace in truth may seeme to himselfe to have lost it utterly, p. 430. yet true saving grace is of a lasting permanent and continuing nature, Ibid.

We should highly prize and esteeme of grace above al other things, 1 because it is the surest way to get all other good things, 2 It will make all other good things comfortable to us, 3 whereas all things are transitory, this is durable substance, p. 431.

Take heed of declining and falling from grace, Ibid. For 1 Though the seed of grace be incorruptible, yet a Christian may loose the sense of grace, and the vigour and operation of grace, in these respects the Spirit may be quenched foure waies. 2 Every man is of himselfe, exceeding prone to quench the Spirit thus. 3 Feare of falling away is the meanes to keepe us from falling. 4 Constancy in well doing, and an uniformity in a Christian course, is an inseparable property of true grace, p 432.

Lect. 88.

He that would approue the uprightnesse of his heart, must not content himselfe to abstaine from evill, and do good, unlesse he do this in the right manner, p. 433 *viz.* 1 to the right end, p. 434. &c. 2 Not with th'outward man only, but feelingly and with the heart, p. 437. 3 In humility, p. 438.

Lect 89.

The third and last signe of uprightnesse is, when a man can finde in himselfe, that (notwithstanding all his failings in practise and obedience, yet) God hath his heart, *viz.* hee doth 1 in his minde allow and consent to the law and word of God in all things, 2 in his will unfeignedly desire and purpose, to please God, and doe his will, p. 438. Truth of grace better discerned by this, then by any performance we are able to make, p. 439. as may appeare, 1 by the Lords describing good men by this, rather then by ought else, Ibid. 2 By the comfort the best men have found in this, rather then in ought else, Ibid. 3 By the high account God makes of this, more then of ought else, p 440. for 1 hee accepts the will for the deed, Ibid. 2 he esteemes more of the will, then of the deed, 3 where hee hath wrought the will, hee will also worke ability to do, p. 441.

Obj. Every wicked man, will blesse himselfe in this who hath good desires, p. 442. *Answ.* 1. admit wicked men take offence, this truth must not be concealed, 2 No wicked man hath any good and unfeigned desires to doe well, as appeares by five differences betweene their desires, and the desires of the regenerate, p. 442, 443.

Lect. 90.

Their folly and sinne is great, that refuse Gods service, and to be soundly religious out of this conceit, that the conscionable profession and practise of religion is too heavie a yoake and bondage, p. 444. Hee that will be Gods servant must 1 depend upon him, 2 do his wil, Ibid. 1 Satan hath many more servants then God, Ibid. 2 yet his service, most toilesome drudgery, and so is not the Lords, 3 The service most men doe to Satan they doe it willingly, and cheerefully, not so to God, p. 445.

Sundry reasons there are of this, why men so shun Gods service, *viz.* 1 because there bee so few goe that way, 2 They should make themselves odious to all men, 3 Gods servants are much subject to trouble, 4 full of faults, 5 Gods service is spirituall. But the cheefe reason is this, that they thinke Gods service an intollerable bondage, p. 446, 447. But this is not soe, for

Lect. 91.

1 Religion doth not abridge man, of lawfull liberties & delights, p. 448. 2 The taskes God sets his servants are not hard nor heavie, 1 Indeed to wicked men, they are not onely difficult, but impossible, Ibid. 2 To the godliest the commandements of God (as the law enjoynes them) are impossible. 3 To yeeld Evangelicall obedience to the commandements of God, is very difficult to the regenerate in respect of the remnants of naturall corruption in them, p. 449.

Yet is not the service of God so painefull as needs discourage us from it, for 1 The Commandements are possible to the regenerate, 2 yea to the weaker Christian, they are easie as Christ enjoynes them, 3 They are to them, in respect of the inward man, nothing

grievous,p.450. This none can doubt of, that conſiders the gracious diſpoſition of the Lord and maſter we doe ſervice to, p. 551. This appeares in foure points, 1 his aptneſſe to paſſe by, and winke at our offences and failings in his ſervice,Ibid. 2 his aptneſſe to accept of that little we are able to do,3 when he enjoynes ſervices of extraordinary difficulty, hee gives extraordinary ſupply of ſtrength and aſſiſtance,p.452. 4 The wages and reward he giveth: Even in this life if we ſerve him, we ſhall be ſure 1 of his countenance and ſpeciall favour, 2 of protection and ſafety in times of greateſt danger, 3 of competency in outward things, 4 when time of paiment commeth, we ſhall be abundantly recompenſed, for all the paines wee have taken,p.453 The conſideration of this wages,and the hope of it,ſhould make us go through with our work cheerefully,p.454.

Leſſ.92.

This doth greatly aggravate the ſinne and damnation of wicked men, that they have no grace, nor are ſaved, becauſe they have no will, nor deſire to have grace, and to bee ſaved, p.454. Wicked men are apt to impute all to Gods decree, and will onely, Ibid. But as the Lord is not the cauſe of any mans ſinne, but man himſelfe; ſo is not God the cauſe of any mans deſtruction, but man himſelfe,p.455. for 1 they will take no paines to obtaine grace, and to eſcape damnation, Ibid. 2 when they may have the meanes of grace and ſalvation without charge or paines they neglect them, and account them a burden,p.456. 3 when God forceth good motions upon them, they reſiſt them, 4 They doe in their hearts deſpiſe grace and ſalvation,Ibid.

Obj. This cannot be, becauſe 1 a man is dead in treſpaſſes,and who can blame a dead man for not deſiring to live? 2 the matter of mans ſalvation dependeth wholly upon the will of God,3 God can if he will, overcome this unwillingnes,that is in man. *Anſw.* 1.God is not the cauſe, why man is dead in ſin, but himſelfe, 2 God is not bound to reſtore him to life,3 He is not ſo dead,but there's enough left in him,to make him inexcuſable he may do more then he doth,p.457.for he may if he will, 1 forbeare many ſinnes,that make him, more uncapable of grace,and will increaſe his damnation, 2 do many good workes, 3 frequent the meanes,even the beſt meanes,Ibid 4 So obſerve and take to heart the Word and judgements of God, as to bring his heart thereby unto Legall repentance and humiliation,p.458. 5 Out of the ſenſe of his owne wretchednesſe,not onely deſire the prayers of others,but himſelfe alſo pray and cry to God for mercy,p.458.

Obj. All this, that the naturall man can do,is nothing worth,nor pleaſing to God.

Anſw. Yet 1 he is neareſt to ſalvation,that doth thus, what lieth in him: then any other naturall man is,2 though by doing all this,he cannot deſerve, nor be aſſured, God will give him grace, yet may he hope herein to finde mercy becauſe 1 God ſo infinite in goodneſſe,Ibid. 2 he ſeeketh to the vileſt ſinners,3 he hath ſhewed much reſpect, even to theſe endeavours of ſundry naturall men, p. 459. 3 They that doe not thus what they are able are hereby 1 made more inexcuſable, 2 worſe and worſe, and 3 ſhall receive greater damnation,Ibid.

Leſſ 93.

Gods Miniſters are (of all workes of their miniſtery)moſt bound to comfort th'afflicted ſoules,p 459.

Obj. They apt to doubt, they are hypocrites,& that they have not one of the ſignes of uprightneſſe in them,p.460.

Anſw. 1. The having ſome dregs of hypocriſie,or other ſins will not prove one an hypocrite or wicked man, unleſſe it reigne in him,p.461.

2 Hypocriſie nor any other ſin,doth reigne in him,that diſcernes it, and feeleth it to be a burden,Ibid. & 462.

3 He that cannot take comfort, in any of the reſt of the ſignes of an upright heart,may in this,if he finde that in his minde, he conſents to the Word, and unfeignedly alſo deſires to pleaſe God in all things, and to doe his will,Ibid.Becauſe he that hath this, hath all the reſt,p.463. This confirmed by three ſorts of proofes,Ibid.

Foure ſignes of an heart thats ſet to pleaſe God,and truly deſires grace,p.465.

Leſſ 94.

Motives to perſwade us,to labour to be upright in heart.Such God hath promiſed to be good unto,p.466. 1 in outward things, *viz.* 1 in their habitations and dwellings, 2 in their children,3 in al other good things,4 yea in times of common calamity, p.467.

And in ſpirituall things alſo,for ſuch 1 ſhall never looſe Gods favour and grace, 2 ſhall have ſtrength from God to endure any tryall, p.468. 3 Have a joyfull iſſue, out of all their tentations,and ſpirituall deſertions,p.469.

Meanes to purge us from hypocriſie,and to get and preſerve uprightneſſe, 1 The heart muſt be broken, before ever it can be ſound 2 Get true faith in Chriſt, 3 Take heed of living in knowne ſin, Ibid. 4 Thinke oft of this, that Gods eye is upon thee, 5 Complaine to God, of the falſehood of thine heart, and beg an upright heart of him, p. 470.

Leſſ 95.

What's meant by knowing of wiſdome,in the hidden part,p.472.

True

True and saving knowledge, is the principall work of Gods grace, in the conversion of man. For 1 in every one whom he converts, he worketh saving knowledge, Ibid. 2 This the first worke of grace. 3 The change and conversion of a sinner consists chiefly in this, p.473.

Reason 1 Because it is the foundation and that gives stability and durablenesse to all other graces. 2 It is the seed and beginning of all other graces, p.473--477.

Lect. 96.

We are bound to desire & procure (so farre as in us lyeth (that all men may have the meanes of knowledge, for we are bound to pitty the estate of all, even the worst men that live and to desire their salvation, and knowledge is the onely meanes to bring them to salvation, p 477, 478.

A sound ministery the greatest outward fruit of Gods mercy, to a people, 478.

The Gospell hath beene more fruitfull in good works then popery, p.479.

Though it be the great sin of many professors of the Gospel, that they give little or nothing to charitable & pious uses: yet the greatest work of charity & mercy, that can be don is to provide for a people able Ministers, and to maintaine, and encourage them, Ib. & 480.

Parents and masters of families, must use their utmost endeavour, to bring their children and servants to knowledge, and by what meanes, p.481.

Ministers first and chiefe care must be, to bring the people to knowledge, Ibid. and therefore must 1 Catechise them, 2 teach plainely, 3 ground all their application upon sound doctrine, 4 study for their Sermons, p. 482.

Lect. 97.

All Gods people should seeke for knowledge, 1 not resting in any good thing, they seeme to have without this, 2 not contenting themselves, with every small measure of knowledge, but seeke for a setled and well grounded knowledge and certainty in religion, p.483. Yet is there a kinde of knowledge in religion and divine things, that 1 many hypocrites doe attaine unto, Ibid. 2 and wherein they excell most Christians, 3 yea which is the greatest barre and impediment to grace of all others, p 484.

The knowledge wee should labour for is sanctified knowledge, such as Gods Spirit worketh in the regenerate, Ibid.

Wee should examine whether our knowledge be such, or no. Signes of saving knowledge, p.485. 1 th'object of it, is the Word, 2 Specially such parts of it, as are most usefull, and most concerne us, Ibid. 3 Its a cleere, and certaine knowledge, 4 There's no fullnesse, nor satiety in it, but the more a man hath it, the more he feeleth the want of it, and desires it, p.486.

Lect. 98.

Saving knowledge may be knowne by the effects of it. 1 It humbleth them that have it, and puffs them not up, p.487. 2 It workes upon the heart, to shrre up good affections, p.488. 3 Its operative and powerfull, to reforme the heart and life of him that hath it, p.489, 490. 4 It strengthens a man against tentations, p.491.

Lect. 99.

Motives to seeke knowledge, 1 The matters we are exhorted to get knowledge in, concerne all, one as well as another, for 1 all challenge an equall interest in God, & therefore it concernes one as well as another to know him, & his will, p.492. 2 all Gods people have equall interest in the holy Scripture, one as much as another, and therfore it concernes all to be well acquainted with them, and expert in them, p.493.

2 Great is the necessity and benefit of knowledge and great is the danger and mischiefe of ignorance, for 1 knowledge is a duty commanded, a grace highly pleasing to God, and such as hath a promise of blessing, Ibid. Whereas ignorance is a sin, which much grieveth and provoketh God: yea such a sin as he hath revealed his wrath from heaven against, by judgements both corporall, spirituall, and eternall, p.494.

2 Knowledge is a comfortable signe of a mans election, and that hee is in covenant with God, and that his heart is upright, pag. 495. Whereas ignorance is a signe of reprobation, and that one still remaines under the power of Sathan, and hath a wicked and naughty heart, p.496.

3 He that hath knowledge will bee constant in religion, and not be corrupted by any seducers whereas hee that is ignorant, will easily bee drawne away from the truth hee professeth, Ibid.

4 He that hath knowledge walketh boldly and comfortably in all his wayes, whereas hee that is ignorant, must needs bee full of doubts, and feares, p.497.

Lect. 100.

Meanes of sanctified and saving knowledge, 1 None can attaine it, that is not sensible of his owne ignorance, p.498. 2 nor he that hath not an heart truly humbled, Ibid 3 nor that doth not attend diligently & conscionably upon the sound ministery of the Word preached, p.499--502. 4 Reading of the Word is also a good meanes to confirme and establish the heart in knowledge, So is 5 Meditation, 6 good conference, and 7 Prayer, p.502.

Lect. 101.

The Converſion of a man is to bee aſcribed wholly unto God, and the mighty working of his grace, 1 of God it is, that any man enjoyeth ſufficient meanes of grace, even a ſound miniſtery, in this Gods ſpeciall hand and goodneſſe is to be acknowledged, p. 503. 2 This is no common favour, but a ſpeciall and rare favour of God, p. 504, 505. 3 The right uſe of the light of nature cannot deſerve God ſhould give his Goſpell to any, neither hath he reſpect to any goodneſſe in man: but is mooved to it onely, by his owne free grace, p. 506, 507.

Lect. 102.

That the meanes of grace become effectuall to the converſion of any, is to be aſcribed onely to the Spirit of God not to the meanes themſelves. Why ſo much is aſcribed in Scripture to the Word it ſelfe, and to the miniſtery thereof, p. 507--509.

Powerfull and effectuall grace, is not given to all men that enjoy the meanes, to profit, & be converted by them if they will, p. 510.

The worke of grace, in the converſion of man, is moſt free, it dependeth wholly upon the will & good pleaſure of God, Ibid. & 511

Lect. 103.

No man is able to attaine to that knowledge of the truth, as is ſufficient to ſalvation, by any ability, that is in him, by nature without the ſupernaturall worke of Gods grace, p. 512. for 1 though the Scripture be plaine and lightſome, and all truths needfull to be knowne are clearly and evidently delivered in it, ſpecially in the New Teſtament, and more eſpecially being interpreted to us, in the miniſtery of the Word, yet are we all by nature blind, Ibid. & p. 513. and void of capacity, and a vaile is over our hearts; which till God do cure and remoove, we can make no uſe of that light, p. 514. Proportionable to the work of the Spirit in opening our eyes, and curing our blindneſſe ſhall our knowledge be. God perfects not this cure in any during this life: nor doth hee ſo fully cure it, in ſome of his good ſervants, as in other ſome, but in heaven this cure ſhall bee perfected, Ibid. 2 Though ſome naturall men have attained to a great meaſure of knowledge, yet not ſuch as is ſufficient to ſalvation: for it is but literall, and hiſtoricall, it is not a full aſſurance of underſtanding, its not ſpirituall knowledge: that none can attaine unto, without ſupernaturall grace, Ibid. & p. 515.

This ſupernaturall work of Gods grace, as it is extraordinary and miraculous, ſo is it rare and vouchſafed, but to few, Ibid. & 516.

Th'onely cauſe why God vouchſafeth it to one, rather then another, is his owne good pleaſure and will, nothing in man himſelfe, Ibid.

Lect. 104.

Every man by nature is dead in treſpaſſes, and our converſion is the reviving or raiſing of a dead man, p. 516, 517.

From the Scripture ſimilitudes, doctrines, may be taught and errors convinced, p. 517, 518. Though ſome naturall life, be in the unregenerate, he is utterly void of all ſpirituall life, p. 518.

God doth in the work of converſion, ſhew and exerciſe his omnipotent power, p. 519. In denying the meanes of converſion, or grace to profit by them unto any, hee doth not, nor can doe them any wrong, becauſe he is an abſolute Soveraigne, Ibid. & 520. God denies effectuall grace to profit by the meanes, to ſome: that his free grace and mercy to th'elect, might be thereby more manifeſt and glorious, p. 520.

Lect. 105.

The whole glory of mans ſalvation, is due unto the Lord alone, p. 521.

The ſalvation of man is to be aſcribed onely, to the free grace, & mercy of God, p. 522.

The aſcribing all glory to God, and none to man, the beſt note to try all doctrines, and religions by, p. 523.

The Lord doth not onely (in the worke of converſion) offer us grace, and perſwade us to accept of it; but conferres and infuſeth that grace into the will, which actually inclineth it to receive grace, p. 524.

The grace of converſion, is not a fruit of Gods common love, but of his ſpeciall love, Ibid.

God doth not onely make us able to convert and beleeve, but he doth cauſe us actually to repent, and to beleeve, p. 525.

Though we may not receive any thing in religion, upon the credit of any man: yet we ſhould be conſtant in the truth, we have received by warrant of the Word, and teaching of the Spirit, Ibid. yea we are bound, 1 to be reſolute in it, 2 to hold it with affection, 3 to hate all errors that oppoſe it, 4 to ſhun ſeducers, p. 526.

By our conſtancy in the truth received, we may approve to our ſelves, our own election and calling, Ibid.

Lect. 106.

They are in a fearefull eſtate, that live where they cannot enjoy, the miniſtery of the Word, p. 526, 527.

They are alſo in a fearefull eſtate, that enjoy long the meanes of grace, the miniſtery of the Word, and cannot profit by it, p. 528.

Many

Many complaine without cause, they cannot profit by the Word, Ibid.

What the true causes are, men profit not by the Word, p. 529.

What they must do that have long enjoyed the Word, and cannot profit by it, p. 530.

They that enjoy the meanes of grace, have great cause to bee thankfull to God, page 531.

But most of all they, that have also obtained grace to profit by them, Ibid. & p. 532.

Left. 107.

The regenerate elect childe of God, sinnes not so hainously as every unregenerate man may doe. 1 There is no sin so hainous, but the unregenerate man may fall into: but there is one sinne (viz. that against the Holy Ghost) which it is not possible for any regenerate elect childe of God to commit, p. 533. 2. Though hee may possibly fall into any other most hainous sin, yet hee cannot commit it so hainously, and wickedly as the unregenerate man doth, p. 533.

The sinnes of the regenerate, are not so prejudiciall and dangerous to them, as the sinnes of the unregenerate and wicked are, for 1 their ordinary and unavoidable frailties which they discerne and bewaile: God will never enter into judgement with them for them, nor so much as take notice of them, 2 the greatest sins they do fall into, for them there is hope and promise of pardon, 3 No such childe of God being regenerate, can fall so fearefully and dangerously, but hee shall rise againe, and be renewed by repentance, p. 534, 535. 4 all the sinnes they fall into, shall be sanctified to them, and tend to their good three wayes, p. 535--538.

Left. 108.

The Sinnes of the regenerate are in sundry respects more hainous, then of any other man, as appeares 1 by the testimony of the regenerate themselves, who have thus judged of their owne falls, and have beene most deepely humbled for them, even out of this respect, p. 538. 2 testimonies the Lord hath given in this case, 1 that he hateth, and will plague sinne, as much in them, as in any other in the world, p. 539--542.

Left. 109.

God doth in this life, shew his hatred more against the sinnes of his owne people, for 1 He afflicts in this life, all his owne people, but not all wicked men, p. 542, 543. 2 when he intends to bring a generall judgement on a nation, hee useth to begin at his owne house, pag. 543. 3 When he will make any an example unto others of his anger against sinne, hee useth to cull out his owne people, for this purpose, rather then lewd and wicked men, p. 544. 4 His judgements are wont to bee more heavie, and sharpe upon his owne people, then those are that he useth to inflict upon wicked men, p. 545. Reason 1 In the respect hee hath, and love he beareth to his people, that hee may keepe them from sinne and perdition, p. 546.

Left. 110.

The Lord afflicts his owne people, with notorious and publike judgements, of purpose that other men, even the wicked among whom they live, may take notice of them; and hath therein not so much respect to their owne sinnes, as to those wicked men, from whom he gaines glory by this two wayes, p. 547. 1 This is most effectuall to awaken the conscience of such of the wicked, as belong to God, and to bring them to a serious consideration of their owne dangerous estate, p. 548. 2 this hath force to harden the hearts of desperate sinners, and to make them hate religion the more, Ibid.

The foule sinnes that they fall into, that are of note for piety, are more odious to God and men, then the sinnes of any other, Ibid. For 1 They are committed against greater meanes of knowledge and obedience: and the greater meanes any enjoyeth, the greater is his sinne, p. 549. 2 They are committed against knowledge and conscience, more then the sins of any other, and the more knowledge any hath, the greater is his sin Ibid 3 They are committed against greater mercy received from God, and the more kindnesse any hath received the greater is his sin, p 550. 4 They doe more hurt, for 1 Wicked men are more encouraged and hardned in sinne, by their evill example, then by any other, p 551. 2 Their sinnes are imputed to God & religion, and so more dishonour redounds to God, from their sins, then from any other, Ibid.

Left. 111.

1. Great is the sin and danger of such, as rejoyce to heare and speake of the falls of Gods people, and that raise and receive slanders against them, p. 552.

2. Great is their sin and danger, that take occasion, from the sins of professors, to hate religion, and blaspheme it, p 553.

3. Great is their sinne and danger, that embolden and harden their hearts in sinne, by th'example of the falls of Gods Saints, p. 554--557.

Left. 112.

All men are apt to thinke them, notorious and heinous sinners above others, whom they see to bee more afflicted, then others, p. 557.

We may in two reſpects, judge of mens ſins by their afflictions, p. 559.

But we may alſo therein offend two waies, Ibid. & p. 560.

The folly, wickedneſſe, and danger of raſh judgement, appeares in three things, p. 560, 561.

None of us are ſo affected, with the miſeries of the Church as we ought, Ibid.

Foure duties God requires of us, in theſe times of the miſery of other Churches.

1. By the beſt meanes we can, informe our ſelves, how it fareth with the Church of God, p. 562.

Leſt. 113.

2 We are bound to take to heart, and to worke our hearts to unfeigned griefe for the Churches miſery, p. 562-, 567.

3 We are bound to remember them in our prayers, and to importune the Lord for them, p. 567.

4 The example of the Lords ſtrange ſeverity upon them, ſhould cauſe us to feare our ſelves, Ibid.

Three reaſons we have for this feare, pag. 568.

Leſt. 114.

1. He that is in the ſtate of grace, muſt bee afraid to ſinne. The extent of this feare in th'object in ſeven degrees of ſin, that he muſt not dare to commit, p. 569, 570. and in the continuance of this feare, p. 570.

He hath more cauſe to be afraid of ſin then any other man, for 1 He can have leſſe hope of impunity then any other, p. 571. 2 Hee hath more to looſe then any other, *viz.* 1 The Spirit of adoption, Ibid. 2 the Spirit of Sanctification, 3 The credit and honour of the Goſpell, p. 572.

He that is in the ſtate of grace, hath more cauſe to be deepely humbled, for his groſſe ſins, then any other man, p. 573.

No diſpoſition of ſoule, is fitter to prepare us to the Sacrament, then a ſound humiliation for ſin, p. 574.

Foure great benefits we receive, by ſound humiliation of ſoule, Ibid.

Leſt. 115.

The leaſt thing, that God hath appointed in his worſhip, may not be neglected: but is reverendly to be eſteemed of, and obſerved, p. 577--579.

Becauſe God hath ordained them, and we may receive helpe in faith and piety by them, p. 579, 580.

We muſt depend upon Gods direction in his Word, in matters of his worſhip, p. 581.

Three ſorts of men are too preciſe, but yet not they, which cleave preciſely to the warrant and direction of the Word, Ibid.

Conſcience to bee made of all outward parts of Gods worſhip, and exerciſes of religion, and foure motives to it, Ibid. &. pag. 582.

Leſt. 116.

We muſt labour to underſtand every thing we do in the ſervice of God; this God required eveh under the law, in his ceremoniall worſhip, but much more, in his morall worſhip, ſpecially now under the Goſpell, pag. 583.

1 We can receive no good by the reading of the Word, unleſſe we endeavour to underſtand what we read, Ibid. 2 nor by our hearing, 3 nor by the Sacraments, p. 584. 4 nor by prayers, 5 nor by our ſinging, 6 an oath may not be given to any, but ſuch as are of underſtanding, Reaſon. For no ſervice pleaſeth God, unleſſe it be ſpirituall, and done with feeling, and affection, and that cannot be without knowledge, p. 585.

1 Every part of Gods worſhip is ſpirituall, and there is in it, ſomewhat to bee done by man, and ſomewhat by the Lord himſelfe.

2 The Lord hath promiſed to accompany all his owne ordinances, and to worke with them.

3 All that man can doe in Gods worſhip, is nothing worth, unleſſe God worke with him, p. 586.

4 Our chiefe care in every part of Gods worſhip, ſhould be to finde that God is with us in it, p. 588.

The true cauſe, why ſo little fruit appeares of the miniſtery of the Word, and other ordinances is becauſe the Lord joynes not with us in them, and three cauſes there are of that, 1 the ſins of the times, Ibid. 2 we do not our part, but ſerve God by halves, with the body onely, 3 becauſe we reſt too much upon the meanes, p. 589.

Leſt. 117.

They that would ſerve God aright in any duty of his worſhip, muſt firſt ſeeke to get knowledge. Our people generally beleeve not this as appeares in three things, pag 589, 590.

Their great ſin and danger that make ſo light account of knowledge: and what is the beſt way of inſtruction to breed knowldge, p. 590.

Both Miniſters and peoples chiefe care ſhould be in every part of Gods worſhip to finde God preſent with them, aſſiſting and bleſſing his ordinances, p. 591.

Foure motives to ſtirre us up, to this care, Ibid. Foure meanes to make Gods ordinances powerfull, and effectuall to us, p. 592, 593.

We muſt not neglect to frequent and uſe Gods ordinances, though we feele no fruit or comfort, we receive by them, p. 594.

Foure

Foure things to bee considered for the comfort of such as complaine and mourne for their unprofitablenesse, in the use of Gods ordinances, p. 595.

Lect. 118.

No mercy is to be hoped for from God, but onely in and through Christ, p. 596.

No mercy can be expected from God by Christ but onely through his blood, p. 597.

For 1 Wee by nature and practise have made God our enemy, and Christ th'onely Mediator to reconcile us, p. 598 2 No mercy can be expected from God, till his justice be satisfied for us, and that's done by Christ fully and by him onely, p. 599. Yet is whole salvation to bee ascribed to the free grace of God, p. 600, 601.

Lect. 119.

Foure points to be observed in the passion of Christ, that doe notably set forth, how odious and heavy a thing, sinne is. 1 No creature in heaven or earth, could have procured us the pardon of the least sinne: Christ onely was able to doe this, page 601.

2 Christ himselfe, could not have done it, for us, by any other meanes, then by dying for us, p. 602.

3 Christ himselfe by dying for us, could not have done it, if he had not dyed the cursed death of the Crosse, p. 603.

4 Christ himselfe by dying for us, that cursed death, could not have done it, if hee had not beene God, as well as man, p. 604.

This should perswade us, to seeke to rectifie our judgement in this point, for 1 till then we can never be affected with our sins, as we ought, nor performe those five things that are necessary to true repentance, p 605. 2 till then Christ can profit us nothing, Ibid.

Five meanes there are to rectifie our judgement in this point; and to cause us to esteeme of sinne, as it ought to be esteemed of, Ibid. 606.

Lect. 120.

Every man should labour to know that Christ is his, and that he is one of the number, that he did undertake for, p. 607. for 1 till then, he cannot be assured, that any of his sins is pardoned, but hath cause to judge he abides under Gods curse, 2 till then, though hee bee jocund now in the daies of health and peace, yet in distresse he can have no hope of mercy, or comfort from God, 3 till then, he can have no assurance of any blessing. p. 608. 4 till then, he cannot know, he hath any thing from God in love, p. 609.

Prolepſ. How ever men conceit, its certaine all shall not have benefit by him, but few in comparison, Ibid.

We may know we are Christs, if we have his Spirit, and specially by foure effects of it, p. 610, 611.

He that would get comfortable assurance that Christ is his, must, 1 Desire and thirst after him, more then any thing else, p. 611. 2 Bee content to buy and purchase him by parting with whatsoever is dearest to him, that he may obtaine him, 3 feele the burden of his sins, and see how damnable his estate is without him, p. 612, 613.

Lect. 121.

No man can receive comfort by the blood of Christ, till he hath it sprinckled upon his heart, and applyed to him, p. 614.

None but the Lord himselfe, can thus apply and sprinkle the bloud of Christ upon the heart of any man, p. 615. For 1 the more a man knoweth of Christ, the more will he be vexed, if he cannot know, hee hath any part in him, himselfe, Ibid. 616. 2 mans infidelity is such he cannot apply Christ to himselfe, p. 616.

Popery deprives men of true comfort, in foure doctrines, that they teach, Ibid.

We should give no rest to our selves till we have got Christs bloud sprinckled upon us, and assurance it was shed for us, p. 617. for 1 it is possible to get this assurance in this life, p. 618. 2 Great is the benefit of it, pag. 619.

Lect. 122.

Necessary to examine well, that assurance wee seeme to have, that Christ is ours, for 1 Many most lewd men, have seemed to bee strongly assured of it, in whom certainely Gods Spirit never wrought it, 2 its much better to live in continuall doubt of it, then to have such false assurance, p. 620.

The Spirit of God only workes true assurance, because he is the onely comforter, the Divell also worketh a kinde of peace and assurance, but he can never be a true comforter, p. 621. 1 Signe of true assurance. Those in whom the Spirit worketh assurance were first humbled with doubts and feares; and after they have it, they never have it in this life in perfection; yea they are subject oft to spirituall disertions, Ibid. He that never doubted of his salvation, was never acquainted with any feares, or trouble of mind, hath just cause to doubt of his assurance, p. 622. 2 Signe. All true assurance is grounded upon the Word, the Spirit and the Word goe alway together, the worke of the Spirit to be judged by the Word, Ibid. Every true Christian hath the Word to assure him in particular, that he is in the state of salvation, p. 623. *Prolepſ* 1. A man that hath grace in him, may certainely know that he hath it, Ibid. 2. By the Word hee may know certainely, that every grace that is in him, is

in him in ſincerity, p.624. No truſting to any aſſurance, but ſuch onely as is grounded on the Word, for 1 that onely is of the Spirits working, Ibid. 2 by the Word only Sathan to be convinced, when he ſhall queſtion our aſſurance, and ſift us about it, 3 the Lord will judge every one of us by his Word, p.625. Moſt men are confident they ſhall be ſaved though they have no Word of God, to aſſure them of it: nay, though the Word give expreſſe teſtimonie againſt them, Ibid.

Leſſ. 123.

The third ſigne of true aſſurance, is the effects and fruits it produceth in them that have it. 1 It is operative and will breed in him that hath it, an unfeigned love to God, and care to expreſſe his love, by the uttermoſt ſervice, he is able to doe unto him, p.626. It will worke a thorow reformation, in the inner man, Ibid. Nothing will make the heart, 1 So ſoft and apt to mourne for ſinne, 2 ſo fearefull to offend God hereafter, 3 So to deſire and delight, in the Word and meanes of grace. 4 So carefull to practiſe what hee knowes, and to pleaſe God in all things as this will doe, p.627.

He that hath it, cannot content himſelfe to ſerve God inwardly, and in Spirit, but hee will alſo. 1 Profeſſe openly, and declare himſelfe to be Gods ſervant, Ibid. 2 put forth himſelfe to doe God in his place, all the ſervice and honour he can, p.628.

Th'aſſurance moſt men have of their ſalvation appeares by this to be falſe and counterfait, becauſe its idle and unfruitfull: Nay it workes quite contrary effects, 1 it hardneth the heart, and keepeth men from ſorrowing for ſin, Ibid. 2 it makes them bold to commit any ſinne, 3 it makes them deſpiſe the Word, and meanes of grace, 4 it maketh them utterly careleſſe of practiſe, 5 They count it their wiſedome to conceale their love to God and religion, and a diſgrace to be noted for it. 6 They have no care to honour God, p.629. 1 Maſters of families, may greatly honour God, and their ſinne that doe not, p.630. 2 So may Miniſters, 3 So may Magiſtrates, p.631.

Leſſ. 124.

Though true aſſurance of the pardon of our ſinnes, bee the ſupernaturall worke of Gods Spirit, yet doth the Spirit worke it by meanes, p.632.

Great force there is in Gods ſolemne worſhip, and conſcionable uſe of his ordinances to work, and preſerve and recover it, Ibid. and namely 1 in the Word, becauſe 1 it was given to that end chiefly, p.633. 2 God hath promiſed to accompany it by his Spirit, in the hearts of his people, 634. 2 in the uſe of the Lords Supper, for therin Chriſt is 1 offered moſt particularly, 2 applyed, p.635. 3 in prayer, p.636. Five cauſes why Gods people finde not the fruit of it, p.637.

Leſſ. 125.

1 A conſtant care to pleaſe God in all things, and feare to offend him, is a ſingular meanes to get, preſerve and recover aſſurance, and without it, it will not be, p.638–641.

2 If Gods people would diligently obſerve and examine their owne wayes, they might get, preſerve and recover aſſurance better then they doe, p.641. for if we can finde, that we doe any one good thing, with an upright heart, we may from thence grow aſſured, that we are in Gods favour, p. 642. yet a full and ſtrong aſſurance will not be gotten in a day or two, but by a long and conſtant continuance in well doing, Ibid.

A Chriſtian (even the meaneſt, and when he is at the worſt) may by due examination finde the truth of grace in him, Ibid. & pag. 643.

Though hee can for the preſent finde no goodneſſe in himſelfe, yet it will be profitable for him, to call to minde, the ſignes of grace hee had in former times, page 643.

Leſſ. 126.

3 If Gods people would call to minde the ſpeciall experiments, they have had formerly of Gods goodneſſe towards them, even in temporall and common favours, it would be a great helpe to obtaine and preſerve and recover th'aſſurance of his love in Chriſt, p. 644.

But ſpecially th'experiments of his love in ſpirituall things, p.645.

We ſhould take notice, and obſerve well all Gods ſpeciall favours, and keepe a regiſter of them, and repeat them oft to our own ſoules. See what helps Gods people have uſed this way, p.646.

4 The laſt and ſureſt meanes of aſſurance is to renounce our ſelves, and with an humbled ſoule, to caſt our ſelves upon the free grace and mercy of God in Chriſt, and to looke for helpe and comfort that way onely, p.647.

Prolepſ. 1. He that can finde no goodneſſe at all in himſelfe, may yet be able to do this, nay none ſo fit to do it, as he, Ibid.

Prolepſ. 2. He that hath much doubting, and infidelity in him, may be able to do this, p.648.

We wrong our ſelves much, in truſting too much to that inherent grace, we finde in our ſelves, p.649.

Leſſ. 127.

The uſe of comfort that the former Doctrine ſerveth unto (though it may ſeeme in two reſpects unfit) yet may not bee omit-

omitted, p.649, 650.

A man may be in the ſtate of grace, and have true faith, though himſelfe cannot perceive it: yea though he ſeeme to himſelfe to be utterly out of Gods favour, p.650, 651.

Hee that hath the leaſt meaſure of true faith, hath Chriſts blood ſprinkled upon his heart, by the Spirit of God though hee perceive it not, p.652.

The nature and eſſence of true faith, conſiſteth not in ſenſible aſſurance, (though that be a ſweet fruit of it) but in an obedientiall affiance in Chriſt, p.653.

The humbled ſinner, when he findes leaſt aſſurance, and comfort in himſelfe, yet ſhould reſt upon Chriſt, Ibid.

The weakeſt faith may receive helpe this way, p.654. If we finde our ſelves unable to beleeve and reſt on Chriſt, wee muſt cry to God, to make us able, Ibid.

Even our broken and troubled prayers, may much prevaile with God in this caſe, Ibid.

Leſſ. 128.

All true beleevers are perfectly cleanſed from all their ſinnes, and are as pure and white in Gods eyes, as any ſnow, page 655.

The faithfull are cleanſed from their ſins two waies; 1 in their juſtification by the bloud, 2 in their Sanctification by the Spirit of Chriſt, p.656.

Theſe two goe alwaies together, yet are there foure maine differences betweene them, Ibid. &c.

Though in reſpect of our ſanctification, we be not perfectly cleanſed, yet in reſpect of our juſtification we are, p.658.

The largeneſſe of the pardon, that every true beleever hath received, and how perfectly he is thereby diſcharged of all his ſins, appeares in five points, p.659.

The reaſons and grounds of it, are three, p.660.

Leſſ. 129.

The controverſie betweene us and the Papiſts touching juſtification, not unfit to bee handled, p.662.

They erre dangerouſly in denying that Chriſt hath ſatisfied as well for the temporall, as for the eternall puniſhment due to our ſins, Ibid. as appeares by foure evident reaſons, p.663.

Though th'afflictions that men endure be in their owne nature puniſhments for ſin, yet are they not ſo unto all men, for 1 God hath oft inflicted them upon many without all reſpect to their ſin as the cauſe, pag.664. 2 Even when they are inflicted upon the faithfull for ſin, yet are they not properly puniſhments of their ſins, but chaſtiſements onely, p.665.

Though the faithfull upon their firſt beleeving, have obtained a full pardon of all their ſins, yet muſt they daily beg the remiſſion of their ſins, for three reaſons, pag.666, 667.

Leſſ. 130.

Five things to bee granted touching inherent righteouſneſſe. 1 God juſtifies none but he ſanctifieth him alſo, and maketh him holy inherently, p.667. 2 Yea he will make him perfectly holy, by inherent holineſſe, but not during this life. 3 This inherent holineſſe is called in Scripture, the righteouſneſſe of a man. 4 It may be truly ſaid a man is juſtified by this inherent righteouſneſſe. 5 It may be ſaid in ſome ſenſe, that a man is juſtified before God by it, 668.

Yet is not this the righteouſneſſe, whereby a ſinner can bee juſtified before Gods tribunall, abſolved from condemnation, and adjudged unto life eternall, p.669. for then a man might be juſtified by the workes of the law, which no man can be. 1 No not by the workes of the morall Law, Ibid. 2 No not by the workes done in the ſtate of grace, p. 670. Reaſon 1 becauſe the inherent righteouſneſſe of the beſt, is imperfect and defiled, Ibid.

No ſinne is veniall, and the holyeſt men have had greater ſinnes then veniall, p.671. 2 Reaſon. If a man could be juſtified by inherent righteouſneſſe, he might have ſome cauſe and matter of boaſting in himſelfe, Ib. The workes that the regenerate do are their owne, not meerely the workes of Chriſt and his grace, p.672.

Sixe plaine proofes, that we are juſtified by Chriſts righteouſneſſe imputed to us, and by it onely, p.672, 673. Reaſon for it, 673.

1. *Prolepſ.* Its no way unreaſonble or abſurd, that we ſhould be juſtified by righteouſneſſe imputed.

2. *Prolepſ.* God juſtifies none who doe remaine impious.

3. *Prolepſ.* No injuſtice in God to account them perfectly righteous, in whom yet there are many corruptions, p.674.

Leſſ. 131.

He that truly beleeveth he is juſtified by Chriſt, muſt needs take comfort in the knowledge of Chriſt, and rejoyce in him, p. 675.

There is comfort enough to bee found in Chriſt for the ſoule that is moſt afflicted, p. 676. For 1 the knowledge of this, that Chriſt hath purchaſed for us the pardon of all our ſinnes, is a moſt juſt and ſufficient ground of comfort, for 1 Sin is the cauſe of all other evills, that befall us, 2 Sin is that, that maketh all evill bitter, and painefull to us, 3 If all the evills and miſeries, that are in the world, ſhould befall us, they could not be

be ſo intolerable to us, nor torment us ſo much, as one ſinne will do when God chargeth it upon us, 4 Sinne is th'onely thing, that ſeparateth betweene us and God, p.677. 2 The knowledge of this, that Chriſts perfect obedience and righteouſneſſe, is imputed to us, is a juſt and ſufficient ground of true comfort, Ibid. For 1 Even that inherent righteouſneſſe that God worketh in us by his Spirit is a juſt cauſe of comfort to us, Ibid. 2 *Adams* righteouſneſſe, wherewith God cloathed him in his creation, was a robe that did greatly adorne him, and was a great glory to him, but the righteouſneſſe of Chriſt, which is imputed to every true beleever, is much more glorious, 1 his was uncertaine, ours by Chriſt is made more ſure, 2 his was in his owne keeping, ſo is not ours, p.679. 3 his was but the righteouſneſſe of a man, ours is the righteouſneſſe of God, p.680.

Applic. Every humbled ſinner ſhould count this his great ſinne, that he cannot rejoyce more in Chriſt, and check himſelfe for it. 1 *Prolepſ.* he may and ought to rejoyce, notwithſtanding the multitude and greatnes of his afflictions, p.680. 2 *Prolepſ.* and notwithſtanding the heinouſneſſe of his old ſins, and preſent corruptions which hee yeeldeth not unto, p.681. 3 *Prolepſ.* and notwithſtanding he ſay, he cannot beleeve, for 1 hee hath foure juſt cauſes and encouragements to beleeve, 2 He doth indeed truly beleeve, though weakely, and though hee perceive it not, p.682.

Seſſ. 132.

We ſhould all highly eſteeme of Chriſt, and hunger and thirſt after him, and his righteouſneſſe, labouring above all things to win him, and to be found in him, p.683. 1 Motive elſe our ſtate will bee wofull, when extreame affliction and death, ſhall ſeize upon us. Six things to bee diſtinctly conſidered in this. 1 Motive, 1 Certaine it is a change, affliction, ſickneſſe, and death will come, 2 how ſoone none knowes, 3 nor in what kinde and meaſure, p.684. 4 when it commeth it will awaken the conſcience, and that being wakened will bring into our remembrance our ſins, and the judgement, wee muſt goe to, 5 If we have not gotten Chriſt before, we are in danger then to bee made uncapable, 6 our caſe will bee moſt wofull, if we be without him then, for there's no hope of mercy, or comfort from God without him, p.685. On the other ſide, they that have Chriſt, may be ſafe and comfortable in any affliction, nay never ſo comfortable as then, p.686.

2 Motive, He that hath not Chriſt, can have no ſound comfort in his proſperity, nor in any of Gods outward bleſſings, for 1 though they be bleſſings, and good things in themſelves, yet to him they are not. He had better be without them, they ſhall doe him no good, but much hurt, Ibid. For they are none of their owne, they have no ſpirituall, ſanctified, or comfortable title to them, p.687. 2 God hath not given them any thing in love. Though theſe things, be fruits of his common love, they are no ſignes of his ſpeciall love. And no man can have any ſound comfort, in the common love of God, but in his ſpeciall love onely, Ibid. & p.688. On the other ſide he that is in Chriſt, may have ſound comfort, even in the outward and common bleſſings of God, for 1 they are his owne, and he hath the higheſt title to them, 2 They are good to him, and ſhall doe him good, and no hurt, p.688. 3 They are to him pledges of Gods ſpeciall love, p. 689.

Applic. Great folly and danger of ſuch as preferre worldly things before Chriſt, Ibid. & p.690.

Seſſ. 133.

None are fit to receive Chriſt, nor can thirſt after him, but the poore and ſuch as feele themſelves utterly void of all goodnes, p.691.

The civill honeſty and thoſe morall parts that are in many naturall men, are in themſelves good things, pleaſing to God, and ſuch as he uſeth, to reward, and the reaſons of it, p. 692, 693.

Profeſſors ſhould walke honeſtly, and the greatneſſe of their ſinne, that doe not ſet out in three points, p.694, 695.

Yet there is no ſound comfort, to be found in it, the Lord is never a whit the better pleaſed with a man in reſpect of ſalvation for his civill honeſty unleſſe he be in Chriſt, p. 695, 696.

Seſſ. 134.

There are ſundry good things, to be found in many an hypocrite, and better things then in any meere naturall man, and that in three reſpects, p.697. There is in many an hypocrite, 1 a kinde of love to the Word and the miniſtery thereof, he will heare conſtantly and with delight, hee will commend and profeſſe much love to the teacher, ſo doth not the civill man, 2 he will keepe a conſtant courſe in praying, not ordinary onely but extraordinary, ſo doth not the civill man, 3 He is a ſtrict obſerver of the Sabbath, ſo is not the civill man, p.698. 4 Hee hateth Idolatry and the monuments of it, and loveth the ſincerity of religion, ſo doth not the civill man, 5 He is reformed not only from groſſe ſinnes, but even from the leaſt ſins, ſo is not the civill man, p.699.

Theſe things are not therefore to bee miſliked, becauſe they are to bee found in ſome hypocrites: neither may wee deſpiſe and ſcorne any for any of theſe things: for though they be found in many hypocrites, yet

are they no ſignes of an hypocrite, Ibid. 1 Its a ſingular good thing to love the Word, and he can have no true goodneſſe, but is in a wofull eſtate, that doth not, 2 to keepe a conſtant courſe in prayer is a very good thing, and ſuch as God will bleſſe, and he can have no true goodneſſe in him, but is in a wofull ſtate, that uſeth not to pray, p. 700.

Leſſ. 135.

Though 1 the bodily obſervation of the Sabbath, and ſuch as may bee performed by th'outward man be nothing (in Gods account) in compariſon of the ſpirituall, 2 The bodily reſt from our owne workes bee the leaſt part even of that; the ſpending of the day in holy duties is a farre greater matter then that, p 701, 702. yet God is highly pleaſed with that and hath promiſed great reward unto it, p. 702. and 3 chiefe cauſe of common calamities, hath beene the neglect even of that, p. 703.

No man can become poorer, by the conſcionable keeping of the Sabbath day, Ibid.

Man receives a greater bleſſing by the Sabbath, then by any other day ſpecially in ſpirituall things, but alſo in temporall, p. 704 705.

Leſſ. 136.

We have all cauſe to praiſe God for the good lawes have beene made to provide for the better obſervation of the Sabbath: and the hypocriſie and profaneſſe of the people generally appeares in ſeeming ſo zealous for the lawes, and neglecting theſe ſo much, p. 706.

Every Miniſter is bound to reproove ſin, p. 707. The 1 and chiefe thing that belongs to the right obſervation of the Sabbath, is the keeping of the reſt, and performing the duties of the day cheerefully and ſpiritually, and againſt this they offend, that ſleepe ordinarily at Church: this ſin is worthy of open reproofe, p. 708. This is more then a ſin of infirmity. Foure notes given to diſcerne a ſin of infirmity, from a raigning ſin, p 709. The ſecond duty required in the obſervation of the Sabbath, is to ſpend the day in religious duties, ſpecially publike: againſt this they tranſgreſſe, that abſent themſelves from the Church, p 710. The third and laſt thing is, that we reſt from al our own works, on that day: againſt this the profaneſſe and open contempt of the Sabbath by children, and youth is a groſſe ſin, Ibid. God will not endure profaneſſe, and open contempt of religion, no not in children, yet will he lay this their ſin to the charge of Maſters, and Parents and Governours chiefly, p. 711.

Leſſ. 137.

It is a good thing, and highly pleaſing unto God, to love the ſincerity of Gods worſhip, and to do nothing in that, but what he can ſee warranted by the Word, p. 711. It is alſo a good thing to hate all Idolatry, and every thing that belongeth to it, and proceeds from it, p. 712.

Its no ſigne of an hypocrite, to make conſcience of the leaſt ſin, p 714.

Anſwer to them that blame profeſſors, for their ſcrupulouſneſſe in indifferent and lawfull things, 1 One may ſee that to bee a ſin, which another more godly or learned then he cannot ſee, neither ſhould we judge one another for difference in judgement. 2 Some good men may be more ſcrupulous then they ought to be, and yet not to be deſpiſed. 3 No cauſe we ſhould judge one another for uſing, or not uſing our liberty in indifferent things, p. 715.

Though we may hate the ſins of profeſſors yet its a dangerous thing to hate them, for the goodneſſe they profeſſe. Many hate profeſſors, not for their faults, but for their goodneſſe, and three notes to diſcerne that by, p. 716, 717.

Leſſ. 138.

The ſtate of every hypocrite is moſt wofull and dangerous, neither can he have any ſound peace or comfort, p. 718.

Though in ſome reſpects the open profane ſinner bee in worſe caſe then he, both in this life and in that to come, Ibid. yet is the hypocrite alſo, and every thing he does moſt odious unto God, yea in ſome other reſpects his caſe is more wofull, both in this life, and in that to come then the open profane mans, p. 719.

Its a good ſigne in a Chriſtian to doubt and ſuſpect himſelfe of hypocriſie, Ibid.

1 He that lives in groſſe ſins, and yet maketh a good profeſſion, is a groſſe and palpable hypocrite, p. 720. 2 Much more hee that maketh a good profeſſion, for this end chiefly that he may thereby the better hide and cloake his foule ſins, p 721. 3 He is alſo an hypocrite, that maketh never ſo good a ſhew of godlineſſe, if he deny the power of it, if hee obey not and practiſe what he heares. Many of the beſt profeſſors faile much in this, p. 722. Even to our miniſtery (ſo farre forth as we teach nothing, but by good warrant of the Word) obedience is due as well as to the miniſtery of the Prophets and Apoſtles, p. 723, 724.

Leſſ. 139.

He that lives in any one ſinne, though hee forſaketh all the reſt, and whoſe obedience

is

is not universall, is no better then an hypocrite,p.724.

Sacriledge is a great sin, Ibid.

The care to keepe our selves unspotted of every sin,is a sure signe of an upright heart, p.726.

No hypocrite doth any thing with a good heart, but upon some by respect or other,p. 727.

The true Christian (even the poorest and weakest of them) doth whatsoever he doth unto the Lord, as a service to him,his maine intent is to please, and approve himselfe to him,p.728. Though he may have some respect to himselfe also in it,Ibid.

None can please God in any thing,he doth unlesse he do it, out of love to God, neither can any love the Lord aright, till hee know Christ is his,p.729.

The goodnesse that is in the regenerate doth surpasse that that is in any morall man, or hypocrite in three respect ,Ibid, & p.730. Yet can no man have any true comfort in it, till he know himselfe to be in Christ, p.730.

*Lect.*140.

No man can be sanctified till he be justified,p.730. The only sure way to get strength against any corruption, and obtaine any saving grace, is first to get assurance by faith, that our sins are pardoned and we reconciled to God in Christ, Ibid. 1 faith is th'only inward instrument, whereby the Spirit of God sanctifieth the heart, p.731. and th'outward instrument whereby the Spirit worketh sanctification in the heart of man is the preaching(not of the law but) of the Gospell, p. 732.

Th'only meanes to worke true mortification of sin is a justifying faith, Ibid.

Great is the force of faith to subdue, and mortifie 1 covetousnesse, 2 maliciousnesse, 3 sinfull feare, and 4 hardnesse of heart, p. 733--736.

*Lect.*141.

When a man is once by faith assured of Gods love, then will he be renewed and become fruitfull in holinesse, and righteousnesse and never till then,p 737. For 1 faith receiveth Christ, and maketh him our owne, and they that have Christ, must needs have his sanctifying Spirit also, 2 Faith exerciseth it selfe in the meditation of Gods love to us in Christ,and in apprehending the promises, whereby God hath bound himselfe to give us sanctifying grace, p.738,739.

Faith is the roote and cause of all true 1 repentance,2 feare of God,3 obedience, 4 love to God,p.740--742.

It only enables a man 1 to heare well, p. 742. 2 to pray well,p.743.

*Lect.*142.

Necessary we should have signes given us in the Word, whereby they to whom Christ merits belong may be knowne: for many are apt to think they have title to him,that have not: yea a chiefe thing that keepes many from hungring after Christ, is this conceit, that he dyed for all men, and therefore they shall have benefit by him,p.744.

But this is a dangerous delusion, for all shall not have benefit by him, but few in comparison, *viz.* 1. onely the true Church of Christ, and that is, but a very little flocke. 2 Not all that live within the Church, and professe the true religion, but a few even of them,Ibid.3 Many that professe the true religion, are so far from receiving benefit as they receive much hurt by him,p.745. The reason why so few shall have benefit by Christ, is because, how sufficient soever Christs death,was to save all mankinde, yet true beleevers onely,shall receive benefit by it,& all men have not faith,but a few onely,Ibid. 1 al men by nature unable to beleeve, 2 Some for their sins,are smitten with a supernaturall inability to beleeve,p.746. It stands us therefore upon to know,whether our selves are of that small number, Ibid. Christ hath set a marke on his sheepe (*viz.* his holy Spirit) whereby themselves may know they are his, p.747. By certaine fruits and effects of the Spirit, the faithfull may certainely know, they have the spirit of Christ,Ibid. Specially if they can finde in themselves true charity, Ibid.& 748.

*Lect.*143.

Wee must love the persons of all men,and expresse it in nine duties,p.748--751.

We may pray for the worst, even for Idolaters,p.751.

We must love our enemies, and expresse it in eight duties,p.752,753. This he that hath the Spirit of Christ,is able to do Evangelically,and that appeares in five things,p.754. We must beare a speciall love to all that feare God, though they differ from us in judgement and practise about things indifferent,p. 754--766.

*Lect.*144.

He that hath the Spirit of Christ, will bee constant in the religion of Christ,p.766. Yet is not all constancy in religion, but constancy in the true religion a signe of the Spirit,p. 767 True religion is that that's grounded onely upon the Word, Ibid.

Every necessary truth in religion, is so plainely set downe in the Word, as the simplest Christian,may clearely understand it,p. 768.

The testimony God hath given to them, that

that cleave constantly to his truth, p.769.
The faithfull themselves, have found much comfort in this, p.770.

Lect. 145.

The Spirit of God wheresoever he dwells will teach and effectually perswade the heart in the truth of religion, p.771.
No man can grow to certainty in matters of religion, by any other meanes, but by the teaching of the Spirit: and proportionable to the measure of the Spirit of sanctification that a man hath, shall his certainty be, p.773,774
Yet is not this to be accounted every mans private Spirit, p.775.
The Spirits teaching to be judged by the Word, Ibid.
The ministery of the Word, is the meanes whereby the Spirit useth to teach men, p.776
They whom the Spirit, hath once taught and perswaded will certainely persevere in the truth, Ibid.

Lect. 146.

Th'exhortation to constancy in the truth is very needfull, and that even in these dates, p.777. by reason 1 that Papists increase, 2 the multitude of other erroneous spirits, 3 the generall decay of the zealous love of religion, and of the life & power of it, p.778.
1 Motive to constancy. Corruption in judgement, is the most dangerous corruption of all other, p.779,780.
2 Motive. He that falls from the truth and embraceth errour, was never taught of the Spirit, p.780.
Though in some things of smaller moment, the faithfull may be subject to errour (and errors of that nature should not alienate Christians one from another) yea in fundamentall points for a time, Ibid. & 781.

Lect. 147.

Though our perseverance in the truth, be to be ascribed to the Lord alone, yet he worketh it by meanes, and will have us to bee agents, in this work, our selves, p.782,783.
1 We must carefully shun all things whereby we may be in danger to be corrupted, and drawne from the truth, viz. 1. We must shun the hearing and conferring with them, that are hereticks and seducers; and the reading of their books. We should not long to heare, what they can say for their errors, or against the truth, p.784.
2 Wee must take heed of affecting the knowledge of intricate curious, and unprofitable points, p.785. There is a desire of knowledge, which is commendable, and no Minister should mislike in his hearers, p.786. Yet is there a desire of knowledge that is most dangerous, Ibid. 1 When wee desire to know more of Gods matters then hee hath pleased to reveale in his Word, Ibid. 2 When (neglecting other things) we seeke the knowledge of those high points onely, that are above our capacity, to understand and busie our selves, in matters of controversie, p.787. 3 When wee desire knowledge, onely for knowledge sake, without respect to the use and profit, we may make of it, for our edification in faith and holinesse, p 788.

Lect. 148.

He that desires to hold fast his profession, must use the meanes, whereby hee may bee established in the truth, and preserved from falling away from it, foure directions are given us, in Gods booke for this, p.788.
1 Hee must ground himselfe well in the knowledge of the truth, and labour to bee assured (upon good grounds) that it is indeed the truth he holdeth, Ibid. 1 Hee must acquaint himselfe, with the maine principles of religion and seeke to be perfect in them, p. 789. 2 examine by Scripture, what ever hee heareth or readeth, and labour to get good proofes of Scripture, for whatsoever he holdeth, p.790.
2 He must labour to take to heart, that which he knoweth, love it, and make conscience to practise it. He that by reading or hearing seeketh knowledge with an honest and good heart, shall hold fast, that which he professeth, and none but he, p.792,793.

Lect. 149.

3 He must take heed of declining from or forsaking the least truth, his conference hath beene convinced in. Two things there bee, that deceive men in this case, p.793,794. Though some truths be of greater moment then others, yet its a dangerous sin to be willfully ignorant of any truth, God hath revealed, or forsake it when we know it, upon conceit that it is but a trifle, for 1 nothing that God hath revealed is of small moment, or lightly to be accounted of, 2 a man may make himselfe abominable to God, by forsaking wittingly the least truth, or receiving the least errour, p.794. 3 the best way to keepe us from falling from the truth, in the maine points, is to make conscience of falling from the least truth, p.795.
4 He must be constant in a conscionable use of all Gods ordinances, 1 the ministery of the Word, p.796. 2 the Sacrament of the Lords Supper, 3 prayer, p.797,798.

Lect. 150.

Every one that hath the Spirit of Christ will take to heart, the cause of God, and his holy religion, p.798.
1 No man can have the Spirit of Christ, unlesse he love God unfeignedly above all things els, Ibid. 2 He that doth thus love

God, must needs be zealous for God, grieved and troubled, to see him dishonoured, 3 He that hath any true zeale to God in him, will shew and expresse it principally towards the house, and worship of God, p. 799.

More particularly, 1 He that hath the Spirit of Christ, must needs rejoyce to see or heare that the true religion of God, doth prosper and that the purity of it, is restored or set up any where, p. 800. 2 He that hath the Spirit of Christ, will rejoyce in the frequencie and fullnesse of Church-assemblies, 3 In the plentifull and free preaching of the Word p. 801. 4 Hee will rejoyce to see and heare that the ministery of the Word is fruitfull among them that enjoy it, and powerfull to reforme their hearts and lives, p. 802, 803.

Lect. 151.

Three Reasons and grounds of the former doctrine, 1 He that hath the Spirit of Christ cannot but love the persons of all men, and we love no man, unlesse wee love his soule, and unfeignedly desire his salvation, & grieve to see his soule in danger of perishing, p. 803. He that desires the salvation of all, will joy in the plentifull and sound preaching of the Word, p. 804.

Though God can save men without preaching yet he doth not ordinarily without it, and its a fearefull signe, hee meaneth not to save them, he denieth preaching unto, Ibid. & 805. Though all bee not saved that have preaching, yet its a cause of comfort to see sound preachers abound, p. 805.

A man that hath no truth of grace in himselfe may yet be a meanes of conversion to others, Ibid.

2 The respect wee have to the state and Church wherein we live, which we are bound to love, p. 806. 1 Nothing will make the state and Church so honourable, as the liberty of the Gospell, 2 nor so strong and peaceable, 3 nor so prosperous and plentifous in blessings, p. 806, 807.

On the other side, nothing will sooner deprive it of all blessings, then the neglect and opposing of religion, p. 808.

3 The respect we have to the Lord and his honour, ought to be dearer to us, then any other thing. And that's no way so much advanced, as by the liberty of the Gospell, and the good successe of it, p. 809.

Lect. 152.

Its a great error to thinke that much preaching is not now necessary, for 1 though prayer be a chiefe worke of the Minister, and part of Gods publike worship, yet is it not the chiefe of all, but preaching, p. 810, 811. 2 No man can pray, till by preaching he bee made able to pray, 3 Preaching is the best meanes to quicken and stirre up the Spirit of prayer in them, that have it, p 812.

2 Preaching is necessary for them, that have longest enjoyed it, for 1 in the best Congregations, the greatest part are still ignorant, 2 Such as have profited by it, have still need of it, for 1 the most are weake and unperfect in knowledge and grace, 2 they that are of best growth in grace, are apt to decay, 3 most care, must bee had of them that have most profited, p. 813.

3 Its no good reason, against the necessity of much preaching, because men grow weary, and are glutted with it, for 1 much preaching is not the cause why men loath the Word, 2 Its the best meanes to cure that disease, p. 814.

4 Its no good reason against much preaching, that it is said to do little good, where its most used, p. 815.

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Pro.	19	27	497, 784
Pro.	20	12	71, 650
Pro.	21	2	372. 727
Pro.		15	678
Pro.	21	27	721
Pro.	22	6	584
Pro.		12	497
Pro.	24	29	752
Pro.	25	12	49 707
Pro.	27	7	620
Pro.	28	4	749
Pro.	29	24	186
Pro.	30	2,3	484
Pro.		9	118
Eccl.	5	1	197, 585

Booke.	Chapter.	Verſ.	Folio.
Eccl.		2	310
Eccl.		6	494
Eccl.	7	2,3,4	260
Eccl.		16	381
Eccl.	10	1	549
Eccl.	11	2	117
Eccl.		8	250
Eccl.	12	9, 10	482
Cant.	1	7	796
Cant.	3	1—4	143
Cant.	4	4	263
Cant.	5	2	32, 355
Cant.		3	640
Iſa.	6	5	282, 347
Iſa.	11	2	488
Iſa.		9	476. 734
Iſa.	26	2	769
Iſa.	27	9	323
Iſa.	28	12	617
Iſa.	29	9	211
Iſa.	30	20,21	776
Iſa.	31	9	543
Iſa.	32	2	676
Iſa.	33	17	638
Iſa.	38	16	739
Iſa.		18	289
Iſa.		19	630
Iſa.	42	23	650
Iſa.	44	5	628
Iſa.	48	10	258
Iſa.	50	4	165
Iſa.		10	653
Iſa.	51	7	488
Iſa.	52	15	614
Iſa.	53	1	588
Iſa.	55	1	648, 691
Iſa.		3	127
Iſa.	57	1	561
Iſa.		19	19, 797
Iſa.	58	1	45, 707
Iſa.		10	117, 273
Iſa.	59	21	634
Iſa.	61	3	46, 144
Ier.	2	10,11	706
Ier.	3	12,13	158
Ier.	4	2	585
Ier.		3	498
Ier.	9.	7	357.546.666
Ier.	10	25	70
Ier.	13	11	809
Ier.	15	10	47
Ier.	17	1,2	299
Ier.		16, 17	273, 396
Ier.	22	16	490
Ier.	23	6	673

Booke.	Chap.	Verſe.	Folio.
Ier.	32	23	419
Lam.	3	29	311
Ezek.	5	15	547
Ezek.	13	19	695
Ezek.	14	7,8	593
Ezek.	16	9--14	107
Ezek.	18	10,11	726
Ezek.	20	12	702
Ezek.	24	7,8	718
Ezek.		13	345
Ezek.	28	19	548
Ezek.	33	11	455
Ezek.		31, 32	27, 698, 712
Ezek.	36	26, 27	739
Ezek.		28, 31	736
Dan.	1	8	382
Dan.	4	27	117, 118, 364
Dan.	3	5	627
Dan.	6	3	497
Dan.		6	589
Dan.	8	12	2,493
Dan.	10	1	437
Dan.	12	7,8	210
Dan.	13	9	455
Dan.	14	7	535
Amos.	5	10	52
Micah.	2	7	241
Micah.	6	9	219, 606
Micah.		16	545
Zeph.	3	18	801
Zach.	9	11	615
Zach.	12	10	17, 627, 736
Mal.	2	2	489
Mal.	4	2	639
Mat.	1	21	85
Mat.	3	14	658
Mat.	4	4	72
Mat.	5	3,5	308
Mat.		19	33, 427
Mat.		44, 45	115, 752
Mat.		48	111
Mat.	6	23	780
Mat.	9	2	681
Mat.		38	801
Mat.	10	17	338
Mat.		37	399
Mat.	11	11	165
Mat.		19	472
Mat.	12	43	7
Mat.	13	13	37
Mat.		14	591, 795
Mat.		44	372
Mat.		57, 58	24
Mat.	15	14	12
Mat.	16	17	515, 773
Mat.		18	356
Mat.	22	38	582
Mat.	23	13	551
Mat.	24	14	510
Mat.	25	29	69, 330
Mat.	26	26, 28	6, 6
Mar.	2	27	580
Mar.	4	11	769
Mar.		16, 17	474
Mar.	6	20	725
Mar.	7	11	188
Mar.	8	17	499
Luke.	1	6	668
Luke.	2	14	521, 597
Luke.		25	675
Luke.		34	745
Luke.	3	10, 14	158
Luke.	4	18	621
Luke.	6	35, 36	750
Luke.	7	29, 30	240
Luke.		38, 47	17, 104
Luke.	9	24	256
Luke.	11	52	479
Luke.	12	1	719
Luke.		33	272
Luke.		57	458
Luke.	13	24	450
Luke.	14	26	262
Luke.	15	21	667
Luke.	16	9	118
Luke.		12	126
Luke.		17	599
Luke.	17	3	112
Luke.		5	327, 734
Luke.	18	14	97
Luke.	21	19	255
Luke.	24	47	667
Iohn.	2	22	3
Iohn.	3	12	518
Iohn.		21	196, 642
Iohn.	7	18	110, 523
Iohn.	9	2,3	664
Iohn.		40, 41	498
Iohn.	11	25	535
Iohn.	13	27	112
Iohn.	14	15, 16	639
Iohn.		21	*Ibid*
Iohn.	21	15	399
Acts.	8	30	584
Acts.	9	31	137, 571
Acts.	10	43	667
Acts.	14	22	254
Acts.	15	10	449
Acts.	17	2	242, 590
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Booke.	Chap.	Verſ.	Folio.
Acts	19	18	158
Rom.	1	17	658
Rom.	2	4	131
Rom.	3	5	248
Rom.		19	*Ibid*
Rom.		20	670
Rom.		22	657
Rom.		25	597
Rom.		28,29	670
Rom.		31	602
Rom.	4	5	648, 669
Rom.		15	221
Rom.	5	3	266
Rom.		5	268
Rom.		6	492
Rom.		18	324
Rom.		19	673
Rom.		20	681
Rom.	6	14	326
Rom.		19	536
Rom.	7	7	196
Rom.		17	421
Rom.		24	313
Rom.		25	207, 336
Rom.	8	15	621
Rom.		16	615
Rom.		27	655
Rom.	9	23	520
Rom.	10	3	673
Rom.		4	602
Rom.		15	22, 26
Rom.	11	6	522
Rom.		11	356
Rom.		22	351
Rom.	12	1	583
Rom.		2	605
Rom.		6	789
Rom.		12	454
Rom.		17	694
Rom.	13	12	683
Rom.		14	*Ibid*
Rom.		13	693
Rom.	14	1—6	755
Rom.		6	435, 729
Rom.		8	630
Rom.	15	14	51
Rom.		18	509
1 Cor.	1	12	629
1 Cor.		30	673
1 Cor.		31	671
1 Cor.	2	2	607
1 Cor.		4	509
1 Cor.		12	651
1 Cor.		15	774
1 Cor.	3	18	498

Booke.	Chapter.	Verſ.	Folio.
1 Cor.		22,23	597
1 Cor.	4	4	671
1 Cor.		5	727
1 Cor.		6	383
1 Cor.		20	586
1 Cor.	6	11	656
1 Cor.	8	2	488, 498
1 Cor.		3	388
1 Cor.	10	16	615
1 Cor.	11	4	292
1 Cor.		10	709
1 Cor.		29	112
1 Cor.	12	3	773
1 Cor.		7	501
1 Cor.		13	775
1 Cor.	14	3	459
1 Cor.		24, 25	508
1 Cor.	15	31	262
1 Cor.	16	9	47
1 Cor.		22	389
2 Cor.	1	18,19	427
2 Cor.		22	105
2 Cor.	2	14	488
2 Cor.		15	508
2 Cor.	3	6,8	732
2 Cor.		11	582
2 Cor.		16	473
2 Cor.	5	9	729
2 Cor.		14, 15	628
2 Cor.		21	673
2 Cor.	7	5	622
2 Cor.	8	23	572, 631
2 Cor.	11	5, 6	607
2 Cor.		30	250
2 Cor.	12	7,8	313
2 Cor.		9	353, 432, 469
Gal.	2	5	795, 796
Gal.		16	669
Gal.		20	737
Gal.	4	12	51
Gal.	5	6	742
Gal.		19	372
Gal.	6	1	13
Gal.		14	267
Eph.	1	3	668
Eph.		6	104
Eph.		7	597
Eph.	2	3	301
Eph.		5	226, 511
Eph.		8,9	522
Eph.		9	691
Eph.	3	14	578
Eph.		15, 19	179, 328, 401
Eph.		19	732
Eph.	4	8,11	478

Booke.	Chap.	Verse	Folio.
Eph.		12-14	474
Eph.		20, 21	490, 329
Eph.		30	223
Eph.	5	18,19	5,6. 728
Eph.		25-27	668
Eph.	6	9	729
Eph.		15	266
Eph.		18	274
Phil.	1	9	474
Phil.		22	591
Phil.	3	8,9	607, 608. 684
Phil.	4	7	85
Col.	1	9-11	474
Col.		27	271
Col.	2	4	496
Col.	3	12	116
Col.		17	147. 3 9
Col.		16	485
Col.		8	48
1 Thess.	4	13	668
1 Thess.	3	3,4	7
1 Thess.	4	19,20	11. 432
1 Thess.	5	21	790
1 Thess.		23	415
2 Thess.	1	10	520
2 Thess.	2	10,11	233
1 Tim.	1	5	397
1 Tim.		9	131
1 Tim.	2	1-3	751, 752
1 Tim.	4	3	448
1 Tim.		3-5	688
1 Tim.	5	4	284
1 Tim.		17----	811
1 Tim.	6	3	10
1 Tim.		19	638
2 Tim.	3	15	485
2 Tim.	4	2	45.70
2 Tim.		6,7	770
Titus.	2	7	298
Titus.		15	49. 291
Philem.		15	537
Heb.	2	2 10	254
Heb.	3	3.12	147
Heb.		6,7,8	27
Heb.		10	69
Heb.		11	410. 6 2
Heb.		17	104. 739
Heb.	9	10	578
Heb.		13,14	626. 731
Heb.	10	19	598
Heb.		22	409. 619
Heb.	11	6	737
Heb.		13	240
Heb.		34	327
Heb.		33-37	735

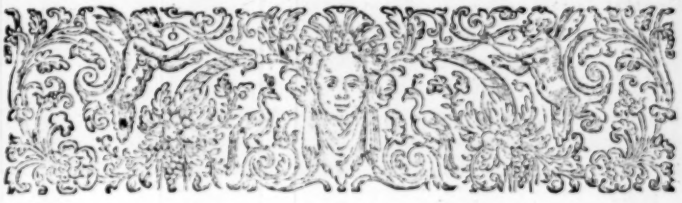
Booke.	Chap.	Verse	Folio.
Heb.	12	1	318
Heb.		9	293
Heb.		24	614
Heb.		28	592
Heb.	13	5,6	733
Iames	1	21	20.321
Iames		27	109
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Iames	4	17	231
Iames	5	16	159
1 Pet.	1	2	614
1 Pet.		6	257
1 Pet.		18	601
1 Pet.	2	2,3	130. 627
1 Pet.		1-3	228. 232. 593
1 Pet.	3	5,6	237
1 Pet.	4	11	434
1 Pet.	5	8,9	141
1 Pet.		12	110
2 Pet.	1	1	657
2 Pet.		2,3	475
2 Pet.		4	751
2 Pet.	2	14	16
2 Pet.		20	699
2 Pet.	3	2	791
1 Ioh.	1	9	159
1 Ioh.	2	3,4	329
1 Ioh.		27	776
1 Ioh.	3	4	221
1 Ioh.		7	656
1 Ioh.		9	355
1 Ioh.		17	116 400
1 Ioh.		18	400
1 Ioh.		19	641
1 Ioh.	4	12	395
1 Ioh.		18	Ibid.
1 Ioh.	5	2	697. 748
1 Ioh.		3	400
1 Ioh.		12	738
1 Ioh.		14	81
2 Ioh.		6	748
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Rev.	3	18	683
Rev.	4	9—11	521
Rev.	5	6.9	603
Rev.		13	597
Rev.	6	2	178
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Errata.

PAge 22. line 16. for in, reade an. p. 48. l. 4. leave out but. p. 50. l. 17. only, r. alwaies, p. 72. l. 39. therefore, r. there for. p. 93. leave out the last line. p. 172. l. 30. every, r. a very. p. 193. l. 24 r. we may have. p. 196. l. 30 our Saviour, r. *Salomon*. p. 208. l. 27, testifie, r. typifie. p. 279 l. 24. ye, r. yet. p 333. l. 32. evill, r. vaile. p. 389. l. 30. indifferent, r. different. p. 433. l. 27. leave out duties, p. 484. l. 33. goodly, r. godly. p. 496. l. 8. cannot, r. can. l 39. r. they that are. p. 528. l. 26. r. all that think they profit not. p. 534. l. 48. regenerate, r. unregenerate. p. 550. l. 16. evill, r. vaile. l 36, above r. over. p. 591. l. 1. in, r. is. p. 599. l. 19. irrecoverable, r. irrevocable. p. 601. l. 27. many, r. money. p. 613. l. 21. whereof, r. where. p. 618. l. 8. r. though I bee not. p. 639. l. 50. hide, r. have. p. 646. l. 5. inforceth, r. inferreth. p. 745. l. 12. any, r. an. p. 755. l. 46. differency, r. indifferency. p. 813. l. 46. more, r. most.

Places of Scripture misquoted are thus amended.

PAge 9. line 47. reade *Cant.* 5. 3, 6. p 37. l. 3. r. *Isa.* 55. 2, 3. p. 38. l. 20. r. *Iob* 12. p. 45 l. 33. r. 2 *Tim.* 4. 1, 2. p. 62. l. 49. r. *Cant.* 1, 8. p. 73. l. 1. r. *Hag.* 1. 6. p. 87. l. 19. r. *Rom.* 13. p. 99 l. 11. r. 2 *Cor.* p. 103. l. 40. r. 1 *Iob.* p. 105. l. 28. r. *Heb.* 11. p. 114 l 15. r. *Rom* 12. 20. p. 122. l. 18. r. *Esth.* p. 131. l. 23. r 2 *Chron.* p. 149 l. 29. r. *Iob.* 5. 24. p. 150. l. 17. r. 1 *Iob* 2. 27. p. 154 l. 47. r. *Matth* 6. 28. p. 191. l. 9. r. *Psal* 3. 3. p. 193. l. 5. r. *Neh.* 1. 6. p. 196. l. 17. r. *Eph.* 5. 13. p. 200. l. 27. r. *Ezra* p. 207. l. 32. r. *Mat.* 7. 1, 3. p. 212 l. 31 *Zeph.* p. 213 l. 20. r. *Psal.* 75. 8 p. 216 l. 33. r. *Iosh.* p. 219. l. 52 r. *Psal.* 119. p. 229. l. 27. r. *Rom.* 5. l. 45. 1 *Ioh.* 1. 7. p. 234 l 44. r. *Pro.* 4 p. 236. l. 51. r. *Mar.* p. 248. l. 11. r. *Mat* 20. 15. p. 249. l. 26 r. *Rom* 9. p. 255. l 19. r. *Ezra* 9. p. 270 l. 21. r. *Rom.* 5. 2, 3. p. 290. l. 18. r. *Iosh.* 22. p. 296. l. 34. r. *Eccl.* 11. 6. p. 310. l. 29 r. *Am.* 8. 5. p. 314. l. 36. r. *Rom* 8. 1, 2. p. 360. l. 27. r. 2 *Chron.* 30. p. 362. l 1. r. *Mal* p. 394. l. 45. r. *Cant.* 3. p 410. l. 30. r *Mal.* p. 424. l. 45. r. *Mal.* p. 431. l. 28. r. *Pro*, 15. p. 453. l. 10. r. *Psal.* 84. p. 455. l. 44. r. *Mat.* 23. p. 456. l. 10. r. *Iob* 21. 14. p. 479. l. 3. r. *Luk* 11. 52. p. 480. l. 24. r. 1 *King* 18. 3, 4 p. 484 l. 11. r. *Isa.* 47. p. 494. l. 2 r. *Col.* 3. 16 p. 504. l. ult. r. *Rom.* 1. 19. p. 517. l. 25. r. *Mar* p. 522. l. 13. r. *Phil.* 3. 4. p. 529 l. 10. r. 2 *Chron.* 25. 16. p. 536. l. 46 r. *Isa.* 57. p. 541. l. 17. r. *Psal.* 106 p. 559 l. 43. r. 2 *Tim* p. 568. l. 47. r. 1 *Cor.* 4. p. 616. l. 20 r. Heb. 3 p. 641 l. 30. r. 1 *Pet* 5. 8. p. 657. l. 1. r. *Rev.* 1. 5. p. 658. l. 52. r. 1 *Iob.* 1. p. 677. l. 29. r. 1 *Cor.* 15. 56 p. 700. l. 39. r. *Psal.* 14. 1, 4. p 709 l. 15. r. *Psal.* 1. 4. p. 806. l. 11. r. *Mat* 10. 6. p. 812. l. 7. r. *Luk* 13. 10. p. 813. l. ult. r. 1 *Iob.* 2. 21.



LECTVRES ON PSAL. LI.

Lecture I. on the Title of Pſalme LI. Septemb. XXVIII. MDCXXV.

To the chiefe Muſician. A Pſalme of David, *when* Nathan *the Prophet came unto him, after he had gone in to* Bathſheba.

THIS Pſalme is commonly called (and ſo it is indeed) a Pſalme of repentance; Expreſſing the repentance of *David*, who (of all other men we read of in holy Scripture) is propounded to us for the moſt lively patterne, and example of a truly repentant ſinner. And I have therefore made choice to intreat of it in theſe times wherein the Lord doth ſo many waies, call us unto repentance.

The whole Pſalme divideth it ſelfe into two parts. 1. The Title, and inſcription of it. 2. The Treatiſe it ſelfe, and matter of the Pſalme.

In the Title or inſcription we muſt obſerve. 1. The perſon to whom it was dedicated, and directed; that is to ſay, *the chiefe Muſician*, or Maſter of the Muſicke in the temple. 2. The perſon by whom it was penned, that is, *David*. 3. The time when, and occaſion whereupon it was penned. *When Nathan the Prophet came unto him, after he had gone in to Bathſheba.*

Doct. 1. The firſt thing then that we are to obſerve, here is this. That there is a Title and inſcription prefixed here before this Pſalme that gives great light to the underſtanding of the Pſalme. From whence we may learne, this as following upon it by evident neceſſity of conſequence.

That in the expounding of the Pſalmes, the titles ought not to be omitted as ſuperfluous and impertinent. No more then thoſe inſcriptions that the Apoſtles, and our bleſſed Saviour himſelfe have prefixed before their Epiſtles, which they directed unto the Churches of God. *Rom.* 1, 1--7. *Iam.* 1, 1. 1 *Pet.* 1. 1. 2 *Ioh.* 1--3. *Iude* 1. 2. *Rev.* 2. 1.

Reaſon 1. Firſt, becauſe they give light (many of them) to the underſtanding of the Pſalme by ſhewing the occaſions whereupon they were penned, as *Pſal.* 3. 7. 18. 20. 34. 52. 54. and this, and many more.

2. Secondly, becauſe they are part of the holy Scripture given by divine inſpiration. From whence theſe two things will neceſſarily follow. 1. That they are profitable, and inſtruction may be had from them if the fault be not in our ſelves. For ſo ſaith the Holy Ghoſt of all Scripture. 2 *Tim.* 3. 16. *All Scripture*

ture is given by inspiration of God, and is profitable. And *Rom.*15.4. *Whatsoever things were written aforetime were written for our learning.* 2. That it is a sin, and matter of great danger to neglect, and slight them, and so (as it were) to cut them of from the rest of the holy Scripture. For so saith the Holy Ghost also, *Revel.*22.19. *If any man shall take away from the words of the booke of this prophecy* (and the words of any other of Gods books are of equall authority, and dignity to the words of the booke of that prophecie) *God shall take his part away out of the booke of life.*

Use 1. This Doctrine serveth first to improve, and convince the error of the Papists; who though they glory so much in the title of the true Catholike Church, and hold the Church cannot erre, and boast of Gods Word as if it *came out from them and came unto them onely*, as the Apostle speaketh, *1 Cor.* 14.36. Yet do take liberty both in the publique reading of the Psalmes, and in their latine translation also (which they are commanded by the Councell of Trent (the rule of their faith) to hold for authenticall in all their publique readings, disputations, preachings, and expositions, and charged that no man may dare or presume to reject it, upon any pretence whatsoever (and consequently) no not then when it doth most evidently, and palpably swerve from, and pervert the meaning of the originall copies) both to leave out sondry of the Holy Ghosts words as *Selah* alwaies in their translations, (as they do also the conclusion of the Lords prayer) as also to add unto the holy Text many words, yea and sometimes whole verses.

2. Secondly, to teach, and exhort us to neglect no part of the Word, no not the least word nor syllable, nor title of the canonicall Scripture, (of which our Saviour speaketh so honourably, *Matth.*5.18. *Verily I say unto you, till heaven, and earth passe, one jot or one title shall in no wise passe from the law, till all be fulfilled*) but to esteeme reverently of it, though we cannot at the first reading or hearing of it profit by it, or discerne what use it may serve us unto. True it is, that as the Ministers in teaching may, and ought to make choice of, and most insist upon those portions of Gods truth above others, which are most profitable, and usefull for their hearers (for this rule the Apostle himselfe followed in his preaching as appeareth by his speech, *Acts* 20.20. and this rule he prescribes to all other teachers, *Tit.*3.8.) so may Gods people likewise in the reading of the Word exercise themselves most in those parts of it, that they can best profit by. But seeing it is certaine that *whatsoever is written, is written for our learning, Rom.*15.4. we must learne to blame our selves, and not the Word if we can receive no profit by every part of it. We must lay the fault upon our own dulnesse as the Apostle teacheth the Hebrewes to do, *Heb.*5.11. The duty, and respect we owe even to those parts of the Word which we cannot understand nor profit by; and the use we should make thereof standeth in these fixe points principally.

The respect we owe even to those parts of the Word which we understād not.

1. First, we must desire to understand all that God hath revealed and not esteeme of any part of the Scripture as if it concerned us not. For this the Lord taxeth his people for, as for a heinous sin, *Hos.*8.12. that *they accounted the great things of his law which he had written unto them, as a strange thing* that nothing belonged unto them.

2. Secondly, the obscurity of any place should increase our diligence in searching the meaning of it. *Search the Scriptures*, saith our Saviour, *Ioh.*5.39. Herein we should imitate the holy Prophets themselves, of whom the Apostle *Peter* saith, *1 Pet.*1.10,11. that *they enquired, and searched diligently* what the meaning of those things might be which God had reveiled, and caused them to write concerning Christ, and our salvation by him.

3. Thirdly, learne thereby to acknowledge the necessity of a learned ministry, and of that gift of interpretation God hath given unto his servants. And know,

God

God would have thee to say of sundry parts of his Word (which yet are necessary for thee to understand) as the noble *Eunuch* did, *Act.* 8. 31. *How can I understand them except some man should guide me?*

4. Fourthly, learne thereby to see the necessity of joyning with thy reading humble prayer unto God that hee would open thine understanding, and reveale to thee the mysteries contained in his Word; and to cry unto the Lord as *David* himselfe did, who was both a King, and a Prophet also *Psalme* 119. 18. *Open thou mine eyes, that I may behold wondrous things out of thy law.*

5. Fiftly, come to the reading, and hearing of the Word with an heart that is humbled, and fearefull to offend God. For *the secret of the Lord is with them that feare him* (saith *David*, *Psal.* 25. 14.) *and he will shew them his covenant.*

6. Sixthly, marke, and lay up in thine heart even those things which thou understandest not, because they may doe thee good hereafter. So did the blessed Virgin, *Luke* 2. 50, 51. So wee finde the Disciples of our Saviour did, and had use of that part of Gods Word afterward, which when they first heard it, they did not understand what it meant. *When hee was risen from the dead* (saith the Evangelist *Ioh.* 2. 22.) *his Disciples remembred that he had said this unto them; and they beleeved the Scripture, and the word that Iesus had said.*

Now in the Title of this Psalme, the first thing that offers it selfe to our consideration is the person to whom it was dedicated or directed *to the chiefe musician*, where wee are to observe. That they had in Gods publique worship in *Davids* time musicians, and diverse orders, and degrees of them.

Three things are to be observed concerning the worship under the law even in this respect.

First, they had then musicke in the publique worship of God, not singing of Psalmes onely, but playing upon instruments, 1 *Chron.* 25. 6. *Nehem.* 12. 27. some stringed instruments called *Neginoth*, *Psal.* 4. 1. some windy called *Nehiloth*, *Psal.* 5. 1.

Secondly, these musicians were all Levites; and had a speciall function, and calling in that Church (by Gods appointment) whereupon they were wholly to attend, and whereunto they were enabled by speciall gifts received from God, 1 *Chron.* 9. 33. *And these are the singers chiefe of the fathers of the Levites, who remaining in the chambers, were free: for they were employed in that worke day and night.* And 2 *Chron.* 29. 25. *Hee set the Levites in the house of the Lord with Cymballs, with Psalteries, and with Harpes according to the commandement of David, and of Gad the Kings Seer, and of Nathan the Prophet; for so was the commandement of the Lord by his Prophets.* Therefore also they are called the *Lords instruments of musicke*, 1 *Chron.* 16. 42. 2 *Chron.* 7. 6. *And the Priests waited on their office, the Levites also with instruments of musicke of the Lord.* And unto this function also God did enable them with such skill, as whereby they did excell all other musicians in the world. Of the Caldeans we do reade, that they had great variety of excellent musicians of their owne, *Dan.* 3. 5. yet did they greatly desire to heare these musicians of the Temple, *Psal.* 137. 3. And this may also seeme to bee the cause of that speciall favour, and bounty that *Artaxerxes* the King of Persia shewed to them, more then to any other of the Priests and Levits that belonged to the Temple, *Neh.* 11. 23.

Thirdly, of these musicians there were sundry orders, and degrees; some were maisters, and chiefe musicians, some were schollars, and inferiour unto them; as we shall finde them set downe, 1 *Chron.* 25. 1, 6. *Neh.* 12. 46.

It followeth now that we consider why this Psalme was committed to the

chiefe muſician. And three reaſons there were of that. Firſt, that by that meanes it might be kept, and preſerved as a part of Gods holy Writ in the Sanctuary, for the uſe of the Church. For ſo we find that all the parts of the holy Scripture were wont ſo to be preſerved, and kept by the Levites in the Sanctuary, *Deut.* 17.18. The King is commanded to *write him a copy of the law in a booke out of that booke which is before the Prieſts the Levites.* And 31.9. *Moſes* is ſaid when he had written the law *to have delivered it unto the Prieſts the ſons of Levi.* And verſe 26. of that Chapter, he commanded the Levites *to take the booke of the law, and put it in the ſide of the arke of the covenant of the Lord their God, that it might be there for a witneſſe againſt them.* And there by the ſpeciall providence of God it was preſerved, and kept ſafe, even to the daies of *Ioſiah*, 2 *Chron.* 34. 14,15. though there had beene moſt wicked Kings, ſuch as *Ahaz*, *Manaſſes*, *Amon*, and many others that were great enemies unto it.

Secondly, this Pſalme was committed to the chiefe muſician, that by his meanes it might be publiſhed, & ſung in the temple. For this was the office of the Levites (and all the muſicians of the temple were Levites) to ſing *Davids* Pſalmes in the temple as we ſhal ſee, 2 *Chr.* 29. 30 & *Am.* 8.3. we read of *the ſongs of the temple.*

Thirdly, this Pſalme was committed to the chiefe muſician that it might be ſung in the Temple, in the beſt manner, with that muſick as might beſt affect the people of God, with the matter of this Pſalme, and ſo ſerve beſt to their edification. For though there were none of the muſicians in the Temple but they were *well inſtructed in the ſongs of the Lord, and were cunning therein*, 1 *Chron.* 25.7. yet among them ſome were more skilfull then other ſome, 1 *Chron.* 15.22. *Chenaniah chiefe of the Levites was for ſong; he inſtructed about the ſong, becauſe he was skilfull.*

Now this being premiſed for the opening of the words; we are to obſerve here that *David* committeth this Pſalme to a muſician to be ſung in the Temple; yea to the chiefe muſician that might ſing it in the beſt manner. From whence we are to learne,

Doct.2. *That it is an ancient, and excellent ordinance of God that in his worſhip, and ſervice we ſhould ſing Pſalmes, even Davids Pſalmes, and that we ſhould ſing them in that manner as may be moſt unto edification.*

Obſerve the proofe of this Doctrine as I ſhall propound it unto you diſtinctly in three points.

Firſt, it hath ever beene eſteemed a chiefe part of the worſhip, and ſervice of God wherewith he hath beene highly pleaſed. It was uſed in *Moſes* time, *Exod.* 15.1. and in the time of the Iudges, *Iudg.* 5.1. and in the daies of *Samuel*, 1 *Sam.* 18.6,7. in *David*, and *Solomons* time, 1 *Coron.* 6.32. in the daies of *Iehoſaphat*, 2 *Chron.* 20.21,22. and of *Hezekiah*, 2 *Chron.* 29.28.30. and after the captivity in *Nehemiahs* time, *Neh.* 12.42. yea in the New Teſtament, our Saviour himſelfe, and his Apoſtles uſed it, *Matth* 26 30. and preſcribed it to Gods people, *Col.* 3.16. yea it was the exerciſe of the holy Angels themſelves, *Luk.* 2.13,14.

Secondly, this exerciſe was wont to be uſed by Gods people (and that by Gods ordinance) at all times when they met to performe publique worſhip to God, 1 *Chron.* 23.30. It is ſaid the office of the Levites, that were muſicians for the Temple, was to *ſtand every morning and thanke, and praiſe the Lord, and likewiſe at even*; that is at the time of the morning, and evening ſacrifice; yea they were wont at their private prayers alſo to ſing Pſalmes; for ſo did *Paul*, and *Silas*, *Act.* 16.25.

Thirdly, The Pſalmes that GODS people did uſe to ſing in the worſhip of GOD were moſt uſually *Davids* Pſalmes, and thoſe that are accounted among his: and that even at ſuch times when there were Prophets in the Church that had extraordinarie gifts, and were inſpired

inſpired by the Holy Ghoſt, yet the Church did not uſually ſing any other then *Davids* Pſalmes. This we ſhall ſee in the daies of *Hezekiah*, 2 *Chron.*29. 30. *Hezekiah the King, and the Princes commanded the Levites to ſing praiſe to the Lord, with the words of David, and of Aſaph the Seer.* The like we may ſee in *Ezraes* time, *Ezra* 3.10. *They ſet the Prieſts in their apparell with trumpets; and the Levites the ſons of Aſaph with Cymballs to praiſe the Lord with thoſe ſongs* (as *Tremelius* rendreth it) *that David the King of Iſrael did deliver*; and the Pſalme they ſung was, *Pſal.*136.as appeareth by the 11.verſe.And this may alſo further appeare by that which we reade, *Neh.*12.46. To which purpoſe it is worthy the obſerving that though there were many of Gods holy ſervants that made ſongs,and Pſalmes beſide *David* as *Deborah*, *Iudg.*5.1.and *Anna* the mother of *Samuel*, 1 *Sam.*2.1.and *Salomon*, *Cant.*1.1. and *Mary* the bleſſed Virgin, *Luk.*1.46. ſuch as might bee uſed, yet were none of them committed to the muſitians, to be publiquely ſong in the temple, but theſe of *David* only.In which reſpect he (by an excellency)is called *the ſweet Pſalmiſt of Iſrael*, 2 *Sam.*23.1.

The reaſons, and grounds of this Doctrine are theſe. *Reaſon*

First, God hath oft ſhewed himſelfe to take great delight in this part of his worſhip: Two notable examples there be of it.The one at the bringing in of the Arke into the Temple, in the daies of *Salomon*, 2 *Chron.*5.13. Iuſt at that inſtant *when they lifted up their voice in ſinging* (the 136.Pſalme) *the glory of the Lord filled the houſe.* The other in that miraculous deliverance God gave to his people againſt the Ammonites, in the daies of *Ieboſaphat*, 2 *Chron.*20 22. *When they began to ſing and to praiſe God, the Lord ſet an ambuſhment againſt the children of Ammon, and Moab, and mount Seir.* 1.

Secondly,it is a ſingular helpe, and meanes to ſtirre up in us holy affections in Gods ſervice. In which reſpect the Apoſtle oppoſeth, and preferreth it before wine, *Eph.*5.18,19. *Be not drunk with wine wherein is exceſſe, but be ye filled with the ſpirit; ſpeaking to your ſelves in Pſalmes, and Hymnes, and ſpirituall ſongs* As if he ſhould have ſaid; whereas the chiefe pretence men have for their exceſſive love of wine,is that it reviveth,and cheereth their ſpirits, *Pſ.*104.15 I will preſcribe a better thing for that purpoſe to revive your heart,and make you cheerefull,even to ſtir up ſpirituall affections,and that is this, uſe to ſing Pſalmes. 2.

The uſe of this Doctrine is, firſt to reprove the generall neglect, and falling off from this exerciſe of ſinging of Pſalmes. *Uſe.*

First, it was wont to be the cuſtome,aſwell to end our Church meetings,as to begin them with a Pſalme, and ſo the beſt reformed Congregations uſe to doe ſtill; and ſurely it maketh much for the decency, and ſolemnity of Gods worſhip to do ſo, *Pſal.*147.1. *Praiſe ye the Lord for it is good, to ſing praiſes unto our God; for it is pleaſant, and praiſe is comely*; This is now a daies much left in many Congregations. 1.

Secondly,it was wont to be the cuſtome not only to ſing *Davids* Pſalmes in the Congregation much,but to ſing them in order,that the people of God might be acquainted with them all; and ſo the beſt reformed Congregations uſe ſtill to do. And indeed (though upon extraordinary, and ſpeciall occaſions ſpeciall choice may be made; as we ſhall find that the 136. Pſalme was oft made choice of in ſuch caſes, 2 *Chron.*5.13.& 20.21. *Ezra* 3.11. yet in the ordinary occaſions of the Church it is moſt fit they ſhould be ſong in order, becauſe *the ſweet Pſalmiſt of Iſrael* 2 *Sam.*23.1.did pen them all, for the publique generall uſe of the Church.This alſo now a daies is much left in moſt Congregations.

Thirdly, it was wont to be the ordinary cuſtome of the profeſſours of the Goſpell, to ſing Pſalmes much in their families; according to that, *Pſal.* 118. 15 *The voice of rejoycing, and ſalvation is in the tabernacles of the righteous.* This is alſo much laid downe, and (which is worſe) it is laid downe upon this

ground, becauſe if men ſhould uſe it, they ſhould be noted to be religious, and ſo be ſubject to the ſcornes of men. I would have ſuch men ſeriouſly to conſider, and meditate on theſe two places of Scripture, *Rom.*10.10. *With the heart a man beleeveth unto righteouſneſſe, but with the mouth confeſſion is made unto ſalvation*; and *Mar.*8.38. *Whoſoever ſhall be aſhamed of me, and of my words, in this adulterous and ſinfull generation, of him ſhall the Son of man be aſhamed, when he commeth in the glory of his Father, with the holy Angels.*

2. The ſecond uſe is to exhort us. Firſt to make more conſcience of this duty, and not onely to labour to bring our hearts to a delight in it, but to uſe it hereafter in obedience unto God, which God much more eſteemeth of, then of any outward duty we can performe. *Behold* (ſaith *Samuel*, 1 *Sam.*15 22) *to obey is better then ſacrifice.* Secondly, to indeavour to performe this duty in the right manner; that is, 1. With underſtanding: *Sing ye prayſes with underſtanding*, ſaith the Pſalmiſt, *Pſal.*47.7. 2. With feeling, *Col.*3.16. *With grace in your hearts.* 3. Singing to the Lord, and lifting up your hearts to him in this ſervice. *Unto thee ô Lord will I ſing*, ſaith *David*, *Pſal.*101.1. And the Apoſtle, *Col.*3.16. *Singing with grace in your hearts, unto the Lord.* 4. Speaking to our ſelves in this duty, and labouring to finde our ſelves edified by it, as the Apoſtle directeth us, *Epheſ.*5.19. 5. In a decent manner obſerving the tune, that the whole Congregation may be as one man in this ſervice, as it is ſaid, 2 *Chron.*5.13. *The ſingers were as one, to make one ſound to be heard in praiſing and thanking the Lord*: And *Eſa.*52.8. *With the voice together they ſhall ſing.*

Followeth the ſecond thing I told you was to be obſerved in the Title of the Pſalme; that is, the perſon by whom it was penned; to which we will add the third, and laſt; that is the time when, and occaſion whereupon this Pſalme was penned; *When Nathan the Prophet came unto him, after he had gone in unto Bathſheba.*

In all which we are to obſerve. 1. The ſin committed by *David*, He *had gone in unto Bathſheba.* 2. His continuance in this ſin, which was till *Nathan* came to him. 3. The meanes of his repentance *Nathan the Prophet came unto him.*

And as touching his ſin we muſt obſerve 1. In what termes it is heere expreſſed. 2. How heinous it was.

And for the firſt. It is worth the obſerving that repentant *David* (or rather Gods ſpirit by his pen) calls his foule adultery, onely *a going in to Bathſheba*, a going in to her chamber, or into the roome where ſhe was. Doth he intend by theſe termes to extenuate his ſin? No certainely, he was farre from that at this time; he doth in this Pſalme diſgrace, and lay out the foulenеſſe of his ſin to the full; yet doth he expreſſe that filthy act of his in a modeſt, and ſeemely phraſe, and thereby caſts as it were a vaile upon it; Which teacheth us

*Doct.*4. *That they that are endued with the ſpirit of God, and have truly repented of ſin, cannot thinke, or ſpeake of their ſin without ſhame, dare not ſpeake broadly or immodeſtly of filthy actions. Epheſ.*4.29. *Let no corrupt communication proceed out of your mouth*, and 5.12. *It is a ſhame even to ſpeake of thoſe things which are done of them in ſecret.*

Obſerve this holy modeſty, and ſhamefaſtneſſe in the Scripture Phraſe, or manner of ſpeaking. 1. Of the foule, and filthy acts of lewd men, *Amos* 2.7. *A man, and his father will go in unto the ſame maide. Gen.*19.5. *Bring them out unto us that we may know them.* 2. Of ſuch things as were lawfull, and neceſſary, and yet had ſome filthineſſe in them. As in ſpeaking of the lawfull uſe of marriage, *Gen.*4.1. *Adam knew Eve. Iudg.*15.1. *I will goe in to my wife unto the chamber Eſa.*8.3. *He went unto the Propheteſſe, and ſhe conceived. Gen* 20.4. *Abimelech had not come neare her.* So ſpeaking of the privie and unſeemely part, he calls it, *our nakedneſſe*, *Gen.*9.22. and *our fleſh*, *Gen.*17.13. and *our ſhame*, *Eſa.*47.3.

Ier.

*Ier.*13.26. And ſpeaking of the neceſſary evacuation of the body, he calleth it *a ſitting downe*, *Deut.*23.13. And *covering of the feete*, *Iudg.*3.24. 1 *Sam.*24.3.

The reaſon of this is. Firſt, the deteſtation that the Lord beareth to all filthineſſe, *Hab.*1.13. *Thou art of purer eye then to behold evill.* *Deut.*23.14. *That he ſee no uncleane thing in thee, and turne away from thee.* On the other ſide Satan is called *Mat.*12.43. *the uncleane ſpirit* that delighteth in filthineſſe. *Reaſon* 1

Secondly, our tongue is our *glory*, and that member, which (above all others) is given us to glorifie God with. So it is called *Pſal.*16.9. for by his *glory* there he meanes his *tongue*; as will appeare if that place be compared with, *Act.*2.26. 2.

Thirdly, there is great force in broad, and uncleane ſpeech to corrupt the heart, and ſet it on fire with filthy luſt, 1 *Cor.*15.33. *Be not deceived; evill communications corrupt good manners.* Therefore it is called *corrupt* or rotten *communication*, *Epheſ.*4.29. ſuch as is apt to corrupt them that heare it. 3.

Uſe 1. The uſe of this Doctrine is, Firſt, to exhort us to a hatred, and feare of all uncleanneſſe; and a care of, and delight in holineſſe in our whole converſation. *As he which hath called you is holy* (ſaith the Apoſtle, 1 *Pet.*1.15.) *ſo be yee holy in all manner of converſation.* Remember that ſpeech of the Apoſtle, 1 *Theſſ.*4.3,4. *This is the will of God even your ſanctification that yee ſhould abſtaine from fornication.* 1. God would have us holy, that is the chiefe thing that he deſireth. 2. Holineſſe conſiſteth chiefly in a care to abſtaine from fornication; nothing is more oppoſite to holineſſe then that.

This modeſty, and care to keepe our ſelves from all ſhew of uncleanneſſe, and filthineſſe we muſt declare. 1. In our ſpeech, *Col.*4.6. *Let your ſpeech be alway with grace, ſeaſoned with ſalt.* Even Miniſters tho they may lawfully ſpeake of womens matters, and even of thoſe marriage duties that are moſt ſecret, *Levit.*12. 1 *Cor.*7.3,4 yet may they not ſpeake of theſe things broadly nor rudely, but with great gravity, and purity, 1 *Tim.*5.2. 2. In lookes, and countenance; for even therein a filthy and immodeſt heart is oft diſcovered, 2 *Pet.*2.14. *Having eyes full of adultery.* 3. In our apparell, and attire, 1 *Tim.*2.9. *Let women adorne themſelves in modeſt apparell with ſhamefaſtneſſe, and ſobriety.* 4. In the conſcience we make even of our very thoughts, *Iob* 31.1. *I made a covenant with mine eyes why then ſhould I thinke of a maide?*

Secondly, this Doctrine ſerves to reprove the extreame immodeſty of theſe times, and that liberty men take to ſpeake filthily. And ſurely, in reſpect of this, all that feare God have cauſe to bewaile, and complaine with the Prophet, *Eſa.*6.5. *I dwell in the midſt of a people of uncleane lips.* I know the excuſes men make for this ſin. 2.

Firſt, that though they ſpeake ſo, they meane no hurt, but their hearts are as good as theirs that are moſt preciſe; but for this I ſay, that it is not poſſible the heart ſhould be cleane when the mouth is ſo filthy, *Matth.*15.18. *Thoſe things which proceed out of the mouth, come from the heart, and they defile the man.* And 12.24. *Out of the abundance of the heart the mouth ſpeaketh.*

Secondly, that they do it but in mirth, and will you not (ſay they) allow men to be merry? To whom I anſwer that this will be found a poore excuſe one day. For 1. Such mirth is expreſly forbidden. The Apoſtle having condemned (among other ſins) *fooliſh talking, and jeſting which are not convenient*, *Epheſ.*5.4. concludes his ſpeech thus in the 6. verſe, *Let no man deceive you with vaine words; for becauſe of theſe things commeth the wrath of God upon the children of diſobedience.* 2. Our mirth extenuateth not our ſins, but aggravateth them rather; and thoſe ſins are uſually moſt outragious that we commit in our merriment, *Eccle.*2.2. *I ſaid of laughter it is mad.* 3. If thou hadſt grace in thee thou wouldſt finde that ſuch mirth would *end in heavineſſe*, as *Salomon* ſpeaketh, *Pro.*14.13 and *grieve Gods ſpirit* in thee, *Epheſ.*4.30.

Thirdly, that if they do no worſe but ſpeake a little idly, and vainely in their

mirth they doubt not, but they ſhall do well enough. But to theſe I ſay that they are ſouly deceived, in thinking it ſo ſmall a matter to offend in their ſpeech; as they ſhall perceive, if they would conſider well what our bleſſed Saviour ſaith, *Matth.*12.37. *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.*

Hitherto we have heard in what termes this ſin of *David* is expreſſed: Followeth now that we conſider the ſin it ſelfe that was committed, and the heinouſneſſe of it.

Firſt, in reſpect of the kinde, and nature of his ſins; they were. 1. Adultery, of which *Iob* ſaith, 31.11,12. *This is an heinous crime, yea it is an iniquity to be puniſhed by the judges, for it is a fire that conſumeth to deſtruction, and would root out all mine increaſe.* 2. He (to cloake his filthy whordome) committed murder alſo. A ſin that *defileth the land* where it is committed, *and the land cannot be cleanſed of the bloud that is ſhed therein but by the bloud of him that ſhed it*, *Num.*35.33. Yea what manner of perſon murdered he? Not an innocent onely, but him that was one of his worthies as appeareth, 2 *Sam.*23.39. yea he murdered with him ſundry others of Gods people, 2 *Sam.*11.17. and that by the ſword of Gods enemies, giving occaſion of inſultation thereby, 2 *Sam.*12.9.

Secondly, in reſpect of the circumſtances whereby it was aggravated greatly; that is: Firſt, in reſpect of the perſon that committed theſe ſins. 1. He was a man that had the remedy that God hath ſanctified to keepe men from uncleanneſſe, as *Nathan* telleth him, 2 *Sam.*12.2.11. 2. Theſe ſins were not committed by him in the heate of his youth, but when he was now ancient, and had many children; as appeareth by 2 *Sam.*3.2--5. compared with 2 *Sam.*5.13,14. 3. Theſe ſins were not committed by one before his converſion, or that was a novice in religion, but by a man that had attained to a rare degree of knowledge, as himſelfe profeſſeth, *Pſal.*119.99.100. and one that was of great note for the profeſſion of the truth, and had moſt ſolemnely bound, and devoted himſelfe to God, *Pſal.*119.106. by one that had attained to a great ſenſe of Gods favour, as appeareth by that prayer of his, *Pſal.*51.12. by one that had beene exerciſed with manifold tentations, and ſo had had great experience in caſes of conſcience, as appeareth by that he ſaith, *Pſal.*40.12.

The ſecond circumſtance that aggravateth his ſin was the time when this whoredome was committed; even when Gods hoſt was gone out againſt his enemies, 2 *Sam.*11.1. that greatly increaſed his ſin, *Deut.*23.9. *When the hoſt goeth forth againſt thine enemies, then keepe thee from every wicked thing.* This may appeare alſo by *Vriahs* example, 2 *Sam.*11.11. Tho he was not with the hoſt in perſon now, yet ſhould he have beene ſo much the more earneſt with God in prayer for them as *Moſes* was, *Exod.*17.9.11. This ſin is therefore counted his chiefe ſin, and ſuch wherein he ſinned in a more preſumptuous manner, then in any other, 1 *King.*15.5. And yet the man that did thus heinouſly ſin, was certainly a regenerate man, and upright in heart; a man of whom the Lord gives teſtimony, 1 *Sam.*13.14. that he was a man *according to his owne heart.* From all which laid together this Doctrine will ariſe,

*Doct.*5. *That the man that is truly regenerate, and hath attained to a great meaſure of ſaving grace, may fall fearefully into moſt odious ſins.*

For firſt, admit the regenerate uſe not to fall into the ſame groſſe ſins againe, that they have formerly repented of. As it is ſaid of *Iudah*, that after he ſaw his ſin that he had committed with *Tamar*, *Gen.*38.26. *He knew her againe no more.* I do not deny but the regenerate may, and do fall oft into the ſame ſmaller ſins and infirmities that they have oft beene humbled for, and repented of. Yea it is alſo poſſible that they may fall into the ſame groſſe, and ſcandalous ſins againe that they have formerly repented of. But this I can ſay, that they uſe not ſo to do; and that we cannot in all the Scripture finde an example of any regenerate perſon,

perſon, that hath done ſo. *Iehoſaphat* ſinned greatly in joyning in league with *Ahaziah* an enemy of God, but after his ſin was effectually diſcovered unto him, 2 *Chron.* 20.37. he could not be drawne to do ſo againe, 1 *King.* 22.49. The like we ſee in *Noah* that fell not againe to drunkenneſſe; in *David* that ſinned never after in adultery; in *Peter*, who after he had repented of his Apoſtacy, was the furtheſt off from falling into that ſin againe of any of the Apoſtles; none was more forward, reſolute, and conſtant ever after then he, in profeſſing his love to Chriſt, *Acts* 1.15. & 2.14. & 3.12. & 4.8.19. tho he had afterward farre ſtronger tentations to deny Chriſt then he had at that time when he did it, *Acts* 5.18 40. 12.4.6. and now grant this.

Secondly, admit the regenerate cannot fall totally, ſo as he ſhould looſe all ſaving grace, to which end are brought uſually thoſe places of Scripture as 1 *Ioh.* 3.9. *Whoſoever is borne of God doth not commit ſin* (that is, with the full ſway of his ſoule) *for his ſeede remaineth in him.* Which ſeed of God, and regenerating grace is therefore called *immortall*, 1 *Pet.* 1.23. and that *David* when he fell thus fearefully had not loſt all grace may ſeeme to appeare by his prayer, *Pſal.* 51.11. *Take not thy holy ſpirit from me.*

Thirdly, grant the regenerate cannot fall finally, but he ſhall be reſtored, and renewed againe by repentance: ſo that in this caſe it might be ſaid of him, as *David* ſpeaketh in another ſenſe, *Pſal.* 37.24. *Though he fall he ſhall not be utterly caſt downe: for the Lord upholdeth him with his hand.* Let all this be granted, yet it is poſſible for the regenerate man, for one that unfainedly feareth God, to fall fearefully, into moſt groſſe ſins; yea even into the groſſeſt ſinnes that can be committed by any man, excepting onely the ſin againſt the Holy Ghoſt. See three notable examples, and inſtances of this, in three of the moſt foule ſinnes that lightly can be committed. 1. Idolatry; more groſſe idolatry you ſhall hardly read that ever man was guilty of, then that which *Solomon* fell into, 1 *King.* 11. 4-8. 2. Apoſtacy. Obſerve all the circumſtances of *Peters* fall into this ſinne, and you ſhall finde it was as ſhamefull as could be, *Mar.* 14.71. 3. Perſecution. And into this *Aſa* fell, 2 *Chron.* 16.10. *He was wrath with the Seer, and put him in priſon for he was in a rage with him becauſe of this thing.*

The reaſon, and ground of this is. Firſt in themſelves, for they have in them the ſeeds of all ſins, even of the fouleſt that can be named. They have in them that deadly body, (the whole body of originall corruption) which the Apoſtle *Rom.* 7.24 calleth *the body of this death.* And that any of us are kept from any the fouleſt ſin, commeth wholly from the free grace of God, 2 *Cor.* 3.5. *All our ſufficiency is of God.* *Reaſon* 1

Secondly, in Satan; Who as he hateth the beſt men moſt, ſo will he endeavour more to make them fall into groſſe ſins then any other. *Satan hath deſired to have you, that he might ſift you as wheat*, ſaith our Saviour of all the Apoſtles, *Luk.* 22.31. Becauſe he knowes God ſhall receive more diſhonour by the ſins of one of them, then of many others. *The name of God is blaſphemed among the Gentiles through you*, ſaith the Apoſtle, *Rom.* 2.24. 2.

Thirdly, in the Lord himſelfe. Who withdraweth his grace from his beſt children ſometimes, and leaves them to themſelves, as he did *Hezekiah*, 2 *Chro.* 32.31. 1. To correct their careleſneſſe, and carnall ſecurity; ſo dealt he with his Church, *Cant.* 5.36. 2. To make it evident to themſelves, and others, that the beſt mans ſtanding in the ſtate of grace, is to be aſcribed to the mercy, and favour of God alone, not to any goodneſſe that is in themſelves. *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*, ſaith the Apoſtle, *Rom.* 9.16. 3. To make them examples, and grounds of hope to other poore ſinners. *For this cauſe I obtained mercy, that in me firſt Ieſus Chriſt might ſhew forth all long ſuffering, for a patterne to them that ſhould hereafter beleeve on him*, ſaith the Apoſtle, 1 *Tim.* 1.16. 4. To keepe them from pride, and to 3.

to worke in them more found humiliation, and ſo make them more capable of grace and comfort from him. *Leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorne in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure*, ſaith the Apoſtle, 2 *Cor.*12.7. *Deut.*8.15,16. *Who led thee through that great, and terrible wildernеſſe, wherein were fiery ſerpents, and ſcorpions, and drought* (which were the occaſions of their murmurings, and rebellions) *that he might humble thee, and that he might prove thee, to do thee good at thy latter end.*

Uſe. The uſe of this Doctrine is, not to give any man incouragement unto ſecurity in any ſin; or to cauſe men to thinke thus, is it ſuch a matter for a man to ſlip into ſin now, and then, into adultery, or drunkenneſſe, or oppreſſion, or revenge *in many things we offend all*, *Iames* 3.2. the beſt have had their faults, I may be Gods childe for all that. For this is to abuſe that which the holy Scripture hath reveiled touching the falls of good men. All the words of God are *wholſome words*; and the Scripture teacheth no doctrine but that which is *according to godlineſſe*, 1 *Tim.*6.3. There is nothing written in the Word, that gives the leaſt juſt occaſion to incourage, or harden a man in ſin. Nay it is a feareſull ſigne of reprobation for a man thus to ſtumble at the Word, and to take occaſion from thence to fall into any ſin; as the Apoſtle teacheth us, 1 *Pet.*2.8. But the right uſe of this Doctrine is.

1. Firſt, to exhort us, even the beſt of us, that we would all feare our ſelves. Other mens falls are recorded in Scripture to be examples to us, to warne us that we do not the like. *Theſe things were our examples to the intent we ſhould not luſt after evill things as they alſo luſted* (ſaith the Apoſtle, 1 *Cor.*10.6. and againe verſe 11.) *all theſe things happened unto them for enſamples, and they were written for our admonition*; (which words, though they be principally meant of the judgements that fell upon others for ſin, yet may they alſo fitly be ſpoken of the falls of others alſo that are recorded in the Word) that he that thinketh beſt of his owne ſtanding may take the more heed to himſelfe leſt he alſo fall, 1 *Cor.* 10.12. Thus *Nehemiah* laboured with the Iewes, to make them feare themſelves, *Neh.*13.26. *Did not Solomon King of Iſrael ſin by theſe things? yet among many nations was there no King like him, who was beloved of his God, and God made him King over all Iſrael; nevertheleſſe even him did outlandiſh women cauſe to ſin.*

If I were a Prophet, and could ſay to any of you, thou wilt become a Papiſt before thou dieſt, and thou an Atheiſt, and thou a ſcorner, and perſecutor of all goodneſſe; you would ſay to me as *Hazael* did to the Prophet, 2 *King.*8.13. *But what am I a dog*, or am I a divell incarnate, that I ſhould prove ſo vile a wretch? But though I be no Prophet to ſay ſo, yet can I ſay with as great authority, and warrant as though I were a Prophet, that there is never a one of us here, but may prove ſuch a one before wee die. And therefore we have need to feare, and ſuſpect our ſelves.

Object. If any man ſhall object, this is the manner of all your preaching, to diſquiet mens minds with feares, and doubts. What cauſe have we thus to feare, as long as we are ſure we can never fall totally, we cannot fall finally? *Ioh.*5.24. *He that beleeveth in Chriſt hath everlaſting life, and ſhall not come into condemnation but hath paſſed from death to life.*

Anſw. I anſwer, Happy is that ſoule that upon good ground can ſay he is ſure of this. But admit thou wert ſure of that, is it no cauſe of feare, that thou maiſt for all this fall into ſo foule ſins as thou haſt heard of? I tell thee that by falling into ſuch ſins. Firſt, thou ſhalt greatly diſhonour that God whoſe ſervant thou profeſſeſt thy ſelfe to be, and open the mouthes of his enemies to blaſpheme his name; as *Nathan* chargeth *David* to have done, 2 *Sam.*12.14. Secondly, thou ſhalt greatly grieve thy heavenly father: *Forty yeares long was I*

grieved

grieved with this generation, saith the Lord, *Psal.*95.10. Thirdly, thou shalt make him thine enemy, and provoke him to smite and plague thee thou knowest not how deepely. *They rebelled, and vexed his holy spirit, therefore was he turned to be their enemy, and he fought against them*, saith the Prophet, *Esa* 63. 10. Take *David* for an instance, and example of this. *The sword shall never depart from thy house, because thou hast despised me*, saith the Lord by *Nathan* unto him, 2 *Sam.*12.10. Though thou breake not thy necke with these falls, to the losse of thine everlasting life, thou maist breake an arme, or a leg, to thy extreame anguish. Fourthly, though the seed of God will remaine in thee notwithstanding these sins, yet wilt thou loose all the use and comfort of that grace that is in thee, *Psal.*51.12. *Restore to me the joy of thy salvation*: that was gone, 1 *Thess.* 5.19. thus farre forth the spirit may be quenched. Fiftly, thou maist bring on thy selfe, by such falls, the intollerable torment of a wounded spirit and *who can beare* that, saith *Solomon*, *Pro.*18.14? Sixtly, no man can tell thee how long thou maist continue in this uncomfortable and wretched estate: Which is a thing that greatly aggravateth thy misery that thou maist say in this case as *Psal.*74.9 *There is not any that knoweth how long.* Othen we have all great cause to feare these falls, and not to be secure, but to use all meanes we can to prevent such falls. And the principall meanes are these.

First, nourish in thy heart this feare of falling from God, feare of sinning against him. See how this is oft commended to us as a chiefe meane to keepe us from falling. *I will put my feare in their hearts, that they shall not depart from me*, saith the Lord, *Ier.*32 40. & *Pro.*28.14. *Blessed is the man that feareth alway*; & *Phil.*2.12. *Worke out your salvation with feare, and trembling.* The want of this (even his presumptuous confidence) was a chiefe cause of *Peters* fall, *Matth.*26.33.35.58.

Secondly, learne to make conscience, even of the least sins, *Psal.*19.12,13. By the care he had to be cleansed of his secret sins, and from every presumptuous sin, he was sure he should be free from the great transgression.

Thirdly, neglect no meanes of grace either publique or private, but use them conscionably, and daily. *If vision faile* (either through the Ministers fault, or the peoples) *the people* will *decay*, *Pro.*29.18. He that would *not quench the spirit*, must *not despise prophecyings*; that is the oft hearing of the Word preached, saith the Apostle, 1 *Thess.*5.19,20. If we exhort not one another (or our selves) daily we shall be in danger to be hardned with the deceitfulnesse of sinne, as he teacheth us, *Heb.*3.13.

Fourthly, Pray daily to God that he would uphold thee. So our Saviour teacheth us to pray daily, *Mat.*6.13. *Lead us not into temptation, but pull us by thy mighty arme from the evill one.* This was *Davids* prayer, *Ps.*119.116,117. *Uphold me according to thy word, that I may live, hold thou me up, and I shall be safe.*

The second use is to exhort us to be willing to die, whensoever God shall be pleased to call us. Sundry other motives there are to perswade us to this, as first, 2 *Cor.*5.6 *While we are at home in the body, we are absent from the Lord*; we shall never enjoy Christ fully till then. Secondly, while we live here we shall be subject to many sorrowes, and vexations of spirit. Every day will bring upon us one evill, and occasion of sorrow, or another, *Mat.*6.34. All teares shall never be wiped from our eyes while we live here, *Rev.*21.4. But this third is a principall, that while we live here we are in a continuall possibility, and danger of falling from God. Till we die we can never be perfectly freed from our corruption, nor cease from *our owne workes* as the Apostle speaketh, *Heb.*4.10. As the earthen vessels that were legally polluted, could not be purged but by breaking, *Levit.*11.33. & 15.12. Till we die we can never be freed from Sathans assaults, and tentations. The life to come, is the onely time of our full redemption, *Luk.*21.28. And consequently we know not how far we may fall so 2.

long

long as we live. Death will free us perfectly from all our ſins, and corruptions, *Rom.6.7. For he that is dead is freed from ſin.*

3. The third uſe is to exhort us to a care of perſeverance to the end, and not to content our ſelves in the good beginnings, and proceedings we have hitherto made, but to labour to *finiſh our courſe with joy*, *Act.20.24.* For 1 according to that we are at our end, will God judge us. *When the righteous turneth away from his righteouſneſſe* (ſaith the Lord, *Ezek.18.24.*) *and committeth iniquity, and doth according to all the abominations that the wicked man doth, ſhall he live? all his righteouſneſſe that he hath done ſhall not be mentioned in his treſpaſſe that he hath treſpaſſed, and in his ſins that he hath ſinned, in them ſhall he die.* 2. If we fall away we ſhall be in farre worſe caſe then if we had never begun well, *2 Pet.2 21. It had beene better for them not to have knowne the way of righteouſneſſe, then after they have knowne it, to turne from the holy commandement delivered unto them.* And to that end let us ſtrive to make ſure to our ſelves the truth of our regeneration; as the Apoſtle exhorteth us, *2 Pet.1.10.* For they whoſe hearts are not upright may fall irrecoverably, how good ſhewes ſoever they make, as is evident in thoſe that are compared to the ſtony ground, *Mar.* 4.16,17. and thoſe of whom the Apoſtle ſpeaketh, *Heb.6.4--6.* But if thy heart be ſound be the meaſure of grace thou haſt received little or much; 1 Thou maiſt be of good comfort. For ſuch ſhall be *kept by the power of God through faith unto ſalvation* as the Apoſtle ſpeaketh, 1 *Pet.1.5.* Though God *viſit their tranſgreſſions with the rod, & their iniquities with ſtripes, nevertheleſſe his loving kindnes he will not utterly take from them, nor ſuffer his faithfulnes to faile, his covenant he will not break*, as he promiſeth, *Pſ.89.32--34.* 2. Thou haſt great cauſe to hope thou ſhalt never fall into ſcandalous, and foule crimes. For concerning ſuch falls the faithfull may confidently expoſtulate with the Lord, as *David* doth, *Pſal.56.13. Thou haſt delivered my ſoule from death; wilt not thou deliver my feet from falling that I may walke before God in the light of the living?*

Queſt. Thou wilt ſay, But how may a man be ſure of this conſidering that the heart of man is ſo deceitfull, that none can know it, as the Prophet ſpeaketh, *Ier.* 17.9.

Anſw. I anſwer, Thou maiſt be aſſured of it, if the fault be not in thy ſelfe. A man by proving, and examining himſelfe may know, that Chriſt Ieſus is in him except he be one whom God rejecteth, and diſalloweth as unſound, and falſe hearted; as is plaine by that which the Apoſtle ſaith, 2 *Cor.13.5.* And thou maiſt know this.

Firſt, by making conſcience to practiſe what thou heareſt, and learneſt out of Gods Word. He that heareth the Word, and practiſeth what hee heareth is like to him that buildeth upon a rocke, whom no raine, nor flouds, nor windes can overthrow, as our Saviour teacheth us, *Matth.7.* 25, 26.

Secondly, If thou make conſcience to do the will of God in one thing aſwell as in another. *If yee do theſe things* (ſaith the Apoſtle, 2 *Pet.1.10.* that is ſeeke for one grace as well as another) *ye ſhall never fall. Then ſhall I not be aſhamed* (nor diſappointed of my hope, ſaith *David*, *Pſal.119.6.*) *when I have reſpect to all thy commandements.*

4. The fourth uſe is to comfort Gods people, againſt their ſlips, and falls. This is the childrens bread, and belongs not to dogs, *Mat.15.26.* Say not it is pitty theſe examples were written for many have ſtumbled at them. I anſwer that it is better reprobates ſhould ſtumble at them, and periſh through preſumption, then that one of the elect (that is dejected in the ſenſe of his ſins) ſhould have loſt the comfort of them, and ſo have periſhed in deſpaire. When our Saviour was told, *Matth.15.12.* that the Phariſees were offended at his Doctrine he anſwereth, verſe 14. *Let them alone*; as if he ſhould ſay, It is no matter

matter what offence ſuch as they are doe take; no truth of God that tends to the edification of his children, muſt bee concealed for their ſakes. For thy ſake that art an humbled ſinner were theſe things written. And of theſe things we may ſay as the Apoſtle doth, 1 *Cor.*9.10. *He ſaith it altogether for our ſakes, for our ſakes no doubt this is written.* And *Rom.*51.4. *Whatſoever is written, is written for us, That in the ages to come he might ſhew the exceeding riches of his grace* (ſaith hee, *Epheſ.* 2.7.) *in his kindneſſe towards us in Chriſt Ieſus.* Thy ſinnes cannot bee greater then thou haſt examples of in Gods elect that found mercy with him. Were they before thy calling? then haſt thou *Manaſſes*, 2 *Chron.*33.9,10. and *Mary Magdalen*, *Mar.*16.9. Were they committed after thy calling? then haſt thou *David*, and *Peter*. So that I may ſay to every humbled ſoule, as *Eliphaz* doth unto *Iob* 15.11. *Are the conſolations of God ſmall with thee?* Is it not thy great ſin that thou ſtirreſt not up thy heart to take comfort in theſe examples, and preſidents of Gods wonderfull mercy, that are recorded in the Scripture for thy ſake?

Lecture II. On the Title of Pſalme 51. October 5. 1625.

FOlloweth now to be conſidered in the Title of this Pſalme, that *David* made not this Pſalme, and repented not of his foule ſins, but continued in them till *Nathan* came unto him. And when came *Nathan* unto him? It was about a yeare or more after the ſin was committed; for he came not before *David* had a childe by *Bathſheba*, 2 *Sam.*12.14. and how old the childe then was is not expreſſed. So long he lay (like a ſwine) ſleeping, and ſnorting in that filthy puddle whereinto he was fallen, and could not riſe nor recover himſelfe by repentance. And the Doctrine that we have here to learne is this.

That no man (no not the child of God) when he hath ſinned is able of himſelfe to repent; when he is fallen he cannot riſe up againe. The proofe, of this Doctrine you ſhall ſee in foure points, all to bee obſerved in this example of *David*. Doct.6.

First, he continued a great while in his ſin, and could not leave it; till *Nathan* came to him he repented not. When *Vriah* was dead, and his wife had mourned for him, did he give over his ſin? No, 2 *Sam.*11.27. When a man is once fallen into ſinne he can no more riſe againe then the leaſt child that is, till ſome body come to helpe him up; but is apt to lie ſtill where he fell, to continue in his ſin, he cannot leave it. When he is once in, he is like the gamſter or pot companion, he cannot give over nor get out againe. It is an eaſie matter to fall into any ſin, but to riſe againe by repentance, and to leave it, that is difficult, nay impoſſible for any man by his own ſtrength to do it. It is ſaid of *Iehu*, 2 *King.*10.29. *From the ſins of Ieroboam that made Iſrael to ſin, Iehu departed not.* And of *Menahem* another King of Iſrael, 2 *King.*15.18. *He departed not all his dayes from the ſins of Ieroboam.* But theſe were hypocrites (you will ſay) and ſuch as never had any truth of grace in them. The caſe ſure is not ſo hard with Gods child, if he through infirmity fall into a ſin, he will eaſily recover himſelf againe. No no, ye have here in *David* an example of the contrary. And ſo have ye in *Iacobs* ſons. When they had firſt conſpired the death of their brother, and then caſt him into a pit, and then ſold him for a ſlave to the Iſhmaelites, they lay twenty yeares in that ſin, before we can read any thing of their repentance; when they were apprehended for ſpies in Egipt, then came their ſin effectually to their remembrance, *Gen.*42.21. and not before. See alſo the proofe of this in that ſpeech of the Apoſtle, *Gal* 6.1. *Brethren, if any man be overtaken in a fault, ye which are ſpirituall reſtore ſuch a one.* As if he ſhould ſay; help him up againe, he cannot recover himſelfe. 1.

Secondly, *David* after he had fallen into this foule ſinne, fell in love with it, ſought to hide and nouriſh it. He would faine have had *Vriah* to be thought 2.

the father of his baſtard, 2 *Sam.* 11. 8. *David ſaid to Vriah goe downe to thy houſe, and waſh thy feet*: and though no more bee expreſſed in that verſe, yet by *Vriahs* anſwer, verſe 11. it appeares well hee ſaid more to him, and what his drift was in perſwading him to goe home to his houſe. When a man is fallen into any ſinne, he is ſo far from repenting of it, that he is apt to fall in love with it, to nouriſh, and make much of it, to hide, and cloake it. And whence comes that care men have to hide their ſin (for the moſt part) but from the love they beare to it, and unwillingneſſe to part with it? *Iob* 20. 12,13. *Wickedneſſe is ſweet in his mouth, he hideth it under his tongue, he ſpareth it, and forſaketh it not, but keepeth it ſtill in his mouth.* Thus did *Adam*, and *Eve* our firſt parents (from whom we have all taken it) when they had eaten the forbidden fruit, ô how carefull they were to hide, and cloake it, and maintaine what they had done? *Gen.*3.12. *The man ſaid, the woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eate*: and verſe 13. *And the woman ſaid the ſerpent beguiled me, and I did eate.*

3. Thirdly, *David* after hee had fallen into this foule ſinne grew worſe, and worſe; added more ſinnes unto it. He that before made conſcience of the leaſt ſinne, not onely of preſumptuous ſinnes, but even of ſecret faults; as appeareth by his prayer, *Pſal.*19.12. now he had committed adultery, makes no bones of making another man drunke, 2 *Sam.*11.13. no nor of practiſing the death of an innocent man, and one of his Worthies, 2 *Sam.*11. 15. By ſinning (eſpecially againſt our conſcience) wee make our ſelves apt to ſinne more, and more. One ſinne draweth on another. So wee ſhall ſee, *Ier.*41.5--7. When *Iſhmael* had ſlaine *Gedaliah*, and was fleſht with his bloud, hee ſtayed not there, but murdered foureſcore innocent men that *came with offerings, and inceuſe to the houſe of the Lord.* Yea *Peter*, after hee had once denied Chriſt, the firſt deniall brought on a ſecond, and the ſecond a third, one worſe then the other. Firſt, hee barely denied that hee knew him, *Matth.*26.70 then hee denied him with an oath, *Matth.* 26. 72. after that hee denied him againe both with an oath, and fearefull execrations, *Matth.*26.74.

4. Fourthly, *David* after he had once fallen into this foule ſinne, became ſenſeleſſe and impudent in it. He that before was ſo tender hearted, that when hee but cut of the skirt of *Sauls* garment, his heart ſmote him for it, 1 *Sam.*24.5. now his adultery troubleth him not at all, he had no remorſe for it till *Nathan* came unto him; nay his heart ſmote him not at all for murdering of *Vriah*. He was not moved at all, neither with the gracious ſpeech, nor with the example of *Vriah*, 2 *Sam.*11.11. *The arke* (ſaith he) *and Iſrael, and Iudah abide in tents, and my lord Ioab, and the ſervants of my lord are encamped in the open fields, ſhall I then goe into my houſe, to eate, and to drinke, and to lie with my wife? As thou liveſt and as thy ſoule liveth I will not do this thing.* When report was brought him of *Vriahs* death his heart ſmote him not for it, he was not moved with it at all, 2 *Sam.*11.25. *Thus ſhalt thou ſay unto Ioab, let not this thing diſpleaſe thee for the ſword devoureth one as well as another.* Yea hee grew impudent in his ſinne, he durſt make ſundry of his ſervants privie to his whoredome, 2 *Sam.*11.4. *He ſent meſſengers, and tooke her.* He was not aſhamed to make *Ioab* a witneſſe of his murder, 2 *Sam.*11.14. *He wrote a letter to Ioab* about it. When a man falls into any groſſe ſinne he (uſually) groweth ſenſleſſe in it, and void of ſhame, and remorſe for it. Three notable examples we have for this. The one in *Ioſephs* brethren, of whom it is ſaid that after they had committed that heinous crime, in conſpiring the death of their brother firſt, and then in caſting him into a pit, *they ſate downe to eate, and drinke*, *Gen.*37.25. The other of the Iſraelites, who when they had committed that groſſe Idolatry with the golden calfe, they *ſate downe to eate, and to drinke,*

and

and rose up to play, *Exod* 32.6. The last is of *Ionah*, who when he had fled from the presence of the Lord, and the Lord pursued him with a mighty tempest in the sea, was altogether senseless, and void of remorse for his sin, *Ionah* 1.5. *The mariners were afraid and cryed every man to his God--but Ionah was gone downe to the side of the ship, and he lay, and was fast asleepe.* Yea the Prophet *Ieremy* speakes of this as the disposition of all that fall into grosse sins, *Ier.*8.12. *Were they ashamed when they had committed abomination? nay they were not at all ashamed, neither could they blush.*

The reasons and grounds of this doctrine are principally foure. *Reason*

First, because repentance is not in any mans power, but is a great gift of God, *Lam.*5.21. *Turne thou us unto thee O Lord, and we shall be turned.* 1.

Secondly, it is a naturall effect, and fruit of sin to harden the heart (*Heb.*3.13. *Lest any of you* (saith he) *be hardened through the deceitfulnesse of sin*) and to make men worse and worse, *Rom.*6.19. *As yee have yeelded your members servants to uncleanesse, and of iniquity unto iniquity.* As in any other thing, when we are a while practised in it, it growes easier unto us, and we increase in ability to do, so is it in this case. 2.

Thirdly, by committing of sin we *give place to the divell*, *Ephes.*4.26,27. and cast our selves into his snare, 2 *Tim.*2.26. And so give him more power over us then he had before. 3.

Fourthly, God (in his just judgement) useth to punish sin with hardnes of heart, *Ioh.*12.40. *He hath blinded their eyes, and hardned their heart.* Yea he is wont to punish sin with sin; and that not only in the reprobate, *Rom.*1.24,26,28. but even in his own people, *Ps.*81.11,12. *My people would not hearken unto my voice; Israel would none of me, so I gave them up unto their owne hearts lusts.* 4.

The use of this Doctrine is first to terrifie us, and make us afraid. Few are so leud but they count it a miserable thing to die in their sins. And so indeed it is spoken of *Ioh.*8.24. *I said therefore unto you that ye shall die in your sinnes; if yee beleeve not that I am he, ye shall die in your sins.* The thing that most encourageth men to sinne, is this hope that they will repent before they die. And indeed if men could be sure of this, sin were nothing so much to be feared as it is. But this is the mischiefe of it (as you have heard in the Doctrine) when men are fallen they have no power to rise againe; no more then thy staffe that falleth out of thy hand hath. Consider therfore for a remedy, and preservative against this presumption (besides that which you have heard in the reasons of the Doctrine) of these foure things. *Use* 1.

First, besides thine owne daily experience, how few there be that rise againe when they are fallen, that truly repent, though God use never so many and so mighty meanes to bring them to it; *David* thou seest here that was a far stronger man then thou, could not do it, he that had mortified his corruption much more, and had more grace then thou, could not repent after he had sinned; and wilt thou feed thy selfe with such vaine hopes? Thus *Nehemiah* presseth the example of *Solomons* weaknesse, *Neh.*13.26. *Did not Solomon King of Israel sin by these things, yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel, nevertheless even him did outlandish women cause to sin.* 1.

Secondly, Repentance is the mighty worke of God alone, whom thou by thy sin provokest, yea a rare gift of his it is; and therfore presume not, but be afraid to sin, *Phil.*2.12,13. *Worke out your own salvation with feare, and trembling: for it is God which worketh in you both to will, and to doe of his good pleasure.* 2.

Thirdly, the longer thou continuest in any sin, the harder will thy heart be, and the more unable wilt thou be to repent, *Ier.*13.23. They that are accustomed to do evill can as hardly be changed as the skin of a blacke-more, or of a Leopard. And the Apostle saith of them that were exercised in covetous

practiſes, they could not ceaſe from ſinne, 2 *Pet.*2.14.

Fourthly, the fouler the ſinne is that thou committeſt, and the more againſt the light of thy heart, the harder will it be for thee to repent of it. For ſmaller ſinnes *Davids* heart was wont to ſmite him quickly, 1 *Sam.*24.5. 2 *Sam.*24.10. But now he had fallen into theſe foule ſins we ſee how ſenſeleſſe, and impenitent he grew. So ſpeaketh the Holy Ghoſt of whordome, *Pro.*2.19. *None that goe unto her returne againe, neither take they hold of the paths of life*: And of drunkenneſſe, *Pro.*23.35. *They have beaten me, and I felt it not; when ſhall I awake? I will ſeeke it againe.*

Uſe 2. The ſecond uſe of the Doctrine is to teach us; that ſeeing hardneſſe of heart, and impenitency doth uſually follow the committing of ſin, ſpecially preſumptuous ſins, ſins againſt knowledge, even in Gods own children; to eſteeme this a judgement of God greatly to be feared, and trembled at.

There be many men that have hearts like to Leviathan as the Lord ſpeaketh, *Iob* 41.24. *His heart is as firme as a ſtone, yea as hard as a piece of the neither milſtone.* That can commit groſſe ſins, and live daily in them, without all trouble of conſcience, feele no burden in them, but eſteeme them as light as a feather, and can go away merrily with them. And this they count their great happineſſe, that they are not like your profeſſours, alwaies troubled in their minds, they thanke God they have quiet conſciences, *Zach.*11.5. *Their poſſeſſours ſlay them, and hold themſelves not guilty, and they that ſell them, ſay, Bleſſed be the Lord, for I am rich.* O the ſtate of theſe men is fearefull; I adviſe thee that feareſt God to take heed of this judgement, to tremble at it, and ſtrive againſt it. And to move thee unto it conſider.

1. Firſt, this is the chiefe judgement, and marke of Gods wrath in this life of all other. *Pharaoh* (of whom the Lord ſaith. *Exod.*9.16. *For this cauſe I have raiſed thee up to ſhew on thee my power*: As if he had ſaid; what I can do againſt mine enemy) was thus plagued, *Exod.*9.12. Better it were a great deale to bee delivered up to Satan, then to a mans owne luſt. For of that judgement the Apoſtle ſaith, 1 *Cor.*5 5. It ſerveth for *the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord.* But this judgement tends to the deſtruction of the ſoule in the day of the Lord, *Ioh.*12.40. *Hee hath blinded their eyes, and hardned their hearts, that they might not be converted, and he ſhould heale them.*

2. Secondly, this is the only thing that will barre thee from Gods mercy, and make thee uncapable of it. Not ſo much the committing of any ſins, as this, that thy heart is hardned in it, and thou canſt not repent. This is that that *treaſureth up wrath againſt the day of wrath, Rom.*2.5. The fouleſt ſin may be pardoned to him that can repent, *Matth.*12.31. *All manner of ſin, and blaſphemy ſhall be forgiven unto men, but the blaſphemy againſt the Holy Ghoſt.* And why cannot that be pardoned? Becauſe it cannot be repented of, *Heb.*6.6. *It is impoſſible to renew them againe unto repentance.*

3. Thirdly, it uſeth to end in greateſt terrour. The man that hath beene moſt ſecure, and ſenſleſſe in ſin uſeth in the end to be moſt overwhelmed with horrour. Hardneſſe of heart uſeth to end in deſperation. Think not thy heart ſhall be thus quiet alwaies, *Pro.*1.27. *When your feare commeth as a deſolation, and deſtruction as a whirlewinde, when diſtreſſe, and anguiſh commeth upon you.* And who are they that are thus threatned? verſe 22. *Ye ſcorners that delight in ſcorning.* Labour therefore for a ſoft, and tender heart, that can eaſily feele, and be humbled for ſin as with a mote in thine eye.

The meanes to attaine to this, and to deliver, and preſerve thy ſelfe from hardneſſe of heart, are theſe.

1. Firſt, take heed thou harden not thine owne heart againſt the Word, and corrections of God, *Heb.*3.7,8. *To day if yee will heare his voice, harden not*

your

your hearts. Say not, nor resolve with thy selfe as those wretched Iewes did, *Ier.*44.16,17. *As for the word that thou hast spoken to us in the name of the Lord, we will not hearken unto thee; but we will certainely doe whatsoever thing goeth forth out of our owne mouth.* Say not in thine heart I can give them the hearing, but let them say what they will, I will be as I have beene. O take heed the Lord take thee not at thy word, as he did the Iewes, *Matth.*7.25. Why did God harden *Pharaoh? Exod.*9.12. *Pharaoh* had first hardned his owne heart, *Exod.*8.32.

Secondly, take heed of the least sins, of the beginnings, and occasions of sinne. 2.
Labour to be in this respect as precise as *Iob* was, who bound himselfe even from wanton lookes, and thoughts, *Iob* 31.1. And as *David*, who was afraid not onely of every presumptuous sin, but even of his most secret faults, *Psal.*19.12, 13. Remember what our Saviour saith of him that gives liberty to himselfe in the least thing that he knoweth to be evill, and holdeth it lawfull to do so, *Mat.* 5.19. *he shall be least in the kingdome of heaven:* And *Luk.*16 10. *He that is unjust in the least is unjust also in much.* It is in this case as it is with a breach in the sea banke. Neither *David* nor *Peter* fell to senslessenesse in sin, at the first, but but by degrees.

Thirdly, let no sinne lie long upon thy soule: That charge that the Lord gi- 3.
veth thee concerning thy brother, *Levit.*19.17. that *thou shalt not suffer sinne to abide upon him*, concerneth thee much more for thy selfe. If thou *let the sunne goe downe upon thy wrath, thou givest place to the divell*, *Ephes.*4.26. and so dost thou by lying long in sinne. Therefore speedily seeke too make thy peace with God. *They that seeke me early shall finde me*, saith the Lord, *Pro.*8.17.

Fourthly, lay thy sinnes, Gods threatnings, and promises upon thy heart by 4.
serious thinking of them, considering, and meditating of them. The Lord blameth his people for neglect of this, *Esa.*47.7. *Thou didst not lay these things to thy heart.* And 57.11. *Thou hast not remembred mee, nor laid it to thy heart.* And *Mal.*2.2. *I have cursed your blessings, because yee doe not lay it to heart.*

Fiftly, use daily some meanes to soften thy heart, and stirre up grace in thy 5.
selfe. *Exhort* (or stirre up) *your selves daily*, saith the Apostle, *Heb.*3.13. As the waxe when it hath beene but a little from the fire, will grow as hard againe as ever it was. So is it with mans heart in this case.

Sixthly, meditate oft of the mercies of God, and of his exceeding love to thee. 6.
The looking on him whom we have pierced is the most effectuall meanes to make us mourne abundantly, *Zach.*12.10. It was the love of *Mary* rising from the consideration of Christs love to her that made her weepe so, *Luke* 7.38,47.

Seventhly, complaine oft to God of the hardnesse of thy heart as the Church 7.
doth, *Esa* 63.17. and cry to him for a soft heart; and charge him with that promise of his, *Ezek.*11.19.

The third use of the Doctrine is for the comfort of Gods people.

First, it is a just cause of comfort to thee, and of thanksgiving unto God, that thou hast repented of, and forsaken such sins as thine owne heart knoweth, thou hast in times past lived in, and loved dearely. Marke how the Apostle praiseth God in the behalfe of the Romanes for this, *Rom.*6.17. *God be thanked that ye were the servants of sin, but ye have obeyed from the heart that forme of Doctrine that was delivered you.* Yea see how the Angels rejoyce in this, *Luk.* 15.7. I tell thee this is no common favour, look well about thee in the towne, and place whereseever thou dwellest and thou wilt finde it so. Thou shalt finde by sense, and experience how true that is which the Apostle writes, *1. Iob* 5.19. *The whole world lieth in wickednesse.* Seemeth it nothing that God should doe

this for thee rather then for all thy neighbours? I tell thee none of thy sinnes shall ever hurt thee; the sinnes that thou hast repented of, are all forgiven certainely. Where Christ hath given repentance, he hath certainely given remission of sinnes, *Acts* 5.31. And thus he charged his Apostles to preach, and proclaime unto the World, *Luk* 24 47.

2 Secondly, even this is a just cause of comfort to thee that thou art so apt to bee troubled continually with the sense of thy corruptions, that thou art alwayes complaining and weeping for them. Though this state of thine be not comfortable and pleasant for the time, yet it is a blessed state, it is wholesome, and will bring comfort in the end certainely, *Mat* 5.3,4.

3 Thirdly, even this is a cause of comfort unto thee, that thou discernest, and art troubled with the hardnesse of thine owne heart. As the sense of, and sorrow for infidelity is a signe of faith, as it was in that poore man that *with teares cryed Mar.9.24. Lord I beleeve, helpe mine unbeleife.* So is the sense, and sorrow for the hardnesse of the heart, a signe of a soft, and fleshie heart. It was the true Church that complained so, *Esay 63.17. O Lord why hast thou hardened our hearts from thy feare?*

Lecture III. On the Title of Psal 51. Octob. 19. 162[illegible].

FOlloweth now, that we proceed to consider of the last point that is to be observed in the title, that is. The meanes wherby *David*, that was so deepely sunke in rebellion, and hardnes of heart, & had so long continued in it, was recovered, and brought unto repentance. *Nathan the Prophet came unto him* Where two things must be observed. 1. That *Nathan* was the instrument God used to recover him. 2. How, and in what manner *Nathan* dealt with him.

And for the first we must observe. 1. That God sent *Nathan* to him to that end. 2. *Sam.* 12.1. 2. That *David* professeth here to all ages, that till *Nathan* came, he repented not. 3. That when *Nathan* came, he prevailed with him, as 2. *Sam.* 12.13. *And David said unto Nathan, I have sinned against the Lord* From all which three points thus observed, this Doctrine ariseth for our instruction.

Doct. 7. *That the meanes which the Lord hath sanctified, and by which he hath beene wont to worke repentance, and grace in his people, is the ministery of his Prophets, and messengers which he sendeth to that end.*

True it is, 1. that God can worke without it, for *he is able of stones to raise up children unto Abraham*, as *Iohn Baptist* saith to his hearers, *Mat.* 3.9. 2. He hath oft wrought grace without it, as we see in the example of *Rahab Heb.* 11. 31. But yet 1. he hath not bin wont to do it, specially where the ministry of the word may be had. 2. He hath sanctified in his word this, and no other.

See the proofe, and confirmation of this Doctrine in all the three degrees of mans conversion, First. This is Gods meanes wherby he is wont to bring men

1 to an effectuall and saving sense of sinne, and remorse for it. Till *Nathan* came to him, *David* could not say as he doth here, *verse* 3,4. *I know my transgressions, and my sin is ever before me; against thee, thee only have I sinned.* So 2. *Sam.* 24.10. We read that *Davids heart smote him after he had numbred the people.* But the meanes whereby he was brought to that remorse and tendernesse of heart for that sinne, is expressed in the next two verses, 11.12. God had sent the Prophet *Gad*, *Davids* Seer (his owne pastor) to reprove him sharply for that sinne. And this is alledged in the text for the cause of *Davids* remorse. *Davids heart smote him, and he said unto the Lord, I have sinned greatly in that I have done; for* (saith the text) *When David was up in the morning, the word of the Lord came to Gad*, and commanded him to go, and denounce Gods judgement against him for that sin. So though it be said of *Manasses*, 2. *Chron.* 33.12. that

that *when he was in affliction he besought the Lord, and humbled himselfe greatly before God*; as if his affliction were the meanes to bring him unto repentance; yet it is evident by the text that his affliction was but a subordinate, and secondary, and inferiour meane to bring him to this, the principall was the ministery of the word as appeares, *verse* 18. God sent unto him *Seers*, and Prophets, that *spake to him in the name of the Lord*. So it was *Peters* ministry that pricked the hearts of those three thousand mentioned *Acts* 2.37. and brought them to a saving sense, and remorse for that horrible sinne. Yea this is the meanes that God hath sanctified in his word, and appointed to that end, *Ier.* 23.29. *Is not my word like a fire, saith the Lord? and like a hammer that breaketh the rocke in pieces?*

Secondly. This is Gods meane whereby he is wont to bring men to Christ, and to worke in them a comfortable assurance of the pardon of their sins, and of their reconciliation with God: By this meanes the *Corinthians* were brought to faith, 1.*Cor.*4.15. *In Christ Iesus I have begotten you*: And the *Ephesians* 1 13. *In whom also ye trusted, after that ye had heard the word of truth*. Yea, this is the meane that God hath in his Word sanctified, and put apart to do this worke by; namely, to bring men unto Christ, and to faith in him. This we may see plentifully confirmed unto us in the holy Scripture, *Esay* 57.19. *I create the fruit of the lips peace, peace, to him that is farre off, and to him that is neare saith the Lord, and I will heale him*: Peace, peace, that is, abundance of peace; and the healing of those wounds, that God hath made in the soule, is called *the fruit of the lips*, that is, of the lively voice in the ministry of the Word. This is also plaine by the speech of our Saviour, *Iohn* 6.45. *Every one that hath heard, and hath learned of the Father, commeth unto me*. Hearing is the meanes to bring men unto Christ. But what hearing may you say? Is it hearing of the word privatly read? or the hearing of my friend privatly instructing, or admonishing? No, rather it is the hearing of the Word publikely preached, as is plaine, *Rom.* 10 14. *How shall they beleeve in him of whom they have not heard? and how shall they heare without a Preacher?* Private men that publish to their families or neighbours, and speake of that which themselves have learned, may be said to preach to them, as the Leper that was cured did, *Mark.* 1.45. and the deafe man with his friends that brought him to Christ, *Mark.* 7.36. and the *Dæmoniack*, *Luke* 8.39 of all these it is said in the text that they did κηρύσσειν which properly signifieth, to cry, proclaime, or preach; and is the very same word that is used to expresse the preaching of Christ, and his Apostles. But is this the preaching that the Apostle meanes when hee saith, *Rom.* 10.14. *How can they heare without a Preacher?* No, verily he meaneth it of publike ministeriall preaching of the preaching of such men as are called, and sent of God, and endued with speciall gifts to that purpose, as is plaine by the next words, *verse* 15. *How shall they preach except they be sent?* And this is further confirmed, 2.*Cor.* 5.18. *God hath given to us the ministery of reconciliation*. And againe, *verse* 19. *Hee hath committed to us the word of reconciliation*. 2

And for the third degree in mans conversion, 1. This is the meane whereby he hath ever beene wont to change, and renew the hearts, and lives of men, and to worke all saving grace in them. How came Gods people (of whose conversion the holy Ghost gives testimonie) to saving grace, but by the ministery of the word? So *Paul* saith of the *Galatians* that were Gentiles, *Gal.* 3.2. that *they received the Spirit by the hearing of faith*. So *Peter* saith of the faithfull he wrote unto, that were Iewes, that they were *borne againe, not of corruptible seed, but of incorruptible by the word of God*, 1.*Pet.* 1.23. Yea by the word preached, as he expresseth himselfe, *verse* 25. 2. This is the meane God hath sanctified in his word, and appointed unto this worke of changing, renewing, and breeding Grace in the soule. Therefore *Paul* calls the ministry of the Gospel 3

the miniſtration of the ſpirit, and the miniſtration of righteouſneſſe, 2. *Cor.*3.8.9. And the Apoſtle *Iames* 1.21. calls it *the engraſtedword*; To teach us, that as the ſcience of a good apple grafted into a crab-tree-ſtocke, hath vertue to change the nature of it; ſo hath the word preached (for of that he ſpeaketh as appeareth *verſe* 19.22,23.) vertue to change the heart of man.

Reaſon. Now if we will enquire into the reaſons, and grounds of this Doctrine, wee ſhall find three given unto us in the holy Scripture.

1 Firſt, the Lord is wont to accompany this ordinance of his, with the mighty power and operation of his holy Spirit, *Matth.*28.20. *I am with you unto the end of the World.* It is therefore called *the power of God unto ſalvation. Rom.* 1.16. It is not in the power of the beſt miniſter (be his gifts and graces never ſo good) to convert a ſoule: *Neither is he that planteth any thing, neither hee that watereth*, ſaith the Apoſtle, 1.*Cor.*3.7. This is the onely worke of Almighty God, yea ſuch a worke as wherein he ſheweth his omnipotent power, as much as in any worke that ever he wrought. The Apoſtle prayeth for the *Epheſians*, *Chap.*1.18,19. *That the eyes of their underſtanding being inlightned, they might know what is the exceeding greatnes of his power to us-ward that beleeve according to the working of his mighty power.* O that thoſe men who thinke they can repent when they will, and eaſily convert, and turne to God, would thinke ſeriouſly of this place, and ſee their errour. It is a ſtrange thing to conſider how wonderfull a change the miniſtry of the word hath wrought in men; how it hath tamed and ſubdued ſuch ſinners as have ſeemed moſt deſperate, as have beene moſt hard-hearted, and unlikely ever to come to grace: Publicanes and harlots were wonne to God by *Iohns* miniſtry. *Matth.*21.3. Many of thoſe Prieſts that had a chiefe hand in crucifying Chriſt, by it were made obedient unto the faith, *Acts* 6.7. Ignorant and graceleſſe men have felt themſelves rebuked, and judged, and the very ſecrets of their hearts diſcovered unto them by it. 1.*Cor.*14.25. It hath *pulled downe their ſtrong holds, and caſt downe their imaginations, and every high thing that exalted it ſelfe in them againſt the knowledge of God* (ſtopt their mouthes quite, and made them paſt reaſoning againſt it) *and brought into captivity every one of their thoughts into the obedience of Chriſt.* 2.*Cor.*10.4,5. yea ſo quite changed their natures, *that the Wolfe could dwell with the Lambe, and the Leopard lye downe with the Kid, and the Calfe with the young Lyon*, *Eſa.*11.6. How was this change wrought? Onely by the word of God, which is called *the rod of his mouth, and the breath of his lips*, *Eſa.*11.4. Yea, ſome that at that very inſtant when they have come to heare it, have hardened their hearts againſt it, and come with hatefull minds with purpoſe to cavill, and oppoſe it, hath it thus mightily ſubdued. As wee ſhall ſee in thoſe Officers that went with Commiſſion from the Phariſees to apprehend Chriſt, *Iohn* 7.32,45. and thoſe that mocked *Peter*, and the Apoſtles, *and ſaid they were full of new wine. Acts* 2.13,37. And in *Dionyſius, Areopagita, Damaris*, and ſuch others in *Athens* who by *Pauls* Sermon were wonne to cleave unto him. *Act.*17.34. though whē they came to heare him they eſteemed no better of him then of a babler, as you may ſee *verſe* 18. The like wee may ſee in the Princes and people ſpoken of *Ier.*26. who being mortall enemies to the Prophet, and ſuch as thought him unworthy to live, a little before as appeares *verſe* 8. were by hearing him preach, quite changed in their minds, as you ſee *verſe* 16. And not a marvell; for ſo hath the Lord promiſed, *Eſa.* 29.24. *They that erred in ſpirit ſhall come to underſtanding, and they that murmured ſhall learne Doctrine.* And from whence hath the miniſtry of the word had this power to worke ſo mightily? Surely from this only, that the Lord hath wrought with this his owne ordinance. This, this was it that made *Nathans* miniſtry here to prevaile ſo farre with *David*, though he were his Liege Lord and Maſter, and though he were ſo deepe ſunke in ſin. *The weapons of our warfare*

fare are mightily through God 2. *Cor.* 10.4. This made the convert mentioned, 1. *Cor.* 14.24,25. When hee had felt the piercing, and ſearching power of the Word to cry, *of a truth God is in you*: So is alſo the power that the Word hath to breed faith, and comfort to bee aſcribed to this, *Iohn* 6.45. *They ſhall all bee taught of God*; God is in this miniſtry.

Secondly, If you aske me yet a reaſon of this, why the Lord hath not rather wrought Grace in men immediatly by his ſpirit, then thus to put them off to Preachers, or why he ſhould worke thus mightily by preaching, rather then by any other meanes? I anſwer, he hath done this to grace and dignifie his owne ordinance. A notable proofe whereof you may obſerve in this, that even when viſions, and revelations were in uſe, and God did oft immediatly ſpeake unto his ſervants himſelfe, and by Angels, yet would he not doe this worke with his owne voice or hand, or by the miniſtry of Angels, but by the voice, and hand of his miniſters. As here in *Davids* caſe; and in that caſe of *Manaſſes*, 2 *Chron.* 33.18. and in the caſe of the noble Eunuch. *Acts* 8.29. *the ſpirit bad Philip go joyne himſelfe unto his Chariot.* Nay, when God himſelfe had begunne (as it were) the worke, yet would he not effect it himſelfe, but hath ſent men over unto his miniſters, that the worke might be done by them. So did he with *Saul*, *Acts* 9.11. he ſent *Ananias* to him: and with *Cornelius* hee bad him ſend for *Peter*, *Acts* 10.5.6. Yea, it hath pleaſed God to aſcribe this mighty worke of ſaving ſoules, and all the degrees of it unto his miniſters. *Many of the children of Iſrael ſhall he convert to the Lord their God*, ſaith the Angel of *Iohn*, *Luk* 1.16. *I ſend thee* (ſaith the Lord to *Paul*, *Acts* 26.17.18.) *to open their eyes, and to turne them from darkeneſſe to light.* And 1. *Tim.* 4.16. *In doing this thou ſhalt ſave thy ſelfe, and them that heare thee.* 2

Thirdly, If you will not yet be ſatisfied, but aske me further a reaſon, why will not God aſwell worke Grace by other meanes, as by preaching? Are there not other meanes as good as preaching? that is, reading of good bookes (eſpecially of the holy Scripture) conference with good men, prayer, affliction, and ſuch like? Is not God as likely to worke Grace in my heart by them, as by preaching? I anſwer, they are: yea the Word read is in it ſelfe, a more divine, and excellent thing, freer from humane infirmities, then any mans preaching that hath beene in the world ſince the Apoſtles dayes: For (2. *Tim.* 3.16) *all Scripture is given by inſpiration of God* Yet though this be in it ſelfe a weaker means, God hath choſen to worke Grace by it, rather then by any of the other And if you would know the reaſon of it, I can go no higher than this that the Apoſtle gives, 1. *Cor.* 1.21. *It hath pleaſed God by the fooliſhneſſe of preaching to ſave* all beleevers, all his elect, *Matth* 11.26. *Even ſo Father, for ſo it ſeemed good in thy ſight.* Vnleſſe I ſhould adde this, that the weaker the meane, and inſtrument is whereby God doth worke, the more is the power of God glorified, and magnified in working ſo mightily by it. According to that which the Lord ſaith to *Paul*, 2 *Cor.* 12.9. *My ſtrength is made perfect in weakeneſſe.* What reaſon could be given, why the waters of *Damaſcus* ſhould not have as ſoveraigne vertue to heale *Naamans* leproſie, as the waters of *Iordan*: but only this, that the Lord was pleaſed to ſanctifie, and appoint the one to this worke, and not the other? 2 *Kings* 5.12,13. and the like may be ſaid in this caſe, 1 *Cor.* 1.25. *Becauſe the fooliſhneſſe of God is wiſer then men, and the weakeneſſe of God is ſtronger then men.* 3

The uſe of this doctrine is great, and manifold. For it ſerveth for exhortation. 2. For reproofe. 3. For direction. *Uſe.* 1.

Firſt, it ſerveth to exhort, and perſwade us unto two duties. And the firſt of them is this. That we ſhould learne to eſteeme highly of, and to reverence this ordinance of God in the miniſtry of the meaneſt of his faithfull ſervants. It is the exhortation of the Apoſtle, 1 *Theſſ.* 5.12,13. *And wee beſeech*

you

you brethren to know them which labour among you, and are over you in the Lord, and admonish you, and to esteeme them very highly in love for their workes sake. That ought to bee the speech of all Gods people which is mentioned, *Rom.*10. 15. *How beautifull are the feete of them which preach the Gospel of peace?* and marke how that is inferred upon the former words: Surely whosoever beleeveth this Doctrine, that they are the only men by whom God hath ordained to work every saving Grace in the hearts of his elect, if either he have any Grace in him, or desire to have any, cannot choose but love, and reverence Gods faithfull ministers, 1. *Cor* 4 1. *Let a man so account of us, as of the ministers of Christ,*
1. *and stewards of the mysteries of God.*

If any man shall object in pressing this point you plead for your selves,
1. First, wee may answer him with the Apostle, 2. *Cor.*4.5. in pressing this
2. point, *We preach not our selves but Christ Iesus the Lord.*

Secondly, I plead not for Pharisaicall prehemineñce (Let proud Pharisees do that, who *love the uppermost roomes at feasts, and the chiefe seates in the Synagogues, Matth.*23.6.) but in inward reverence for their worke sake, to which
3. the Apostle exhorteth. 1. *Thess.*5.13.

Thirdly, Neither do I perswade you to esteeme highly of all that weare our cloth, and to reverence all men that go under the name of ministers. For I know there be too many such whom (1. for their gifts, as the Lord speaketh *Ier.*23.21. *I have not sent them, yet they runne, I have not spoken to them, yet they prophecy*; 2. For their lives) the Lord hath most justly made *contemptible, and base before all the people*, as he did the Prophets in *Malachies* dayes, *Mal.*2.9.

4. Fourthly, Neither doe I perswade you to that slavish subjection to the ministry, which the Synagogue of *Antichrist* have brought the people unto. They appropriate to themselves onely the title of the Church; the people they say have no further to deale with matters of Religion then this, to beleeve as the Church beleeveth, to receive whatsoever the Priest teacheth, or enjoyneth, & never make any question of it. For to such Gods people may justly say that which *Korah, Dathan*, and *Abiram*, did speake most wickedly, and rebelliously, *Numb.* 16.3. *Yee take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them, wherefore then lift ye up your selves above the congregation of the Lord?* You may, and ought to judge of the Doctrine that is taught you, and not to reverence the best minister in the world so much, as to receive any doctrine upon his credite, till you have examined and found it to be agreeable to the Word, *Paul* himselfe bids the *Corinthians, judge of that he said*, 1. *Cor.*10.15. and the *Bereans* are commended for this, that they examined by
5. the Scriptures those things that *Paul* and *Sylas* taught, *Acts* 17.11.

Fiftly, I deny not but you may in your esteeme, put a difference even betweene Gods faithfull ministers. For *there are diversities of gifts*, 1. *Cor.*12.4. And it is no fault, but a good grace of God, to esteeme best of the best gifts of God. That may by good consequence bee concluded from that speech of the Apostle. 1. *Cor.*12.31. *Covet earnestly the best gifts.*

And I will tell you what ministry you should most prize, and esteeme of.
1. First, you may, and ought to esteeme of that ministry best, not which tickleth the eare best, nor of that which hath most learning, but that which is most fit to edifie, and to work upon the conscience; which made *Paul* say, 1. *Cor.*14.5. *Greater is he that prophesieth, then he that speaketh with tongues*; and 4.20. *The kingdome of God standeth not in words, but in power.*

2. Secondly, you may, and ought to esteeme of that ministery best that doth most good, that God blesseth most, and so giveth greatest testimony unto. This is mentioned for the cause of the reverence the convert spoken of, 1. *Cor.*14.25. did shew to that ministery, because he found that of a truth God was in that ministery. And thus *Paul* challengeth esteeme, and reverence to his mini-

miniſtry. 1. *Corinthians* 9. 2. becauſe God had ſet his ſeale unto it.

Thirdly, you may, and ought to eſteeme moſt of that miniſtery, that your ſelves have received moſt good by. So *Paul* prooveth, the *Corinthians* ought to eſteeme more of him then of others, becauſe he had begotten them to Chriſt. 1. *Cor.* 4. 15. And in this reſpect, certainely your owne Paſtors ſhould bee more eſteemed then ſtrangers; 1. *Theſſ.* 5, 12. *Wee beſeech you brethren to know them which labour among you, and are over you in the Lord, and admoniſh you.*

All this notwithſtanding, you muſt hold your ſelves bound to eſteeme reverently of the meaneſt of Gods faithfull miniſters, and may not admire and praiſe one, with diſparaging, and making light account of another. This is taxed by the Apoſtle, as a foule ſinne, 1. *Cor.* 3. 4. *When one ſaith I am of Paul, another I am of Apollo, are ye not carnall?*

Now for to helpe, and ſtrengthen thee againſt this corruption, conſider theſe ſixe points.

First, The miniſtery of one man is Gods ordinance aſwell as anothers, 1. *Cor.* 16. 10, 11. *Timothy worketh the worke of the Lord, as I alſo do, let no man therefore deſpiſe him.* And the word is the ſame, the treaſure as precious, in one veſſell as in another, 2. *Cor.* 4. 7. 1.

Secondly, The difference of gifts is the Lords doing, and for the benefit of the Church. It is not alwayes the fault of the miniſter, that his gifts are meaner then another mans. Many times indeed it is his owne fault, becauſe he will not ſtudy, nor ſtirre up Gods gifts in himſelfe; but alwayes it is not ſo. But this is the Lords doing, who *divideth to every one ſeverally as he will*, 1. *Cor.* 12. 11. Yea, in this difference, and variety of his gifts in his miniſters, the goodneſſe of God to his Church is greatly to bee admired. All this is done for the benefit of the Church, 1. *Cor.* 12. 22. One kind of gift is fitter for ſome to profit by, and another for other ſome, *Mat.* 11. 17, 19. 2.

Thirdly, He that receiveth a meaner gift then he whom thou moſt admireſt in one kind, may yet excell him in ſome other gift that is alſo uſefull, and beneficiall to the Church. As the Apoſtle ſets it forth by a fit compariſon; the hand hath as excellent a gift in his kind as the eye, and the foote as the head, 1. *Cor.* 12. 21. *Paul* had a better gift in ſpeech then *Barnabas*, *Acts* 14. 12. yet was *Barnabas* alſo a good man, and full of the holy Ghoſt, and had excellent gifts in his kind. *Acts* 11. 24. 3.

Fourthly, Thy profiting by the miniſtry of the word, dependeth not ſo much upon the gifts of the man that preacheth, as upon the bleſſing of God upon his owne ordinance, 1. *Cor.* 3. 5. The Preachers are but the *miniſters by whom wee beleeve, even as the Lord giveth to every man.* 4.

Fiftly, God ſometimes workes moſt mightily, and giveth the greateſt bleſſing to the weakeſt meanes: No man doubts but *Peters* gifts were farre inferiour to Chriſts, yet wonne he more to God by one Sermon, *Acts* 2. 41. then Chriſt did by all his, as may appeare, *Acts* 1. 15. 5.

Sixtly, If thou refuſeſt to receive, and eſteeme duly of the meaneſt of Gods faithfull ſervants that are ſent by Chriſt, thou receiveſt not Chriſt, but in the miniſtery of the Word, reſpecteſt more the gifts of men, then the ordinance of God, *Iohn* 13. 20. *Verily, verily, I ſay unto you, he that receiveth whomſoever I ſend, receiveth me.* 6.

Lecture IIII. On the Title of Pſal. 51. Octob. 26. 1625.

SEcondly, This Doctrine ſhould perſwade us of the neceſſity of this ordinance, yea, how neceſſary it is for every one of us to live under the miniſtry of the word, and provoke us to reſolve with our ſelves, that we will never live without it. This was *Davids* reſolution, *Pſal.* 23. 6. *I will dwell in the houſe of the* 2.

the Lord for ever. Yea, he prayeth that he may be so happy, *Psal.*27.4 *One thing have I desired of the Lord, that will I seeke after, that I may dwell in the house of the Lord all the dayes of my life.* Wee should be content to bee at cost, and to straine our selves to get it home to us, rather then we would want it, *Pro.*23. 23. *Buy the truth, and sell it not.* How may that bee? Hee answereth in the next words, *Also wisedome, and instruction, and understanding.* We should be content to take paines to goe abroad to it, *Marke* 8.3. divers of Christs hearers came from farre. Admit you have knowledge, yet have you need to live under a continuall ministery. *David* had more understanding then all his teachers, *Psal.*119.99. yet you see how hee resolved hee would not live without Gods ordinance. For, 1. the knowledge of the best is unperfit, and wee have all need to learne and know more then we doe, 1.*Cor.*13.9. *for we know in part.* 2. We are apt to forget that we have knowne and learned, and the continuall ministry of the Word is needfull in that respect, 2.*Pet.*1.12. *I will not be negligent to put you alwayes in remembrance of these things, though you know them, and be established in the present truth.* 3. Knowledge is nothing worth without feeling, and holy affections, without conscience, and care to practise what wee know, 1.*Cor.*8.1. *We know that we have all knowledge; knowledge puffeth up.* Of many that have a high conceit of their knowledge, it may be truly said, as verse 2. *They know nothing yet as they ought to know.* And you have all need to live under a continuall ministery, even in this respect, 2.*Pet.*1.13. *I thinke it meete to stirre you up by putting you in remembrance.* It serveth not onely to breed knowledge, but to stirre us up to the exercise of that we know. Admit you have attained to a great measure of Grace and sanctification, yet have you need to live under a continuall ministery. For, 1. Faith and sanctification are weake and imperfite in the best, and the ministery of the word is needfull in that respect, 1 *Thess.*3.2. *Timothy* was sent to establish the *Thessalonians* concerning their faith, and verse 10. *Paul* prayed exceedingly that he might come to them, *to perfit that which was lacking in their faith.* 2. Grace will decay in the best, if we live without the meanes, specially if we willingly live without the meanes, *Pro.*29.18. *When there is no vision, the people perish, or are made naked.*

Use. 2. Followeth the second use of this Doctrine, which is for reproofe of two sorts.

1. *Sort.* First, Of such as despise this ordinance of God, and make no reckoning of it, 1. They esteeme not, nor love the persons of Gods faithfullest servants, For, 1. they shew no kindnesse to them, though they know that commandement, *Gal.*6.6. *Let him that is taught in the word, communicate unto him that teacheth, in all good things.* 2. They make no conscience of with-holding from them their due, though they know this is a robbing, and stealing from God himselfe, *Mal* 3.8. 3. They are apt to thinke they have too much, and to envy their welfare, 1.*Cor.*13.4. *Love envieth not.* 4. They are apt to receive any slanderous report against them, though they know the commandement, 1.*Tim.* 5.19. *Against an Elder receive not an accusation, but before two or three witnesses.* But if you esteeme not, nor reverence our persons, you cannot esteeme or profite by our ministery. When the *Nazarenes* are taxed for their unbeliefe, which was such as Christ by his ministery could doe little or no good among them. *Mat.*13.58. this is given for the reason of it, verse 57. that they could not honour nor reverence his person.

2. Secondly, Many that seeme to esteeme well of, and to love the persons of Gods servants, doe it not for their ministery, and works sake, as they should, 1.*Thess.*5.13, They receive not a Prophet in the name of a Prophet. *Mat.*10. 41. they esteeme and love them in some carnall respect, either to their credite (for I tell you *Saul* himselfe may sometimes get credite, and honour before the people by *Samuels* meanes, 1.*Sam.*15.30.) or to their advantage, and gaine, like

like those that our Saviour speaketh of, *Iohn 6.26. Verily, verily, I say unto you, ye seeke me not because ye saw the miracles, but because ye did eat of the loaves and were filled.*

Thirdly, The ordinance of God in the ministery of his Word, few or none do make any reckoning of; nay they despise it in their hearts. For, 1. most men care not what ministery they live under, they will not live without a minister. For a forme of godlinesse they must have, *2. Tim. 3. 5.* they must go to Church sometimes, they must needs have their children christened, they must needs receive the Sacrament at Easter; But whether their minister be good or bad, they are indifferent; a profitable and sound ministery they desire not; nay they rather desire to have either an ignorant one, or one that makes no conscience of his wayes; for such will never trouble them, nor have any authority in their hearts, *Iere. 5. 31, The Propets propheſie falsely, and the Priests beare rule by their meanes, and my people love to have it so.* Whereas the sound ministery will bite, and trouble their lewd hearts. Such as *Eliah* are *troublers of Israel*, *1. Kings 18. 17.* They count such a ministery no blessing at all, but a burden, and would faine be rid of it, as the *Gadarenes* would be of Christ, *Luke 8. 37.* 3. 1.

Secondly, few (even of the better sort) can be perswaded of the necessity of it. For, 1. In placing their selves, or their children, they have little or no respect to this, what ministery they shall live under. But do even as Lot, *Genes. 13. 10 11.* If the place be likely to yeeld them profit or pleasure (though it be otherwise as bad as *Sodome*) it pleaseth them well. 2. They will bee at no cost for the ministery of the Word, but count it a chiefe priviledge to live tythe-free: where as *David* professeth, *2 Sam. 24. 24. I will not offer burnt offerings to the Lord my God, of that which doth cost me nothing*; I like not to enjoy the worship, and ordinances of God without charge. 3. They will take no paines (if they have no ministery at home) to goe abroad for it. Whereas our Saviour tells the *Iewes* they should be condemned for not doing as the Queene of the South did, *Mat. 12. 42.* And Christ sheweth his approbation, and special respect to them that came from farre to heare him, (*Mar. 8. 3*) 4. Though they may have it without cost or labour, they care not how seldome they heare it. They confesse it is good sometimes to heare a Sermon, when they have nothing else to doe, but to heare it constantly, every Sabboth twice, and on the weeke day too, that is more then needs a great deale, as they are perswaded. Whereas wee should count it our happinesse if we might heare daily, *Pro. 8. 34. Blessed is he that heareth me, watching daily at my gates.* And as it is said of our Saviour, that *he taught dayly in the Temple*, *Lu. 19. 47.* So of his hearers it is said, *Lu. 21. 38.* that *all the people came early in the morning into the Temple to him, to heare him.* And our Saviour was so farre from blaming them, as if they neglected their worldly businesse this way, that hee defendeth, and praiseth *Mary* for doing this, *Luk. 10 42.* though happily she had some what else to do at that time. 2.

Thirdly, few or none are thankefull to God for this ordinance of his, nor do in their hearts esteeme it any such blessing to the land or towne that enjoy it, as for which they should thinke themselves much bound to praise God. They can be thankefull for peace, and for health, and for seasonable times, but for a good ministery, few or none can be thankefull to God, whereas we should account it our chiefe blessing from God, for so the Lord speaketh of this as his chiefe blessing bestowed upon a people, *Iere 3 15. I will give you Pastors according to mine owne heart, that shall feed you with knowledge, and understanding.* And *Amos 2. 11. I raised up of your sonnes for Prophets, and of your young men for Nazarites.* And *Mic. 6. 4. I sent before thee and Moses, Aaron, Miriam.* Yea, such a blessing it is as should abundantly content us, and assure us of Gods favour, even in the want of all other blessings. For so speaketh the Lord of it, *Esay 30. 20. Though the Lord give you the bread of adversity, and the water of* 3.

affliction,

affliction, yet ſhalt not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers. 2. We ſhould account a faithfull miniſtery, the very glory, and ſtrength of our land. When the Arke of God was gone, *the glory was departed from Iſrael*, 1. *Sam.*4.21. And the true miniſtery of the Lords *Levits* is ſaid to be that that ſtrengthened the kingdome of *Judah*, 2. *Chron.*11.17. And *Abijah* makes this a maine ground of his confidence, and hope of ſucceſſe in his battell againſt *Ieroboam*, that he in his kingdome had a true, and faithfull miniſtery which the other had not, 2, *Chron.*13.9,10. *Have not ye caſt out the Prieſts of the Lord, the ſonnes of Aaron, and the Levites, and have made you prieſts after the manner of the nations? But as for us, the Lord is our God, and we have not forſaken him, and the Prieſts which miniſter unto the Lord, are the ſonnes of Aaron, and the Levites waite upon their buſineſſes.*

Now to this firſt ſort of perſons that this Doctrine reproveth, I have no more to ſay, but this that I would have them to thinke ſeriouſly of two things.

1. Firſt, That they have cauſe to ſuſpect whatſoever grace or goodnes ſeemes to be in them, while their heart tells them, they make no more reckoning of the miniſtery of the Word, but deſpiſe it rather. Two good things ſuch men uſe to put moſt confidence in. 1. They find ſome devotion in themſelves, they love prayers well, and can ſay their owne prayers ſometimes. 2. They beleeve in Chriſt. Fooliſh man, let not Satan deceive thee; certainly, while thou makeſt no reckning of the miniſtery of the Word, thy faith is nothing worth, thy prayers will do thee no good; For thy prayers, know all the ſervice thou ſeemeſt to doe unto God, is no better then the ſacrifice of fooles, till thou be more ready to heare, *Eccleſ* 5.1. *To hearken, is better then the fat of Rammes*, 1. *Sam.*15.22. And for both thy praying, and thy beleeving in Chriſt, marke well that knowne place (well knowne indeed, ô that it were aſwell beleeved) *Rom.*10.14. *How ſhall they call on him in whom they have not beleeved? and how ſhall they beleeve in him, of whom they have not heard? and how ſhall they heare without a preacher?* How canſt thou pray, that haſt no faith? how canſt thou have faith, that cameſt not to it by hearing the Word preached, that art no hearer? But me thinks I heare many of you ſay, this toucheth not me, for I am a hearer, I have heard many a Sermon. O but marke what followeth in the next verſe, *verſe* 15. and thou ſhalt find thou art no ſuch hearer as *Paul* ſpeakes of; the hearers that *Paul* ſpeaketh of, are ſuch as can cry, *O how beautifull are the feete of them that doe preach the Goſpell of peace.* But thou ſeeſt no beauty in their feete, thou heareſt them, but thou joyeſt not in them, thou counteſt them no bleſſing, nor art thankfull to God for them, thou ſeeſt no great need of hearing of them, thou art weary of them, and how ſhouldeſt thou have any true faith, how ſhouldeſt thou be able to pray aright?

2. The ſecond thing I would have theſe men to conſider, is this, that the holy Ghoſt ſpeaketh of this, as of a fearefull ſinne, and ſigne of a moſt graceleſſe heart, to be unwilling to heare the word, to have no mind unto it. 1. Such a one hath no care of his ſoule, what becomes of it, whether it ſinke or ſwimme (as we ſay) whether it be ſaved or damned, *Pro*, 15.32. *He that refuſeth inſtruction, deſpiſeth his own ſoule.* Nay, 2. more then that, ſuch a one careth not for God, or the things of God, regardeth him not, feareth him not, is in his heart a very Athieſt; they that *deſire not the knowledge of his wayes, ſay* in their hearts *unto God, depart from us, Iob* 21.14. *My people would not hearken to my voice, Iſrael would none of me*, ſaith the Lord, *Pſal.*81.11. Nay, 3. to refuſe to heare the word preached when wee may, and God offereth it unto us, to have no mind to it, no love to it, is a greater ſin (if Chriſt be to be beleeved) then the ſinne of *Sodome* and *Gomorrah*, *Mat.*10.14,15. When all is done, and the time of reckoning ſhall come, this will be found to be thy chiefeſt ſinne.

2. The ſecond ſort that are to bee reproved by this Doctrine, are they which heare

heare often, & seeme also to delight in the best ministry, & yet profit not at al by it, but remaine as ignorant, unreformed, profane, as they that never heard Sermon. If tryall were taken of the most hearers, they would be found such as the Apostle speaketh of, 2, *Tim.* 3.7. *ever learning, and never able to come to the knowledge of the truth.* Such hearers I desire to consider, and weigh well with themselves these fixe points.

First, That it is no great matter of comfort to a man, nor thing wherein any should blesse himselfe, that he is a hearer, a constant hearer, a hearer of the best teachers, and that with delight also. This testimony the Lord gives of notorious hypocrites, *Esa.* 58.2. *They seeke me daily, and delight to know my wayes,* and *Ezech* 33.31,32. *They come to thee* (a faithfull Prophet) *as the people commeth, and they sit before thee as my people, and they heare thy words, with their mouth they shew much love* (praising the faithfull minister greatly) *and loe, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument.* No musicke did ever delight them more then a good Sermon. Yea, of *Herod* himselfe it is said, that he heard *Iohn Baptist* gladly, *Mark.* 6.20. O that many now adayes that say they are Christians, and perfect Protestants, were come so farre to heare constantly, and with delight, a faithfull minister. And yet that is no great matter, (you see) no man may rest in that. 1.

Secondly, Consider that God lookes for this at every one of your hands that enjoy his word, that you should profit by it, he looketh that his vineyard that he hath bestowed cost on, *should bring foorth grapes, Esa.* 5.2. And *Luke* 13.6. *He came and sought fruit on his fig-tree,* yea *verse* 7. every yeare when the season served, he came to looke for fruit, yea he commandeth his servants also to require fruit of his vineyard, *Matth.* 21.34. O that Gods servants would doe this more, would examine their people how they profite; O that Gods people would endure them to do it, and would not be like to those husbandmen, *Mat.* 21.35. ready to offer violence to the Lords Bayliffes, for demanding fruite. 2.

But I tell you, God looketh for this, that you should profit by the meanes you doe enjoy, yea, that your profiting should be proportionable to the meanes you doe enjoy; Proportionable to the excellency of them; Thus Christ aggravateth the sinne of the *Iewes, Matth.* 12.41,42. *A greater then Ionas is here, a greater then Solomō is here,* Proportionable to the variety of them, *Mat.* 11.17. *We have piped unto you, and ye have not danced, we have mourned unto you, and ye have not wept*; Proportionable to the time wherein ye have enjoyed them. *Luke* 13.7. *These three yeares have I come, seeking fruit of the figg-tree, and find none, cut it downe.* What sentence will God one day passe, (thinke wee) on such a nation as ours, yea, on such a towne as this that hath enjoyed excellent meanes, great variety of meanes for threescore and three yeares together? 3.

Thirdly, consider that it is no petty sinne, nor matter of small danger, to be an unprofitable hearer of the word, *Heb.* 6.7,8 *The earth that drinketh in the raine that commeth oft upon it, and bringeth foorth herbs meete for them by whom it is dressed,* (answerable to their gifts, and their labours, and their continuance) *receiveth blessing from God; But that which beareth thornes, and briers is rejected, and is nigh unto cursing* (how nigh, and what kind of curse even in this life, God onely knoweth) *whose end is to be burned.* A fearefull sentence, and such aone as (*me thinks*) should startle us all that have bin unprofitable hearers so long.

Fourthly, consider, that if this ordinance of God cannot worke upon thy blind, profane, and hard heart, there is small hope any thing els should be able to do it. This, this is *the power of God unto salvation, Rom.* 1.16. And what hopest thou will convert thee, will reforme thee if Gods power be not able to do it? *Luk.* 16.31. *If they heare not Moses, and the Prophets, neither will they bee perswaded though one rose from the dead.* 4.

Fiftly, thinke seriously of this, that the Sermons thou heareſt, if they do thee

no good, they will do thee harme; if they do not enlighten, and bring thee to saving knowledge they will make thee blinder; if they soften not thy heart, they will make it harder. *The word that goeth forth out of my mouth: shall not returne to me void*, saith the Lord, *Esay* 55.11. So speaketh the Apostle, 2 *Cor.* 2.16. *To the one we are a savour of death unto death, and to the other the savour of life unto life.*

6. Sixtly and lastly, consider the true causes why thou canst not profit, thou canst remember nothing, nor carry it away, thou canst not heare with any cheerefullnesse, thou canst not profit nor feele any power or comfort in any thing thou hearest. 1. The chiefe cause is in thy selfe, thou hast a naughty heart *laden with sins, and led away with divers lusts*, 2 *Tim.* 3.6. Thou canst have no certainer a signe of the naughtinesse of thy heart then this 2. The divell is busie with thee when thou art hearing; and worketh effectually in thee, *Matth.* 13.19. *When one heareth the Word of God, and understandeth it not, then commeth the wicked one, and catcheth away that which was sowne in his heart*; He is the cause why thou art so sleepy, and so senselesse at the hearing of the Word, why thou canst not marke what thou hearest, nor carry it away. And wilt thou let the divell have his will of thee? *Resist him* (man) *and he will flie from thee*, *Iam* 4.7. Yea cry to God to rebuke him, as *Zach.* 3.2. *The Lord rebuke thee O Satan, even the Lord that hath chosen Ierusalem, rebuke thee.* 3. The Lord himselfe hath a just hand in this, that thou canst not profit by his Word, *Ioh.* 8.47. *He that is of God heareth Gods words, yee therefore heare them not, because ye are not of God.* A fearefull signe he belongeth not to Gods election, that cannot heare (that is, not heare with profit, for otherwise they did heare) Gods Word, *Ioh.* 12.40. *Hee hath blinded their eyes, and hardned their hearts, lest they should be converted, and I should heale them.*

I speake not this to drive any of you into despaire (for though you have not hitherto heard profitably, you may yet do it while it is called to day, *Heb.* 3.13.) but to awaken you out of your security, to humble you for your unprofitablenes under the meanes, and to increase your care to heare profitably hereafter. And how you may do that you shall heare the next day in the use of direction, which is the third, and last use of this Doctrine.

Lecture V. On the Title of Psalme 51. November 2. 1625.

Use. 3. FOlloweth the third, and last use of the doctrine, which is for direction; even to direct us how we may heare the Word so as we may feele this divine power, and efficacy of it in our own hearts. Before we come to the direction it selfe consider I pray you the necessity of this use in three points.

1. First, it is a great sin, and matter of great danger to us (as we heard the last day) to be unprofitable hearers, and to continue so. This danger our Saviour implieth in that earnest charge he giveth to all the hearers of the Word, *Luk.* 8.18. *Take heed how you heare.*

2. Secondly, consider, that there are few or none of you but you stand guilty of this sin, you have long enjoyed this ordinance of God, but have felt little power, and efficacie of it in your hearts, profited or thriven in grace little or nothing by it at all. Little or no fruit can be seene now a daies of the Lords cost, and paines any where, where he hath sowed this precious seed most plentifully, little or no increase can be seene. So as that complaint is justly made now, by many of Gods faithfull servants, *Esa.* 53.1. *Who hath beleeved our report, and to whom is the arme of the Lord revealed?* I have my selfe knowne the time when it might have beene said in this, and many other townes as *Act.* 2.47. *The Lord added to the Church daily, such as should be saved.* And as *Matth.* 11.12. *The kingdome of heaven suffered violence, and the violent tooke it by force.* In those daies it might have

have beene ſaid of us as *Eſa.*32.20. *Bleſſed are yee that ſow beſide all waters, that ſend forth thither the feet of the Oxe, and the Aſſe.* Men might have called us bleſſed, and happy men in the fruitfulneſſe of our miniſtery, the ground God gave us to till, and husband was a moſt fruitfull ſoile. But thoſe daies are gone, no ſuch thing is to be ſeene now, we now plow, and ſow in ſtony, and thorny, and barren ground, you heare ſtill but with no ſuch affection, love, and delight as once you did, you feele no ſuch power in the Word to reforme you, and draw you unto the practiſe of that you learne, as once you did. So that I may ſay to many of you as the Apoſtle doth, *Heb.*10.32. *Call to remembrance the former daies.*

Thirdly, conſider well what may be the cauſes of this, that though there bee as much preaching, and hearing as ever there was, yet men profit now adaies nothing ſo much in the life, and power of godlineſſe as once they did. 3.

Firſt, it cannot be denied but that one cauſe why the miniſtery of the Word is ſo weake, and unprofitable, is the want of that due inſpection that Chriſt hath left to his Church to make it fruitfull, and effectuall. The Miniſter is by Gods ordinance not onely to teach, but to overſee his flocke, *Act.*20.28. *Take heede to the flocke over which the Holy Ghoſt hath made you overſeers. Heb.*13.17. *Remember them which have the rule over you who have ſpoken unto you in the name of the Lord.* They have authority from God, not only to teach you his will, but to overſee all your waies at home, and abroad, to obſerve how you profit by that which you heare, to require at your hands the practiſe of that they teach you, *Matth.*21.34. The Lord ſends his ſervants to demand fruit of them that occupie his ground. The *Guides* of Gods Church have alſo authority from God not onely to admoniſh, and reprove you if you be unfruitfull, but alſo to correct you by executing the cenſures of Chriſts Church upon you. *Paul* ſpeakes of a rod that God hath committed to his ſervants to that end, 1 *Cor.*4.21. *Shall I come to you with a rod?* Certainely Gods vineyard, and garden hath need not onely of ſuch as plant, and water it, but of ſuch as take continuall care of it, to looke unto it, to dreſſe, and husband it, *Luk.*13.7,8. If it be not pruned nor digged no marvell though it beare briers, and thornes rather then any thing that is good. Marke that curſe, *Eſa.*5.6. *I will lay it waſt, it ſhall not be pruned nor digged, but there ſhall come up briers, and thornes.* And ſurely this is a great cauſe why the miniſtery of the Word doth ſo little good. 1. That Miniſters take ſo little care of their people, how they live, whether they profit or no by that they heare, but thinke if they preach conſtantly unto them they have done aſmuch as God requireth of them. Whereas it is a chiefe part (as I have told you) of the Miniſters office to overſee the flocke. 1 *Pet.*5.2. *Taking the over-ſight thereof*; and to take care of them, 1 *Tim.*3.5. *If a man know not how to rule his owne houſe how ſhall he take care of the Church of God?* 2. That the people generally are ſonnes of Belial will not beare Chriſts yoke, but conſpire together againſt it, and ſay, *Pſal.*2.3. *Let us breake their bands aſunder, and caſt their cords from us.* They will be content to heare us now and then in our publique miniſtery, but if we offer to deale with them in private, and come in our Maſters name to demand fruit of them, they will be ready to offer all violence, and deſpite unto us, as they did, *Matth.*21.35. 1.

Secondly, another cauſe of the unfruitfullneſſe of the miniſtery is this, that the Lord for the contempt men have ſhewed unto the Word, doth denie to give his bleſſing unto it in their hearts. Even as if he ſhould ſay of many places as *Eſa.*5.6. *I will command the clouds that they raine no raine upon it*: And as *Matth.*13.14. *By hearing ye ſhall heare, and ſhall not underſtand, and ſeeing yee ſhall ſee, and ſhall not perceive.* Many a one there is (and would to God there were none ſuch among you) that ſeemed once to be fruitfull, and to profit much by that they heard, that are now growne ſo ſenſeleſſe, ſo ſottiſh, ſo hardened in 2.

their evill courſes,as if (for their apoſtacy) God had pronounced of them in his decree as once he did of the figtree, *Mat.21.19.Let no fruit grow on thee henge forward for ever.*

3. Thirdly, but the chiefe cauſe ſure why we profit no more by the Word is in our ſelves, *Eſa.59.1,2. The Lords hand is not ſhortned that it cannot ſave; but your iniquities have ſeperated betweene you,and your God.* And as the Apoſtle ſaith of praying, *Iames 4.3. Ye aske, and receive not becauſe ye aske amiſſe*, ſo may I ſay of hearing, ye heare, and heare often, but receive no profit at all, becauſe you heare amiſſe.

It is therefore neceſſary for you all to be directed,how you may heare to profit by your hearing, how you may heare ſo as your hearts may feele the divine power of God in this his ordinance. This direction then conſiſteth of three parts. For ſuch as would profit by their hearing muſt do ſomething before they come to heare; ſomething during the time that they are in hearing; and ſomething after they have heard the Word.

For the firſt, As Phyſicians before phyſicke uſe to give ſomewhat to prepare the body that their phyſick may worke the more kindly; ſo muſt the ſoule be prepared for the receiving of this heavenly phyſicke, or it will never worke kindly upon it.

Object. But you will object, There is no ſuch need of this. The Word hath wrought mightily to the converſion of ſome that never prepared their hearts to receive it; as in that convert mentioned, *1 Cor.14.24,25.* Yea in ſome that came with that in their hearts as might utterly have hindred the ſaving operation of it,even with hatefull hearts, and with full purpoſe to cavill, and oppoſe it: As in the caſe of the purſevants that were ſent to apprehend Chriſt, *Ioh.7.32,46.* And in thoſe Iewes that immediatly before *Peters* ſermon mocked him, and the reſt of the Apoſtles, and ſaid they were full of new wine, *Act.2.13.37.* And in thoſe Athenians who when they came to heare *Paul* eſteemed him no better then a babler, *Act.17.18,34.*

Anſw. To this I anſwer. 1. That I ſpeake not now to the unconverted (for ſuch I know can do nothing to prepare their owne hearts, ſeeing they are dead in their ſins, *Epheſ.2.1.*) but to Gods people, and ſuch as are regenerate. 2. I ſpeake of the outward meanes that God hath revealed in his Word, and appointed us to uſe,to make this his ordinance effectuall in our hearts, no way limiting Gods power, but leaving his ſecret working to himſelfe. According to that, *Deut.29.29. The ſecret things belong to the Lord our God; but thoſe things that are revealed belong to us,and to our children for ever.* 3. Though many have felt this ordinance effectuall in themſelves that never thus prepared their hearts unto it, yet can none ſuch have any aſſurance or hope that they ſhall profit by it, that are not carefull to prepare their hearts before hand, becauſe they have no promiſe of God for it.

Now this preparation conſiſteth in eight things, which I will diſtinctly deliver unto you, and run over them with all the ſpeed I can.

1. Firſt, you muſt come in repentance, that is, before you come to heare you muſt (by unfeined repentance) caſt of every knowne ſin, *Mar 1.15. Repent, and beleeve the Goſpell*, ſaith our Saviour. Men muſt repent with legall repentance before they can beleeve. And the Word can profit no man unleſſe it bee mixed with faith, *Heb 4.2.* This preparative the Apoſtle preſcribeth, *1 Pet.2.1,2. Laying aſide all malice,and all guile, and hypocriſyes, and envies, and evill ſpeakings, as new borne babes deſire the ſincere milke of the Word that ye may grow thereby.*

Applic. Is it therefore any wonder though they that are uſually drunke on the Saterday night or ſpend it in gaming, and then come hither on the Lords day to heare; or that (immediatly before they come to the Sermon)have beene ſcoulding

ding or acting some other foule sins, should go away from the Ministery of the Word never a whit better then they came? Did you ever know any salve so soveraigne, that could cure a wound that had a splint or an arrow head remaining in it? Surely so will every knowne sin unrepented of, hinder the saving operation of the word in any mans heart; yea it will make the Word a savour of death unto a man. See how God threatneth such, *Ezek.*14.7,8. *For every one of the house of Israel, or of the strangers that sojourneth in Israel, which separateth himselfe from me, and setteth up his idols in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to a Prophet to enquire of him concerning me I the Lord will answer him by my selfe. And I will set my face against that man, and will make him a signe, and a proverbe, and I will cut him off from the midst of my people, and ye shall know that I am the Lord.*

Secondly, you must come with an empty, and free heart; lay aside, and cast of all worldly cares, and thoughts, which will distract, and draw away thy heart. That is one chiefe reason of that rest that is enjoyned upon the Lords day, and of the commandement the Lord gives to remember, and thinke of it before hand, and to do all our businesse in the sixe daies that we may have nothing to doe on that day, *Exod.*28.8--10. This is that that God intended to teach by that ceremony he commanded *Moses* to use, *Exod.*3.5. *Put of thy shooes from of thy feet for the place whereon thou standest is holy ground*; to lay aside all their worldly thoughts, and affections. They that in this ordinance of God seeke for wisdome (that is to be made wise unto salvation) must first separate themselves from all other matters to this businesse; as *Solomon* speaketh, *Pro.*18.1. 1 *Tim.* 4.15. *Give thy selfe wholy to them, that thy profiting may appeare to all.* 2.

And how should they then profit by the Word, that jumpe out of their worldly businesse, from busying their heads, and tongues about such matters, into the house of God, and will never take the paines to put of their shoes, and to sequester their thoughts from such things? Whereby it comes to passe that though *they draw neare to God with* their eares, *and lips* yet *their hearts are farre removed from him*, *Esa.*29.13. *Their heart goeth after their covetousnesse*, *Ezek.* 33.31. *Applic.*

Thirdly, you must come with an appetite, and earnest desire to learne, and profit by the Word, without which (as meat taken into a full stomacke) the Word will profit us little. With this heart came *David* to the Word, *Psal.*119. 131. *I opened my mouth, and panted, for I longed for thy commandements.* This preparative also the Apostle prescribeth, 1 *Pet.*2.2. *As new borne babes desire the sincere milke of the Word, that ye may grow thereby.* To such God hath ever beene wont to blesse his Word, *He filleth the hungry with good things*, *Luk.*1.53. This maketh the Word sweet, and wholsome to us, *Pro.*27.7. *To the hungry soule, every bitter thing is sweet.* 3.

But the most of our hearers come to the Word without all appetite or desire after it, as may appeare by the heavinesse of their countenance while they are hearing, Of whom it may be said as *Esa.*3.9. *The shew of their countenance doth witnesse against them.* *Applic.*

Fourthly, you must come with an humble heart, affected with the sense of the need you have of this ordinance of God, in respect of the ignorance, hardnes of heart, infidelity, and other corruptions you find in your selves, *Psal.*25.9. *God will teach the humble his way. He giveth grace to the humble*, 1 *Pet.*5.5. All conceit of our own knowledge must be cast of if we would profit by the word. We must first become fooles (in sense of our owne ignorance) before ever we can be made wise unto salvation by the Lord in this his ordinance, 1 *Cor.*3.18. No man can hunger, and thirst after righteousnesse, and grace till he be first poore in spirit, *Matth.*5.3,6. 4.

And what marvell is it then that our hearers profit so little? 1. Many come onely *Applic.*

onely to heare for novelty sake, that they may try, and passe their sentence, and censure on the preachers gifts, *Luke* 23.8,9. *Herod* had heard a great fame of Christ, and therefore was exceeding glad both to see him, and to heare him too, that he might try whether he were such a one as he had heard him to be. 2. The most are Laodicean hearers too well conceited of themselves as it is said of them, *Revel.*3.17. void of all sense of ignorance or any other corruption in themselves.

5. Fiftly, come with an open heart, ready to receive every truth that God shall teach thee, in this his ordinance; what God shall teach you (I say) not what any man shall teach thee, be he never so good. For as for the best teacher in the world you have a rule, to try before you trust, as 1 *Thess.*5.21. *Prove all things, hold fast that which is good*, and nothing els. As the noble Bereans did, *Act.*17. 11. Even in these daies Gods people have need of that caveat, *Mar.*4.24. *Take heed what you heare.* But this I say you shall never profit by the Word, unlesse you come to it with open hearts, ready to receive whatsoever God shall teach you. With such a heart came *Cornelius* to heare *Peter*, *Act.*10.33. *We are all here present before God, to heare all things that are commanded thee of God.* It is the suit of Christ to his Church, *Cant.*5.2. *Open to me my sister, my love, my dove*, shut not thy heart against me, and my Word. To this also a promise is made, *Ps.* 24.7. *Lift up your heads ô ye gates, and be ye lift up ye everlasting doores, and the King of glory shall come in.* And *Revel.*3.20. *If any man heare my voice, and open the doore, I will come in to him, and will sup with him, and he with me.* Certainely if men would come to the Word with such open, and teachable hearts, ready to receive, and learne whatsoever God shall teach, they would profit much more then they do.

Applic. But alas most that heare us come with prejudicate, and forestalled hearts, they have certaine imaginations, and errors of their mind which they are resolved to hold concerning the Sabbath, and recreations, and even this point that I have now so largely handled touching the necessity of living under a sound, and profitable ministery, and diverse other things. And these imaginations, and errors of their judgement serve as strong holds to keepe Christ, and his truth out of their hearts, 2 *Cor.*10.4,5. With this mind many a one comes to heare us; I know the preacher well enough, he differs from me in judgement in sundry things; but it is no matter, I can heare him, and hold mine owne well enough, I like his gifts well, and will receive his doctrine so farre as I judge it to bee true, but if once he fall upon his owne conceits, there I will leave him. And do so still in Gods name, if any preacher teach his owne conceits, though he had the gifts of an Angell beleeve him not, *Gal.*1.8,9. But take heed thou count not that his conceit which he teacheth thee by good warrant of Gods Word. For in that case if thou receive not whatsoever he teacheth thee, I will assure thee that that which thou seemest to receive will doe thee no good. For certainely these men that in their hearing do thus limit, and gage the Word, and spirit of God, would if it lay in their power, as those wicked men mentioned, *Esay* 30. 10. *Say to the Seers see not, and to the Prophets prophesie not unto us right things, speake unto us smooth things.* And those that did so the Lord calls despisers of his Word, verse 12.

6. Sixthly, come with a heart resolved to obey and practise whatsoever God shall teach and command thee. With such a heart came *David* to the Word, *Psal.*119.33,34. *Teach me O Lord the way of thy statutes, and I shall keepe it unto the end, give me understanding, and I shall keepe thy law, yea I shall observe it with my whole heart.* To this the promise is made, *Ioh.*7.17. *If any man will do his will, he shall know of the Doctrine whether it be of God or whether I speake of my selfe.* Such shall attaine to a setled, and certaine knowledge of the truth. And *Luk.*8.15. *They that with an honest heart heare the Word, keepe it,*

and

and bring forth fruit with patience. Mica 2.7. *Doe not my words do good to him that walketh uprightly?*

And how can they then profit by the miniſtery of the Word that in their hearing ſeeke nothing but knowledge, intend nothing leſſe then to practiſe ought they heare, like thoſe *Ezek.*33.31. *They heare thy words but they will not do them* But rather reſolve before hand they will be ſtill as they were, they will do as their neigbours doe; as *Zedechia* did, 2 *Chron* 36.13. *He ſtiffned his neeke, and hardned his heart from turning unto the Lord God of Iſrael.* No preacher ſhall alter them, they can heare them they trow, and yet do ſtill as they liſt. What? Wee were wiſe men indeed if wee ſhould practiſe what we heare, leave our good fellowſhip, bring religion into our families, ſo ſhould we be counted Puritans, God forbid we ſhould ever become ſuch fooles, Oh take heed, God forbid it not indeed. When *Pharaoh* had hardned his owne heart againſt the meanes God had uſed to ſoften it, *Exod.*8.15. ye read oft in that book afterward that God hardned his heart, *Exod.*9.12. O therefore take heed of this, *Heb.*3.7,8. *If ye will heare his voice harden not your hearts.* *Applic.*

Seventhly, come in faith to the hearing of the Word, and in a certaine expectation to receive that good from the Lord in this his ordinance, which he hath promiſed to doe and worke by it. We ſhould thinke, and meditate of the promiſes God hath made to this duty, and expect by faith the performance of them Chriſt hath promiſed he will be with his ſervants in their miniſtery to the end of the world, *Mat.*28.20. Beleeve this, and expect his gracious preſence to make his ordinance effectuall in thine heart. He hath ſaid, *Luk.*11.28. *Bleſſed are they that heare the Word.* Conſider who ſpake this, beleeve him of his word, and expect a bleſſing from him in thy hearing. The Lord hath ſaid, *Pſal.*19.7 *The law of the Lord is perfect converting the ſoule*: And *Rom.*1.16 *it is the power of God unto ſalvation.* Thou feeleſt ſundry corruptions which thou wouldeſt faine have power to overcome, and thy heart converted from them unto the Lord, beleeve this which God hath ſaid of his Word, and expect to finde this converting power of God, in this his ordinance. So the Lord hath ſaid of this ordinance, *Acts* 20.32. that *it is able to build his people up*, and to perfit the worke of grace begun in them: and thou wouldſt grow, and art troubled that thou groweſt no better; come in faith to it, and looke to receive this benifit by it. So the Lord hath ſaid, *Eſa.*57.19 that he *createth*, and ordaineth *the fruit of the lips: to be peace peace to them that are neare, and to them that are a far of.* And thou wanteſt peace in thy conſcience, beleeve what God (that cannot lie) hath ſaid, and look verily to have peace wrought in thy heart by this meanes. In a word God hath ſaid of this his ordinance, *Eſa.*55.3. *Heare, and your ſoule ſhall live* And *Iam* 1.21. That *it is able to ſave your ſoules*; beleeve this then, and expect life, and ſalvation by it. 7.

How ſhould the moſt of our hearers then receive any good by this ordinance of God, when few or none come to it in this faith? They never ſtirre up themſelves to thinke of theſe promiſes, or to expect any ſuch good by it. As it was with them that deſired to receive good by Chriſts divine power, in working miracles, they muſt bring faith with them, *Marke.*9.23. *Ieſus ſaid to him* (that came to have his ſonne diſpoſſeſſed) *If thou canſt beleeve, all theſe things are poſſible to him that beleeveth.* And ſtill according to their faith, ſo they ſped. *Matth.*9.29. So is it in this caſe. They that deſire to receive good by the divine power of God in this his ordinance, muſt bring faith to it, and according to their faith, ſo ſhall they ſpeed. And as it is ſaid of Chriſt, *Matth.*13.58. *He did not many great works* (in Nazareth) *becauſe of their unbeliefe.* So may it be ſayd of our Church-aſſemblies now adayes, God ſheweth not his ſaving power much in them, becauſe of the unbeliefe of our hearers. *Applic.*

Eightly, and laſtly, If thou wouldeſt profite by thy hearing, pray before thou heareſt. 8.

heareſt, No good thing ye know can bee expected from God with a bleſſing if it be not ſought by prayer, *Deut.4.7. The Lord our God is nigh unto us in all that we call upon him for.* And in this particular, it is the duty of Gods people to pray for their teachers, *that they may ſo ſpeake as they ought to ſpeake.Col.4.4.* and ſpecially that in their miniſtery they may ſo apply the word, as it may effectually meet with their corruptions. *Let the righteous ſmite me* (ſaith *David*, *Pſal.141.5.*) *it ſhall be a kindneſſe, and let him reprove me, it ſhall be as an excellent oyle.* For themſelves alſo they ſhould pray, that (through Gods aſſiſtance) they may heare profitably, and be bleſſed in their hearing. Thus did *David* go to the Word *Pſal.119.18. Open thou mine eyes that I may behold wonderous things out of thy law.* For the Lord only is he, that can teach us to profite, *Eſa. 48.17. I am the Lord thy God which teacheth thee to profite.* To this is the promiſe made, *Pro.2.3,5. If thou cryeſt after knowledge, and lifteſt up thy voice for underſtanding, then ſhalt thou underſtand the feare of the Lord, and find the knowledge of God.*

Applic: And ſurely this is one chiefe cauſe, why there is ſo little profiting by the miniſtery of the word. For before they come to Church, pray either for the preacher, or themſelves; nay, few when they are at Church have any heart to joyne with the Preacher in the prayer that he maketh before the Sermon. But that complaint may bee made in this caſe which the Prophet maketh, *Eſay 64.7. There is none that calleth on thy name, that ſtirreth up himſelfe to take hold of thee.*

Lecture VI. On the Title of Pſalme 51. Novemb.23, 1625.

IT followeth now that we proceed to the other two parts of the uſe of Direction. And for the better ſtirring up of your affection to that which I am to deliver, you muſt know this, that to heare the word profitably, is a laborious, and painefull thing. The bringing of your bodies hither, and lending of your eares, is not all (though that be painfull to you that come farre) but there is more belongs to it then ſo, there is a labour of the mind, and heart, required in this worke, *Strive* (ſaith our Saviour, *Luk 13.24.*) *to enter in at the ſtrait gate.* Every gate, every part of that way whereby wee muſt come to life eternall, is ſtrait, and narrow, and without much ſtriving & labour, it is not poſſible to paſſe through it. To pray aright, you (that are acquainted with the conſcionable performance of this duty) find it to be a painfull, and laborious thing. *Rom.15.30. Strive together with me* (ſaith the Apoſtle) *in your prayers to God for me.* And ſurely it is no leſſe painfull a thing to heare ſpiritually, and profitably. *Labour* (ſaith our Saviour, *Iohn 6.27.*) *not for the meate which periſheth, but for that meat which endureth unto everlaſting life.*

And no marvell, For, 1. there is an utter indiſpoſition of our owne hearts by nature, to every thing that is good; being *alienated in our minds* from God, as the Apoſtle ſpeaketh. *Coloſ.1.21.* and *eſtranged* (as *David* ſaith *Pſal.58.3.*) *from the very wombe,* 2. Satan alſo is very buſie with us, when wee goe about this worke of hearing Gods Word, to hinder us by all the cunning he hath, from hearing it fruitfully, *Luke 8.12. Thoſe by the high-way ſide are they that heare: then commeth the devill, and taketh away the Word out of their hearts, leſt they ſhould beleeve, and be ſaved.* 3. The Lord, though he firſt converted us without any helpe of our owne will and endeavour; for *wee were by nature dead in treſpaſſes, Epheſ.2.1.* yea, he converted us againſt our will, *Rom.10.21. All the day long have I ſtretched out my hands unto a diſobedient and gain-ſaying people.* Yet will he not ſave us, nor build us up in grace, nor bleſſe the meanes of grace unto us, without the helpe of our will and endeavour; but when he hath once regenerated and renewed our will, hee will have us imploy it in his worke:

Phil.

*Phil.*2.12. *Worke out your owne ſalvation.* Wee had need therefore to take paines with our owne hearts, and ſtrive to heare profitably. For certainely as a great cauſe why we profit ſo little by the Word is this, that we will not do that that lyeth in us to make our hearing profitable, we will take no paines in this worke; ſo if we would take a little paines for it, we ſhould find that the fruit and comfort we ſhould receive by it, would abundantly recompence all the paines wee have taken in it. That which *Solomon* ſaith of labour in our lawfull callings, *Pro.*14.23. *In all labour there is profite,* and 13.11. *He that gathereth by labour, ſhall increaſe* (there is a ſecret bleſſing of God upon men that labour in the meaneſt calling that is, that they are able to live, and thrive by it) may fitly be applyed to this purpoſe; they that labour, and will take paines in the worke of their owne ſalvation, to make all meanes of Grace profitable unto themſelves, ſhall certainly thrive, and increaſe in Grace, whereas the lazy ſoule (under the beſt meanes of Grace that are) ſhall ſtill be like *Pharaohs* Kine, *leane, and ill-favoured. Gen.*41.21. VVe find by experience, that it is not the greatnes of a mans living, that maketh him rich, but the good imploying, and carefull husbanding of it. A little ground, if a good husband, a carefull, and painfull man have the occupying of it, proves oftentimes more fruitfull then a great deale more land will doe in the hands of a lazy and careleſſe husband, though it be of it ſelfe a better ſoile, and have more helps, from God and nature, then the other hath. *Pro.*24.30,31. *I went by the field of the ſlothfull, and by the Vineyard of the man void of underſtanding, and loe, it was all growne over with thornes, and nettles had covered the face thereof, and the ſtone wall thereof was broken downe;* So it is not the greatneſſe, and excellency of the miniſtery that a man liveth under, and daily frequenteth, that will make one rich in Grace, but the care, and endeavour himſelfe uſeth to make it profitable to him. A weaker miniſtery with this care, will be more availeable to inrich the heart, then the ſtrongeſt can be without it.

As I therefore ſhewed you the laſt day what you muſt do before you come, to prepare, and fit your ſelves to the hearing of the word; ſo will I now ſhew you, what your labour muſt be while you are in hearing of it, and laſtly what you muſt do after you have heard it, if you deſire to profite by it.

And that which is your part to doe while you are hearing, conſiſteth in five points.

Firſt, you muſt ſet your ſelves as in Gods preſence, while you are hearing of his word. 1. Remember, and thinke with your ſelves, you have to deale with God in this buſineſſe; it is Gods word, and not mans that you heare. 1.*Theſſ.*2.13. It is God himſelfe that ſpeaketh to you from heaven by us, *Heb.*12.25. *How ſhall we eſcape if we turne away from him that ſpeaketh from heaven. Luke* 10.16. *He that heareth you heareth me. Iohn* was *the voice of him that cryed in the wilderneſſe, Iohn.*1.23. It is the Lord himſelfe that ſpeaketh and cryeth to you in our miniſtery, we are but his voice: Therefore *Moſes* maketh this preface to his Doctrine, *Deut.*32.3. *Becauſe I will publiſh the name of the Lord, aſcribe ye greatneſſe unto our God.* And as it is God that ſpeaketh to you in our miniſtery; So 2. is he alwayes in a ſpeciall ſort preſent where his word is preached, to obſerve, and marke how it is delivered, and received, and either to bleſſe, or curſe the hearers accordingly. Of this, and ſuch like places it may be ſaid, as *Iacob* ſaid of *Bethel, Gen.*28.16,17. *Surely the Lord is in this place, and I knew it not——this is none other but the houſe of God, and this is the gate of heaven.* Though you knew it not before, know it now, ſurely the Lord is in this place, this is none other but the houſe of God, and this is the gate of heaven. Not that God dwells more here then there (though he did ſo in the temple of *Ieruſalem*) but I ſpeake it in reference to his majeſty, and in reſpect of the aſſemblies, and meeting of Gods people, to joyne together in

1.

in the vſe of his ordinances, *Matth.18.20. Where two or three are gathered together in my name, there am I in the midſt of them.*

Remember, and thinke on theſe two things, whenſoever you heare, that you may ſet your ſelves as in Gods preſence, when you are about this worke. So did good *Cornelius* though a ſouldier, and a great man too. *Acts 10.33. We are all here preſent before God, to heare all things that are commanded thee of God.* This is profitable for us to doe in our whole courſe of life: *David* did ſo, *Pſal.16.8. I have ſet the Lord alwayes before me.* This will greatly further our profiting by hearing, for it cannot chooſe but breed in our hearts an awfull feare of God. When *Iacob* had ſaid, *Geneſ.28.16 Surely the Lord is in this place, verſe 17. Hee was afraid, and ſaid, how dreadfull is this place?* And without our hearts bee ſtricken with this awfull feare, and reverence of God, we can do no ſervice unto him in an acceptable manner, *Pſal.2.11. Serve the Lord with feare, Hebr.12.28,29. Let us have grace, whereby we may ſerve God acceptably, with reverence and godly feare, for our God is a conſuming fire.* This feare will keepe us in that behaviour and diſpoſition of body and mind, as is meete. 1. It will keepe our bodies from ſleepineſſe, and all other unreverent behaviour. For ſo will the preſence of any man do whom we reverence, and feare, *Proverbs 23.1,2. When thou ſitteſt to eate with a ruler, conſider diligently what is before thee, and put a knife to thy throat, if thou be a man given to appetite.* 2. It will keepe our thoughts from roving, without which we can never reliſh the Word. *Pſal.119.113.* If we doe not hate vaine thoughts, wee cannot love Gods Word. 3. It will make us carefull to receive, and obey that, that ſhall be taught; for ſo hath God bin wont to prepare his people to receive his Word: yea, he ſaid of them when they were thus affected, *Deut.5.29. O that there were ſuch a heart in them, that they would feare me, and keepe my commandements alwayes.*

Applic: No marvell then, though we profite ſo little by the Word, we performe this ſervice with little or no reverence, and feare. The Apoſtle noteth it for a ſigne of an ungracious heart, *Iude 12.* to *eate without feare*; how much more to heare without feare; witneſſe the liberty men take to ſleepe at Sermons, not once ſtriving againſt their owne corruption (by ſtirring up, rowſing themſelves, or deſiring them that ſit next them, to awake them) none reſiſting Satan, who certainely helps forward this corruption in it. *Luke* 8.12. and who, if they would reſiſt him, would flye from them, *Iames* 4.7. Three notable contempts, and wants of reverence theſe men doe ſhew. 1. To the congregation; It is a ſigne of a graceleſſe heart to beare no reverence to men, *Luke.18.2.* worſe, not to reverence any godly man, or care for grieving or offending him, or regarding what he thinks of us, *Mat.18.10. Take heed that ye deſpiſe not one of theſe little ones*; worſt of all not to reverence the congregation of Gods people, when they are aſſembled to worſhip God, *1.Cor.11.22. deſpiſe yee the Church of God?* I tell you, it becomes the greateſt Prince that is, in his comming in, and going out, and his whole behaviour to ſhew reverence to the Congregation. 2. They ſhew contempt to the holy Angels, who are preſent, and have a ſpeciall charge given them, to attend the holy aſſemblies of Gods people, both to be as a guard unto them, and as witneſſes to obſerve their behaviour, *1.Cor.11.10* 3. But chiefly they ſhew contempt to God, who (as we have heard) is in a ſpeciall ſort preſent here, *Levit.6.2. Reverence my ſanctuary, I am the Lord.*

2. Secondly, while the word is preached unto us, wee muſt attend diligently to what we heare, as they that would be loath to looſe a word that ſhould be delivered, *Unto me men gave eare* (ſaith Iob.29.21,23.) *and waited, and kept ſilence at my counſell. And they waited for me as for the raine, and they opened their mouth wide, as for the latter raine.* And it is ſaid, *Luke 19.48. That the people* hanged upon Chriſt.* This Gods people are oft called upon for, *Mar.4.23.*

*So it is in the margent.

Chriſt

Christ was wont to say to the people in the beginning of *his Doctrine, hearken*; and againe at the end of his Sermons, verſ. 9. And 7. 14. *Hearken every one of you. Eſa.* 55. 23. *Hearken diligently unto me, encline your eare, and come unto me; heare, and your ſoule ſhall live. Pro.* 22. 17. *Bow downe thine eare, and heare.* No hope the miniſtery of Chriſt himſelfe ſhould draw us, and make us to come unto him, and cauſe our ſoules to live, unleſſe we thus heare, hearken diligently, encline, and bend our eares to heare; *Put theſe things into your eares*, ſaith our Saviour, *Luk.* 9. 44. For 1 the Word is ſo precious as it is worth the hearkning unto. *Pſal.* 19. 10. It is *more to be deſired then gold, yea then much fine gold; ſweeter alſo then honey, and the honey combe.* 2. Who knowes how ſoone you may be deprived of it. 3. As in all other the parts, and faculties of mans body, and ſoule there is a naturall averſneſſe, and indiſpoſition to that that is good; ſo it is in the eare, there is a marvellous unaptneſſe, and untowardneſſe in it to hearken to the Word; it is not ſo ſoone weary of hearing any thing, as of Gods Word. *Mat.* 13. 15. *This peoples heart is waxen groſſe, and their eares are dull of hearing.* Yea we are by nature deafe as well as blind. *Eſa.* 43. 8. *Bring forth the blinde people that have eyes, and the deafe that have eares.* So that it is noted for a ſpeciall worke of Gods Spirit (which every one of you which find it, in your ſelves, may take great comfort in) to be able to mind the word, and to attend unto it. *Eſa.* 32. 3. *The eares of them that heare, ſhall hearken.* And *Act.* 16. 14. It is ſaid of *Lydia* that *the Lord opened her heart, that ſhe attended to the things that were ſpoken by Paul.* If the Lord had not opened her heart ſhe could not have done it; this is not every mans caſe. Our Saviour ſpeakes of ſome that *hearing heare not, Mat.* 13. 13. How can that be will you ſay? Yes very well. Men may heare, and not mind nor regard what they heare, and ſo in hearing not heare. *The hearing eare, and the ſeeing eye* (ſaith *Solomon, Pro.* 20. 12.) *the Lord hath made even both of them.* To have an eare able to hearken, and attend to the Word is a rare gift of God; which made our Saviour ſay to his Diſciples, *Matth.* 13. 16. *Bleſſed are your eares, for they heare.*

Obſerve then another cauſe why the Word is ſo unfruitfull in Many. 1. Some thinke it enough that they come to Church, though they ſhew no deſire to heare at all, though they ſit ſo as they can heare nothing. True it is that it is fit there ſhould be a decent order in the Congregation, and (above all other places) there ſhould there reſpect be had unto ſeemelineſſe; every man, and woman ſhould be placed there according to their yeares, and degree, and ſhould keepe their places, 1 *Cor.* 14. 40. *Let all things be done decently, and in order. Paul* joyed in the ſeemely order he beheld in the Church-aſſemblies of the Coloſſians, *Col.* 2. 5. Among other things the Queene of Sheba obſerved, and admired in *Solomons* houſe, the ſitting of his ſervants, in that decent order, was one 1 *King.* 10. 5. and if it were fit they ſhould ſit in ſuch a decent order in *Solomons* houſe, much more is it fit they ſhould doe ſo in Gods houſe; as that decent order did ſo much commend *Solomons* houſe, ſo would it doe our Church-aſſemblies certainely. It is a fault I obſerve amongſt you here that many of you uſe to ſtand up upon your formes, and ſeates. For 1. It is an unſeemely ſight, and decency becomes Gods houſe. 2. It hinders their hearing that ſit behind you, and ſo it is not onely againſt decency, but againſt edification alſo. 3. You do it without any juſt cauſe at all, when you may heare well enough though you ſit or ſtand downe. All this notwithſtanding if you cannot heare where you ſit, the pooreſt or yongeſt of you ſhould not be aſhamed or afraid to come up higher, and ſit or ſtand nearer to the pulpit. You ſhould ſtraine curteſie in this caſe. What a diſorder was in that congregation mentioned, *Luk.* 12. 1. *they trod one upon another*; and yet becauſe their deſire to heare, and to be edified by his doctrine forced them to it, our Saviour never blamed them for it. It is ſaid of Chriſts hearers that they were wont to *Sit about him, Mar.* 3. 34. and

Applic.

*Luk.*15.1. that *they drew neare to him to heare him*; and *Mary ſate downe at his feet* when he preached, that ſhe might be ſure to heare him, *Luk.*10.39. Yea to helpe their attention, and keepe their minds the better from roving they were wont to *fixe their eyes upon him*, *Luk.*4.20. Secondly, Of them that do heare us, few are able to hearken or attend to that they heare, *Eſa.*42.20. *Seeing many things but thou obſerveſt not; opening the eares, but he heareth not.* So that we may juſtly take up the complaint of the Prophet, *Ier.*6.10. *To whom ſhall I ſpeake, and give warning that they may heare? behold their eare is uncircumciſed, and they cannot hearken.*

3. Thirdly, we ſhould heare the Word with underſtanding, and judgement; 1. We muſt labour to conceive, and underſtand what we heare. Chriſt calls upon his hearers earneſtly for this. *Mat.*15.10 *He called the multitude, and ſaid unto them, heare, and underſtand.* How ſhould we els profit by any thing we heare? *Acts* 8.30. *Underſtandeſt thou what thou readeſt?* ſaith *Philip.* So ſay thou to thy owne heart in hearing, els it is not poſſible for thee to profit by that thou heareſt. *Mat.*13.13. *In hearing they heare not, neither underſtand*; they that underſtand not what they heare, in hearing heare not. *Pſ.*45.10. *Hearken (O daughter) and conſider, and incline thine eare.* 2 *Tim.*2.7. *Conſider what I ſay.* Yea 2. We ſhould be able alſo to judge of that we heare, 1 *Co.*10. 15. *Iudge yee what I ſay.* *Iob* 21.11. *Doth not the eare try words? and the mouth taſt his meate?* 1 *Theſ.*5.21. *Prove all things* (not by thy proud fanſy and conceit indeed, but by the Word, in reverence, and humility) *hold faſt that which is good.* Chriſts ſheepe can put a difference betweene the voice of their true Paſtor, and of a ſtranger, *Ioh.*10 4,5.

Applic. Take notice of this for one chiefe cauſe why the Word is ſo unfruitfull, ye heare without underſtanding. 1. Many underſtand not what they heare; but that heavie judgement is upon them, that is mentioned, *Mat.*13.14. *In them is fulfilled the prophecy of Eſayas, by hearing, ye ſhall heare, and ſhall not underſtand*, and yet they neither bewaile nor feele it. No marvell therefore though they profit not. *Mat.*13.19. *When one heareth the Word of the kingdome, and underſtandeth it not, then commeth the wicked one, and catcheth away that that was ſowne.* 2. Many that underſtand well what we ſay, yet here without all judgement; can put no difference twixt truth, and error, *Pro.*14.15. *The ſimple beleeveth every word, but the prudent man looketh well to his going.* They cannot judge when the Scripture is wreſted, and when it is well applyed. *Unskilfull they are in the word of righteouſneſſe: for they are babes, Heb.*5.13.

*Lecture VII. On the Title of Pſal.*51. November 30. 1625.

4. FOurthly, labour to heare with affection, and delight. It was the charge *Moſes* gave to Gods people, *Dent.*32.46. *Set your hearts unto all the words, that I teſtifie among you this day*; and he gives the reaſon, verſ.47. *For it is not a vaine thing for you: becauſe it is your life.* It is ſaid of Gods people in the primative Church that they *received the Word gladly*, *Act.*2.41. And of Chriſts hearers, *Mar.*12.37. *The common people heard him gladly.* 1. It is a great ſigne of grace to heare the Word with joy. *Pſ.*119.162. *I rejoyce at thy Word, as one that findeth great ſpoile*; to be cheerefull while we are in Gods houſe, *Eſa.*56.7. *I will make them joyfull in my houſe of prayer.* That that is ſaid of almes, 2 *Cor.*9.7. *God loveth a cheerefull giver*, may be ſaid likewiſe of the hearer of Gods Word. 2. This will be a great helpe to your memory, and make you better able to keepe that you heare, when you heare it with delight, *Pſal.*119.16. *I will delight my ſelfe in thy ſtatutes, I will not forget thy word.* 3. This will greatly encourage thy teacher, and add ſpirit, and life to him, to ſee thee heare chearefully. Even our bleſſed Saviour himſelfe was much ſtirred up in his affections by beholding the zeale of his

his hearers, *Mat.5.1. Mar.6.34. Ioh.4.30--32. Mar.3.20.*

Know therefore this is one cauſe why moſt get ſo little good by their hearing, they heare without all delight, and affection. Their very countenances teſtifie that they ſay in their hearts, as *Mal.1.13. Behold what a wearineſſe is it.* And thereby 1. They diſhearten, and grieve their teachers, which muſt needs be their owne diſadvantage, *Heb.13.17.* If they doe their *worke with griefe, it will be unprofitable for you.* 2. They provoke God to anger, *2 Theſſ.2.10,11. Becauſe they received not the love of the truth that they might be ſaved, for this cauſe God ſhall ſend them ſtrong delusions that they ſhould beleeve a lie.* *Applic.*

Fiftly, in the hearing of the Word we muſt take every thing as ſpoken to our ſelves. As 1 wee muſt deſire to heare that chiefly that concernes our ſelves moſt, as *Iohns* hearers did, *Luk.3.12.14.* So 2 muſt we ſtrive to apply all that we heare to our ſelves, *Iob 5.27. Heare this, and know it for thy ſelfe.* For 1. There is no truth of God taught out of Gods Word, but it concernes every one of Gods people, and was intended by the Lord for his uſe. *Whatſoever things were written afore-time, were written for our learning, Rom.15.4.* 2. There is no truth that can bee taught (be it never ſo wholeſome or ſoveraigne) can doe us any good, if we doe not apply it; as the beſt food cannot nouriſh us, unleſſe we take it, and eate it. And this compariſon the Prophet applyeth to this purpoſe, *Eſa.55.2. Hearken diligently unto me, and eate yee that which is good.* 3. It is noted for a property of Gods Elect that they are apt, to apply Gods Word unto themſelves; as there is in every member of our body to draw from the ſtomacke, and liver, and veines nouriſhment for it ſelfe, and to make it his owne; to which the Apoſtle alludeth, *Eph.4.16.* This we ſhall finde in the elect Diſciples, *Mat.26.22. And they were exceeding ſorrowfull, and began every one of them to ſay unto him, Lord is it I?* The like you ſhall ſee in them when he ſpake of the dangerous ſtate that rich men are in, *Mat.19.25--27.* and yet one would have thought that Doctrine did little concerne them. 5.

And certainely this is one cauſe why ſo many (though they heare us conſtantly) profit ſo little. *Heb.4.2. The Word preached did not profit them* (ſaith the Apoſtle of the Iewes that periſhed in the wilderneſſe) *not being mixed with faith in them that heard it.* They are apt to put off from themſelves to others, whatſoever is taught, like to thoſe the Lord complaines of, *Hoſ.8.12. I have written to him the great things of my law, but they were counted as a ſtrange thing.* *Applic.*

And thus have I finiſhed thoſe duties that are to be performed by us during the time that we are in hearing the Word. Now follow thoſe that are to be done after we have heard the Word, if we deſire to reape fruit by it. And thoſe alſo are principally five.

Firſt, we muſt be carefull to keepe that which we have received both in our minde, and in our affections, *Heb.2.1. Therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip.* And of the the bleſſed Virgin it is ſaid, *Luk.2.51. But his mother kept all theſe ſayings in her heart.* For 1 as the beſt ſeed muſt have a time to tarry in the ground, or it can never bring fruit; ſo is it with the Word, *Luk.8.15. The good ground are they which in an honeſt, and good heart, having heard the Word keepe it, and bring forth fruit with patience.* 2. Our careleſneſſe in laying up the Word, and hiding it that we may keepe it, gives great advantage to Satan to ſteale it from us; as the looſe, and careleſſe laying of our money or goods doth to a thiefe, yea makes many a child, and ſervant falſe that otherwiſe would have beene true. Marke this in the parable. Out of what hearers hearts did Satan ſteale the Word? Out of theirs that were like the high way that had no 1.

earth to hide or cover the ſeed, *Luk.* 8.12. 3. This careleſneſſe to keepe the good Word, is a high contempt done to it, which God muſt needs take vengeance of. Therefore the Apoſtle, *Heb.* 2. when he had ſaid verſe 1. ***We ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip***; he adds this for a reaſon, verſe 3. ***How ſhall we eſcape, if we neglect ſo great ſalvation?***

Applic. Let men then impute the ſmall good they get by their hearing unto this profane careleſneſſe of keeping that which they have received. 1. They are like ſives that while they are in the water ſeeme to be full, and to have a great quantity of water in them, but take them out, and there is not a jot left in them. They forget preſently what they heare and it never troubleth them. Every one would count it a great judgement, and be ſenſible of it in his temporall eſtate, to get much, and to put it into a bottomleſſe purſe, not to bee able to keepe it, becauſe God blowes upon it, as *Hag.* 1.6.9. And if a thiefe had taken your purſe or broken into your houſe, and robd you, what outcries would you make? But in his ſpirituall eſtate no man regards this. 2. Nay they have no care nor deſire to keepe, and remember what they have heard, for this indeed is the cauſe why mens memories are ſo bad, they take no delight in the Word, *Ier.* 2.32. ***Can a maid forget her ornaments; or a bride her attire?*** 3. The good affections, and deſires wrought by the Word they nouriſh not, but they are preſently choked with worldly buſineſſe, and pleaſure, *Luk.* 8.14.

2. Secondly, wee muſt meditate, and ſeriouſly thinke of that which we have heard. It is a duty injoyned us to thinke of good things: *Phil.* 4.8. ***thinke of theſe things.*** It is not enough to heare Gods Word but we muſt conſider of it in our hearts. *Deut.* 4.39. ***Know therefore this day*** (ſaith *Moſes*) ***and conſider it in thine heart.*** *David* was much given to this, *Pſal.* 119.15. ***I will meditate in thy precepts.*** The bleſſed Virgin is commended for this, *Luk.* 2.19. All the things ſhe heard concerning Chriſt ***ſhe kept them, and pondered them in her heart.*** This is enjoyned as a duty moſt neceſſary to this purpoſe. *Eſa* 46.8 ***Bring it againe to minde O ye tranſgreſſors.*** For 1. This would argue a love to that we heare and a delight in it, *Pſal.* 1.2. ***His delight is in the law of the Lord, and in that law doth he meditate day and night***: and 119.97. ***O how love I thy law? it is my meditation all the day.*** 2. This would greatly increaſe our comfort in the Word, and cauſe us to feele more ſweetneſſe in it, as the chawing of our meate makes us taſt more ſweetneſſe in it, *Pſal.* 119.15,16. ***I will meditate in thy precepts, and have reſpect unto thy waies: I will delight my ſelfe in thy ſtatutes.*** 3. This would greatly increaſe and confirme our knowledge, *Pſal.* 119.99. ***I have more underſtanding then all my teachers, for thy teſtimonies are my meditation.*** 4. This would cauſe the Word to have more power in our hearts to draw us to practiſe, and to nouriſh and increaſe the life of godlineſſe in us. As meat (though it be never ſo good, never ſo well dreſſed) nouriſheth us not, but is rather a burden then benefit unto us, if our ſtomack cannot concoct, and digeſt it; ſo it is with the food of our ſoules, *Ioſh.* 1.8. ***Thou ſhalt meditate in the law day and night, that thou maiſt obſerve to do according to all that is written therein.***

Applic. How then ſhould the Word you heare doe you good, when you never thinke of it after you have once heard it? It is noted of the Diſciples that though they had ſeene Chriſts mighty power in the miracles of the loaves, yet their faith was never the ſtronger, but upon every new tentation and occaſion of feare, they were extreamely troubled; and that this was the cauſe of it, *Mar.* 6.52. ***For they conſidered not the miracle of the loaves for their heart was hardned.*** They had ſeene that miracle, and it may be alſo remembred it, but they had not conſidered, and meditated of it, and therefore they were never the better for it.

3. Thirdly, you muſt conferre of that which you have heard, and repeate it among

mong your ſelves. 1. It is often ſpoken of in Scripture as a duty wee owe to God and his Word, to ſpeake of it unto others, *Pſal.*119.172. *My tongue ſhall ſpeake of thy Word; for all thy commandements are righteouſneſſe.* Yea this is noted as a ſpeciall uſe we ſhould make of our reading and hearing of the Word, to ſpeake of it unto others, it muſt not be in our heart onely but in our mouth too, *Ioſh.*1.8. *This booke of the law ſhall not depart out of thy mouth.* And that which is ſaid of the Prieſt, *Mal.*2.7. that *his lips ſhould keepe knowledge*; is ſaid likewiſe of every one that truly feares God, *Pro.*5.2. *My ſon attend unto my wiſdome, and bow thine eare unto mine underſtanding--that thy lips may keepe knowledge.* 2. You that go home together from the Sermon ſhould make this uſe of your company, to conferre together of that which you have heard; as they did, *Luk.*24.14. 3. Yea you ſhould all count it a benefit to have a companion you may conferre with about that which you have heard. Chriſts Diſciples uſed it much. When Chriſt had taught how hard it was for rich men to be ſaved it is ſaid *Mar.*10.26. *They were aſtoniſhed out of meaſure, and ſaid among themſelves, who then can be ſaved?* The like you ſhall find ſpoken of their conferring among themſelves of another Sermon of our Saviours, *Ioh.*16.17, 18. Yea it is reported of other of his hearers too beſides his Diſciples that they did uſe to conferre among themſelves of that which he had taught, *Ioh.*7.25,26. 4. But chiefly this is required of you that have families, that you repeate unto them, examine them, conferre with them about that which they have heard. For this we have a plaine commandment, *Deut.*11.18,19. *Ye ſhall lay up theſe my words in your heart--and yee ſhall teach them your children, ſpeaking of them when thou ſitteſt in thy houſe, &c.* Yea it is ſaid to be a chiefe thing, that the Lord had reſpect unto in giving us his Word, and vouchſafing to us the knowledge of it, that we might inſtruct our families in it, *Deut.*4.10. *Gather me the people together, and I will make them to heare my words that they may learne to feare me, and that they may teach their children.* According to that proverbe, *Mat.*5.15. *Men do not light a candle, to put it under a buſhell, but on a candleſticke, and it giveth light to all that are in the houſe.* For this we have an example which (above all others) we ſhould deſire to follow, even the practiſe of our bleſſed Saviour himſelfe; who (though he ſpent himſelfe ſo much in his publique labours, yet) did uſe to conferre with his family of the Sermons hee had made, to examine them, and make all things plainer to them, *Mat.*13.51. *Have ye underſtood all theſe things?* And *Mar.*4.34. *When they were alone he expounded all things to his Diſciples.* This repeating, and conferring of that wee have heard would certainely greatly further our profiting by the Word. In this that proverbe will be found true as much as in any other thing, *Eccl.*4.9. *Two are better then one.* We may all in this kinde receive helpe one from another, even he that is ſtronger in knowledge and grace, from another that is weaker then himſelfe is. Yea God is ſo pleaſed with it that a bleſſing may be expected from God in the uſe of it. It is ſaid of the two Diſciples that went toward *Emmaus*, *Luke* 24.15. That *while they communed together, and reaſoned, Ieſus himſelfe drew neare and went with them.* And againe that when they went to relate to the Apoſtles that they had ſeene him, and what he had ſaid to them, and the Apoſtles, and they were conferring of this matter, it is ſaid *Luk.*24.36. *That as they ſpake, Ieſus himſelfe ſtood in the midſt of them.*

Foure ſpeciall benefits certainely you might reape by it. Firſt, It would 1.
make your children, and ſervants to marke better then they do what they heare, if they knew they ſhould be examined when they came home. The Diſciples of our Saviour were ſo diligent, and watchfull in hearing that hee commends them for it *Mat.*13.16. *Bleſſed are your eares for they heare.* And what made them ſo attentive? Surely this was one cauſe, that they knew their maſter was wont to examine them as you heard, *Mat.*13.51. Secondly, It would much

much helpe, and confirme both your families, and your ſelves alſo in the underſtanding, and beleeving of that which hath beene taught you, if you would thus repeate it, and confer of it, and examine the proofes that have beene delivered for the confirmation of it. See a notable example of this in thoſe noble, and worthy Chriſtians of Berea, *Acts* 17 11,12. *They received the Word with all readineſſe of mind, and ſearched the Scriptures daily, whether thoſe things were ſo; therefore many of them beleeved.* You would beleeve, and be better ſtabliſhed and ſetled in the knowledge and perſwaſion of that which we teach you, you would receive, and embrace it with more readineſſe of mind then you do, if you would take paines to examine how it is proved, and confirmed, and
3. grounded upon the Scripture. Thirdly, it would much helpe your memories, and make you better able to retaine that which you heare, if you would thus repeate it in your families, *Deut.*4.9. *Take heed to thy ſelfe, and keepe thy ſoule diligently leſt thou forget---but teach them thy ſons, and thy ſons ſons.* As if he ſhould
4. ſay, That is an excellent meane to keepe thee from forgetting them. Fourthly, it would alſo much helpe you in your affections, and worke in you a feeling of that which you have heard, if you would thus conferre of it afterward, it would cauſe the Word to be ſweeter to to you, and to have more life and power in your ſoules. This you ſhall finde in that charge God gives to his people, *Deut.* 6.6,7. *Theſe words that I command thee this day, ſhall be in thine heart, and thou ſhalt teach them diligently to thy children; and ſhalt talke of them when thou ſitteſt in thine houſe.* But that which yee read in your booke, *thou ſhalt teach them diligently unto thy children*; the margent of your Bibles ſaith is read thus in the Hebrew, *thou ſhalt whet or ſharpen them upon thy children*; noting that this repeating, and conferring with our family of the Word, will whet, and ſharpen it, and make it fitter to worke upon our hearts. *I thinke it meet* (ſaith the Apoſtle, 2 *Pet.*1.13.) *to ſtirre you up by putting you in remembrance*, This bringing the Word to remembrance againe, is a meane to ſtirre up our affections unto it.

Applic. I pray you therefore take notice of your great ſinne in this as another chiefe
1. cauſe why you profit no more by your hearing. 1. Few can bee found that have any heart to ſpeake of that which they have heard. Let us heare any newes, let a tale be told us, (though it be of matters that are of no moment, that nothing concerne us) we cannot hold but the next we meet with we muſt needs utter it unto; only that that we heare at a ſermon, though it be never ſo profitable; though at the hearing of it we ſeemed to be much affected with it, yet have we no minde to ſpeake of it againe. Surely we have all great cauſe to be humbled for this corruption, and to ſtrive againſt it. For 1 this argueth Gods Word is not in our heart, *Pſal.* 37.30,31. *The mouth of the righteous ſpeaketh wiſdome, and his tongue talketh of judgement; For the law of his God is in his heart.* 2. This ſilence of ours proceeds from this, that we are aſhamed to ſpeake of Gods Word, *Ier.*6.10. *Behold the Word of the Lord is unto them a reproach*, and ô how great a ſin is that? *David* was of another minde, *Pſ.*119.46. *I will ſpeake of thy teſtimo-*
2. *nies before Kings, and will not be aſhamed.* 2. For repeating of Sermons in your families it is generally neglected. You are all in your families like *Martha* to whom our Saviour ſaid, *Luk.*10.41,42. *Martha, Martha, thou art carefull and art troubled about many things, but one thing is needfull.* You can ſpare no time for that one thing, no not one houre of a weeke in theſe long winter nights, no not on the Lords day. And what hope is there that our labour here in the Church ſhould doe you any good when you will do nothing at home; which (as you have heard) you have as expreſſe a commandment for as we have for the paines we take heere at Church. Or what comfort can you have in your profeſſion of religion, that have ſo little care of your families? whereas the Chriſtians that Gods ſpirit gives teſtimony unto in his Word, are ever diſcribed thus,

thus, *Ioh.*4.53. *himselfe beleeved and his whole house.* *Acts* 10.2. *One that feared God, and all his house.*

A fourth thing you ought to do after the hearing of the Word is this, that if you doubt of any thing you have heard, (and cannot by your private meditation, and conference resolve your selves in it) you should resort to the Minister, and seeke resolution from him. We should use more to move questions about that we reade. The noble Eunuch when he could not understand what he read, and God had given him the oportunity of a Minister, he made this use of him, *Acts* 8.34. *I pray thee* (saith he) *of whom speaketh the Prophet this of himselfe, or of some other man?* But specially we should do so when we doubt of, and cannot tell how to understand what we have heard in a Sermon. So did our Saviours best hearers use to do, *Mat.*13.36. *His Disciples came to him, saying, declare to us the parable of the field?* So did they againe, *Mar.*7.17. So did they also at sundry other times come unto him to be resolved in their doubts that rose in their minds at the hearing of him, *Mat.*17.10. and 19.10. For *Mal.*2.7. as *the Priests lips should keepe knowledge*; so the people of God in their doubts *should seeke the law at his mouth for he is the messenger of the Lord of hosts.* 4.

This duty also the hearers of the Word do much neglect. 1. Sometimes indeed through the fault of some Ministers, who count it a great indignity, and take it in foule scorne that their hearers should make a question of any thing they teach; and not count every thing an oracle that comes out of their mouth. But such Ministers should hearken to that which Christ saith, *Matth.*11.29. *Learne of me for I am meeke, and lowly in heart.* He alwaies shewed himselfe most ready to declare the meaning of any thing he taught, to them that did demand it; and to resolve them in any doubts, that did rise in their minds from his doctrine. Yea he was wont to offer himselfe unto them this way, and to prevent them when he saw them purposed to aske him such questions as *Ioh.*16.19. *Iesus knew that they were desirous to aske him, and said unto them doe ye enquire among your selves of that I said?* and thereupon he tooke occasion to satisfie them fully in that they doubted of. But 2. The neglect of this duty proceeds principally from the people themselves, who as they are apt oft times to mistake and misunderstand the preacher, so are they as ready to goe away with it, and slaunderously to report most absurd, and improbable things which they conceive he did teach; and all because they will not vouchsafe to come to the Minister himselfe, and to desire him to resolve them in the things they doubted of. Such hearers *Paul* himselfe had, *Rom.*3.8. *We are slanderously reported of, and some affirme that wee say, let us doe evill that good may come, whose damnation is just.* *Applic.*

The fift, and last duty that you are to performe after the hearing of the Word, if you would profit by it, is this, that you presently set upon the practise of that, that you have heard. 1. The end of all our hearing is that wee may practise what we heare, *Deut.*5.1. *Heare ô Israel the statutes, and the judgements which I speake in your eares this day that ye may learne them, and keepe, and doe them.* 2. That that we heare is not blessed to us, we receive no good nor comfort by it, till we practise it, *Iam.*1.25. *Who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetfull hearer but a doer of the worke, this man shall be blessed in his deed.* 3. It is a great advantage to us to set presently upon the practise of that we have heard, when God hath by his Word convinced our consciences, and stirred up in us, good desires and purposes; as it was for them that lay at the poole of Bethesda, to step into it presently after that the Angel had stirred the water, *Ioh.*5.4. For delay will make the practise of any good duty a great deale more difficult. Which made *Abraham* goe presently about the circumcising of his family, *Gen.*17.23. and the offering up of his son 5.

Isaac, *Genes.*22.3. so soone as ever he had received the commandement from God to do it. This also made *David* to use such speed in this case, as we shall find *Psal.*119.60. *I made hast, and delayed not to keepe thy commandements.*

Alas then, how can the most of our hearers thrive in grace, or be the better for that they heare? 1. Few practise any thing they heare, leave any sinne, do any good duty ever a whit the more, for any thing they heare, and therefore must needs prove like the house built upon the sand, when the time of tryall shall come, *Mat.*7.26,27. 2. Many, that when they are hearing, have good motions, and purposes, yet through delay they vanish, and come to nothing; of whom (in respect of their spirituall poverty) that may be said which *Solomon* speaketh, *Prov.*24.33,34. *Yet a little sleepe, a little slumber, a little folding of the hands to sleepe; so shall thy poverty come, as one that travelleth, and thy want as an armed man.*

Lecture VIII. On the Title of Psalme 51. Decemb.14.1625.

WEe have already heard that in the means that are here mentioned whereby *David* was brought unto repentance, two things are to be observed. 1. That *Nathans* ministery was the meanes to recover him. 2. What that course was that *Nathan* held with him, and whereby he did so mightily prevaile. The former of these wee finished the last day, and it followeth now that we proceed unto the second.

This is set downe in the 2.*Sam.*12.1.----14. But I intend not to handle the whole speech of *Nathan*, but onely to observe this in it in generall, that he did particularly, and boldly reprove him, and denounce Gods judgement against him, and by that meanes he brought him unto repentance. The parable whereby he laid open the odiousnesse of his sinne in another mans person moved him not, but when he directed his speech to him in particular, and boldly, and sharply reproved him, that (through the blessing of God) prevailed mightily with him.

Now from this thus observed, in the course that *Nathan* tooke with *David*, this Doctrine ariseth for our instruction.

Doct.8. *That the ministery that God hath sanctified for the conversion of sinners, and wherein hee useth to shew his mighty power that way, is such a ministery as applieth the word particularly to the hearers, such as plainely and boldly reproveth sinne.*

See the proofe of this Doctrine in three points.

1. First, the best preachers and Prophets, to whom the Lord hath in his word given greatest testimony, were wont to preach in this manner; they were wont to reprove sinne boldly, and without partiality, and plainely, and particularly, so as the party they desired to reforme, might know himselfe to be meant. So did *Eliah* speake to a King, 1.*Kings* 18.18. *It is thou and thy fathers house that have troubled Israel, in that yee have forsaken the commandements of the Lord, and thou hast followed Baalim.* So preached *Iohn* the *Baptist* (who came also in the spirit, and power of *Eliah*, *Luke* 1.17) to another King *Luke* 3.19. *Herod the Tetrach was reproved by him for Herodias his brother Philips wife, and for all the evils that Herod had done.* Thus did the Prophet *Malachy* preach, *Mala.*2.1. *And now ô ye Priests, this commandement is for you.* And thus did the Prophet *Hosea* preach, *Hos.*5.1. *Heare ye this ô Priests, and hearken ye house of Israel, and give ye eare, ô house of the King.* You see how particularly they dealt, and how boldly also, not with the common sort of the people only, but even with Kings, and with Priests; whom it hath ever beene as dangerous a matter, and cause of greater persecution to meddle with, then with Kings themselves. Yea, this was so usuall in the ministery of the Prophets, to reprove and denounce

denounce judgements againſt ſinne, that it is made a note of difference to diſtinguiſh the true Prophets from the falſe, *Iere.*28.8. *The Prophets that have bin before me, and before thee of old, propheſied both againſt many countryes, and againſt great Kingdomes of warre, and of evill, and of peſtilence.* And *Mic.*3.5.8. *The Prophets make my people erre, that bite with their teeth, and cry Peace. But truly I am full of power by the ſpirit of the Lord, and of judgement, and of might, to declare unto Iacob his tranſgreſſion, and to Iſrael his ſinne.*

Secondly, God hath ſtraitly injoyned his ſervants to preach thus, and commanded them in this manner to reprove ſinne, as a chiefe worke and duty of their miniſtery. And in this proofe obſerve an anſwer to an objection that is made by ſome againſt the former proofe taken from the example of *Eliah, Iohn Baptiſt*, and the Prophets, for they (ſay ſome) had another manner of ſpirit, another manner of power & authority, then the miniſters of the Goſpel now have. And indeed I cannot deny but this is true in ſome part, for the Prophets. 1. Had an immediate calling from God. 2. Spake by divine inſpiration, ſo as they could not erre, either in the matter that they delivered, or in the manner of their delivery, 2.*Pet.*1.21. Yet in this point there is no difference betwixt us, and them, we alſo are bound aſwell as they to apply our doctrine, and to reprove ſinne boldly, and particularly. Obſerve therefore, that this manner of preaching, is enjoyned to the miniſters under the Goſpel, as a chiefe worke of their miniſtery. See this firſt in the commandement given by that Evangelicall Prophet, *Eſay* 58.1. *Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſions, and the houſe of Iacob their ſinnes.* As if he had ſaid, Do it zealouſly, and with feeling, *cry aloud*; do it boldly, and without partiality, *ſpare not*; doe it plainely, and particularly *ſhew my people their tranſgreſſions, and their ſinnes.* Two other commandments we find for this: the one, *Tit.*2.5. *Theſe things ſpeake and exhort, and rebuke with all authority*, the other is, 2. *Tim* 4.2. *Preach the word, be inſtant in ſeaſon, and out of ſeaſon, reprove, rebuke, exhort with all long ſuffering, and doctrine.* Where obſerve both that application is made the chiefe part of preaching, and that reproving of ſinne, is made the chiefe part of application. Yea, obſerve in what manner the Lord hath commanded his ſervants to preach, in this manner, thus plainly and boldly to reprove ſinne in their miniſtery, 2.*Tim.*4.12. *I charge thee before God, and the Lord Ieſus Chriſt, who ſhall judge the quicke and the dead, at his appearing, and in his Kingdome, preach the Word, reprove, rebuke, &c.* And *Iere.*1.17. *Gird up thy loynes, and ariſe, and ſpeake unto them, all that I command thee: be not diſmayed at their faces, leſt I confound thee before them.* 2.

Thirdly, this kind of preaching is that wherein God hath beene wont to ſhew his power moſt, and to worke moſt mightily with, and wherein indeed the very life and power of preaching doth chiefly conſiſt. This is plaine in this example of *David*, till *Nathan* dealt thus roundly, and particularly, and told him, 2.*Sam.*12.7. *Thou art the man*, he could do no good on him. By this courſe alſo *Peter* prevailed ſo with the three thouſand mentioned, *Acts* 2.36, 37. And ſo did our bleſſed Saviour with that woman of *Samaria*; when hee had effectually diſcovered to her her foule ſinne. *Iob.*4.18. *He that thou now liveſt with, is not thy husband*; yea verſe 29. *He told her all things that ever ſhe did*, then ſhe that before was moſt ſecure, & made no reckning of him, but could diſcourſe very malaperdly with him, now beganne to have her conſcience awakened, and to acknowledge and reverence him, not only as a Prophet, *verſe* 19. but even as the Chriſt, and Saviour of the World, *verſe* 29. This is the manner of preaching, which makes men feele and acknowledge the mighty power of God in his ordinance; *and fall downe* (as the Apoſtle ſaith, 1.*Cor.*14.24,25.) *and worſhip God, and ſay, of a truth, God is in you*, when the hearer feeleth himſelfe to bee *convinced of all, and judged of all, and the ſecrets of his heart manifeſted* 3.

manifested to him. Now the reasons and grounds of this Doctrine, are principally three.

Reason.1 First, Every man (through that selfe love, and hypocrisie that is in his heart) is apt to put of from himselfe to others generall doctrines and reproofes, is wont to be little moved or affected with them; they make no more use of them then little children can doe of a great loafe that is set before them, the Word must be cut and divided to them. 2.*Tim.*2.15. and every one his owne portion given unto them, by a wise steward, *Luk* 12.42. or else they will never bee able to make good use of it. The generall parable whereby *Nathan* did notably lay open the foulenesse of his sinne, made *David* vehement, and fierce against another man that should doe so, 2.*Sam.*12.5,6. but it never brought him to any touch of heart for his owne sin; but when *Nathan* applyed his doctrine to him *verse* 7. then he was humbled, *ver.*13. So the *Iewes* while Christ spake in a parable (as in generall doctrine and reproofe) of their sinne, they posted it of to others, and gave a most sharpe censure of them that should offend in such sort, *Mat.*21.41. *They say unto him, he will miserably destroy those wicked men, and let out his vineyard unto others*, but when he applied it unto them in particular, *ver.*45,46. then they were moved.

2. Secondly, Till mens sinnes be effectually discovered unto them, they can neuer attaine to any soundnesse of faith, or of any other saving grace, *Tit.*1.13. *Rebuke them sharply, that they may be sound in the faith.* So we shall find, *Iohn* 16.8. that this is the course which the spirit, the comforter, useth to take in bringing Gods elect to true comfort. *When he is come* (saith our Saviour) *hee will reprove the world of sinne.* And *Esa.*61.3. None can ever attaine to the happinesse to be *called trees of righteousnes, the planting of the Lord*, till they have first beene *mourners* for sinne, and have had in them *the spirit of heavinesse.* Nay, till then, men can never seriously desire salvation. So that in this respect also, the ministery whereby God useth to convert sinners; must needs be such as doth plainly, and boldly reprove sinne.

3. Thirdly, The Lord useth to worke most mightily with, and to blesse the ministery of such of his servants most, as are most faithfull to him in their ministery. It is the chiefe grace that God delighteth in, and requireth in his stewards, and servants, that they be faithfull. 1.*Cor.*4.2. *It is required in stewards, that a man be found faithfull.* Ier.23.28. *He that hath my word, let him speake my word faithfully.* Such the Lord useth to worke most mightily by. This is given for a reason, why *Levies* ministery was so powerfull and effectuall, that he did *turne many away from iniquity*, *Mal.*2.5,6. *He did himselfe feare God, and iniquity was not found in his lips.* Now the faithfulnesse of Gods messengers, consisteth principally in this, even in delivering his whole message, *Acts* 20.26,27. *I take you to record, that I am pure from the blood of all men, for I have not shunned to declare unto you, all the counsell of God.* The faithfulnesse of Gods steward, consisteth chiefly in giving to every one in Gods family, their owne portion in due season, *Luke* 12.42. The faithfulnesse of the Preacher consists in fitting his doctrine to his audience, and discovering to them their speciall sinnes; as *Paul* did, when he preached before *Felix*, *Acts* 24.25. He spake so *of righteousnes, temperance, and the judgement to come*, that he made *Felix* to tremble.

Use. This Doctrine serveth, 1. for instruction; 2. for exhortation; and 3. for reproofe.

And it serveth for the instruction, first of you that are the people of God, the hearers of his Word, secondly, of us that are his messengers and servants.

And it serveth to teach you two things.

First, What is the true cause of that bitter hatred that the World hath ever borne to Gods faithfullest ministers. No people have ever beene so much hated and persecuted in the World as they. Christ bids his Apostles looke for no better

better entertainement in the World, then to be *reviled and perſecuted, and to have all manner of evill ſpoken of them*, and tells them the *Prophets of God had beene ſo uſed* before them, *Matth.*5.11,12. And *Paul* ſaith of himſelfe and the reſt of his fellowes, that they found their Maſters words true, in their owne experience, for they *were reviled, and perſecuted, and defamed, and counted* continually (*unto this day* ſaith he) *as the filth of the World, and the off-ſcouring of all things*, 1.*Cor.*4.12,13. And when God opened unto him at *Epheſus*, *a large and effectuall doore* (that is, bleſſed his miniſtery mightily, and gave it entrance into the hearts of his people) hee tells us, there *were many adverſaries* raiſed up againſt him, 1.*Cor.*16.9. Yea, this hatred of the World doth ſo inſeparably follow the faithfull miniſters (as the ſhadow doth the body) as it is made a note of an unfaithfull miniſter, not to be thus hated in the World, *Luke* 6.26. *Woe be to you when all men ſhall ſpeake well of you, for ſo did their fathers to the falſe Prophets.* And *Gal.*1.10. *If I yet* (after ſo long preaching) *pleaſed men, I ſhould not be the ſervant of Chriſt.* Will you know the true cauſe of this; Alas, it cannot otherwiſe be, they uſe (according to the charge the Lord hath laid upon them) to cry out boldly, plainly, and particularly againſt the ſinnes of all men. When the Prophet *Ieremy* complaineth, *Iere.* 15.10. that though he *had neither lent on uſury, nor borrowed on uſury, yet every one did curſe him*: he gives this for the reaſon of it, that he was *a man of ſtrife, and a man of contention with the whole earth.* And this reaſon *Ahab* gives, why he *hated Micajah* the Prophet, *for he doth not prophecie good concerning me, but evill*, ſaith he. 1.*Kings* 22.8. The two witneſſes by their miniſtery did vexe and *torment men*, *Revel.*11.10. And this hath made many a good man even afraid to enter upon this thankeleſſe office and function. *Moſes* was ſo, as you ſhall find by the excuſes he made, *Exod.*3.11. and 4.10. And *Ieremy* was ſo, *Ier.* 1.6. And *Ionah* was ſo, *Ionah* 1.3. Yea for this cauſe, many a good man being in this function, hath had ſtrong tentations, either to give it over, or at leaſt to give over his faithfulneſſe in reproving ſinne, becauſe it bred him ſo much diſpleaſure and hatred of men. So was it with good *Ieremy*, *Iere.*20.9. *I ſaid I will not make mention of him, nor ſpeake any more in his name*, (I will give over preaching) *but his Word was in my heart as burning fire ſhut up in my bones, and I was weary with forbearing, and I could not ſtay.* Thinke not, thinke not (beloved) that it is any pleaſure to us, to cry out againſt your ſins; Alas, we are men like your ſelves, too deſirous to have every bodies good wil; it may be it troubleth us as much to do it, as it doth you, and we would be as glad to forbeare it, as you would have us to be, if we could do it, if we durſt do it. Conſider well I pray you of this true cauſe, why we are ſo diſliked, and hated in the world, and you will diſcerne great cauſe. 1. Why you ſhould not be apt to receive the evill reports you may heare of Gods faithfull miniſters, 1.*Tim.*5.19. *Againſt an Elder receive not an accuſation*; Alas man, conſider evill will never ſpeake well. 2. Why you ſhould pray heartily for them that God would protect, comfort, and incourage them, as the Apoſtle teacheth you, 2.*Theſſ.*3.1,2. *Pray for us, that we may be delivered from unreaſonable men.* For Satan and his inſtruments will never give over practiſing againſt them. 3. Why your ſelves ſhould yeeld them all the comfort, and incouragement, you can in their miniſtery, as *Paul* ſpeaketh concerning *Epaphroditus*, *Phil*2.29. *Receive him in the Lord with all gladneſſe, and hold ſuch in reputation.* *Matth.*10.41. *He that receiveth a Prophet, in the name of a Prophet* (loves him the better for his faithfulnes) *ſhall receive a Propets reward.*

Secondly, this doctrine ſerveth to teach you how profitable it is for the people of God to have, and to depend upon an ordinarie miniſtery of ſuch as know them well. For every one of Gods people to have a paſtor of their owne to depend upon, that liveth among them. This the Apoſtle teacheth us, 1 *Theſ.*5.12 1.

Wee-

Wee beseech you brethren to know them that labour among you, and are over you in the Lord, and admonish you. *David* knew this, and therefore though hee were himselfe a great Prophet, yet kept three *Seers* and Prophets about him that lived with him continually, but to know him well, and to observe his wayes, that they might doe him the more good by their ministery, the one was *Nathan*, 2.*Sam.*7.2. the other *Gad*, 2.*Sam.*24.11. and the third was *Iedithun*. 2.*Chron.*35.15. Yea, be willing and desirous thy minister should know thee well by questioning with thee himselfe, or enquiring into thy wayes. It is no true wisedome, but extreame folly to seeke so carefully to hide and conceale your faults from thē that might minister strength to you against them. Thy Physician that should minister physicke to thee for the health of thy body, thou desirest may throughly know the state of thy body, before he minister unto thee. And thou wilt make thy case fully knowne to thy Lawyer. Nay thou desirest that the Taylor that should make thee a garment, should first take measure of thee. How much more doth it concerne thee, that thy minister should know thee well. For indeed, they that are strangers unto you, and know not your wayes, cannot apply their Doctrine to you so particularly, nor so well meet with your speciall sinnes, and consequently (as you have heard) not preach unto you with that power and profit, as they might doe, if they knew you better.

Lecture IX. On the Title of Psalme 51. December 21. 1625.

FOlloweth the use of instruction, that concerneth us that are ministers, and Preachers of the Gospel. For seeing that if we would doe good by our ministery, we must apply our Doctrine to our hearers, and boldly, and plainely, reprove their sinnes; and that this is a chiefe worke, and duty of our ministery; we learne that five propertyes had need be in him that would performe the worke of the ministery faithfully.

1. First, Hee had need know his people well. The minister had need not only to be resident, and to dwell among his people, but also to use his best endeavour to know them well. This is Gods ordinance, that every congregation should have a Pastor of their owne, that may live among them, 1.*Pet.*5.1,2 *The Elders which are among you, I exhort, feed the flocke that is among you.* The Lord whersoever he plants a vineyard, builds a watch-tower, for the keeper of it in the midst of it, *Esa.*5.2. In this point, our Saviour makes himselfe a patterne, and samplar to all good pastors, *Iohn* 10.14. *I am the good shepheard, and know my sheepe, and am knowne of mine.* And so doth *Paul*, when he saith, he taught them not onely *publickely, but from house to house*, *Acts* 20.20. and in the care he had to know the state of the *Philippians*, *Phil.*2.19. *Phil.*2.19. *I trust in the Lord Iesus, to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.* And of the Thessalonians. 1.*Thes.*2.5. *For this cause, when I could no longer forbeare, I sent to know your faith.* This then (the estate of his flocke) is one of the bookes the minister must study, if hee would preach well, for certainely, such will be best able to apply the Word well. *Tychicus* was sent to the *Colossians*, that he *might know their estate, and comfort them*, *Col.*4.8. He could not rightly apply the Word to their comfort (no more could he do to the exhorting or reproving of them) till hee knew their estate.

2. Secondly, he had need be himselfe of an unblameable life, a godly man, 1.*Tim.* 3.2. *A Bishop must be blameleſſe. Take heed to your selves* (saith *Paul* to the Elders of *Ephesus*, *Acts* 20.28.) *and to the flock.* For, 1. no man can feelingly and conscionably reprove sinne in others, that doth not feare and hate sinne in himselfe, *Matth.*7.5. *Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely, how to cast out the mote out of thy brothers eye.* 2. If hee could reprove sinne well, yet till he have by his conversa-

tio-

tion, gained authority in the hearts of the people, his reproofes will doe little good. *Tit.2.15. These things speake, and exhort, and rebuke, with all authority; let no man despise thee.* They will despise him, and his reproofes, that takes upon him to controll and rebuke them, before he hath gained authority in their hearts. Reproofe prevailes not, nor is wont to be well taken, but from the mouth of a righteous man, *Psal.141.5. Let the righteous smite me, and it shall be a kindnesse, let him reprove me, it shall be an excellent oyle.*

Thirdly, Hee had need bee a wise man. Therefore it is said, *1.Cor.* 2.9. 3
that God hath given to the Pastour, whose chiefe office is to apply the Word, *the word of wisedome*, as to the Doctour, whose office is to interprete the Word, and to teach doctrine, *the word of knowledge*. So when the Prophet *Micah* would shew how God by his spirit had enabled him to reprove sin, he saith *Micah* 3.8. *He was by the spirit of the Lord, full of judgement, to declare unto Iacob his transgression, and unto Israel his sinne.* He had need of judgement and discretion, that should doe this well. So he that should *give the Lords houshold their portion* of meate in due season, must not onely be a faithfull, but also *a wise steward, Luke.12.42.* great wisedome is required to doe this well; specially to reprove sinne, so as it ought to be reproved. A reproofe wisely given, is of great force, and likely to prevaile, *Eccle.7.5. It is better to heare the rebuke of the wise, then the song of fooles, Prov.25.12. As an eare-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient eare.* As if he had said, It is a greater grace and ornament to a man, to have an obedient eare, to receive reproofe, then any eare-ring or jewell in the world can be; but what reproofe? Surely, such as is given by a wise reproover. The best eare that is, will hardly receive a reproofe that is foolishly, and undiscreetly given. Now this wisedome, and discretion that is required in him that should reprove sin, consisteth in foure things specially.

First, He must not be apt to note and reprove every thing that he seeth to be 1.
amisse in his people, but forbeare, and passe by some smaller offences. *Pro.19.11. The discretion of a man deferreth his anger: and it is his glory to passe over a transgression.* And 20.3. *It is an honour for a man to cease from strife, but every foole will be medling.* When *Thomas* out of his infidelity, and discontentment had said, *Iohn 11.16, Come let us goe, and dye with him* our Saviour did not reprove him, nor seeme so much as to have heard and observed his speech.

Secondly, He must be able substantially to prove that to be a sinne which hee 2.
doth reprove, and to convince the judgement and conscience of the offender therein. So the Apostle requireth *Timothy, 2.Tim.4.2. to reprove, rebuke, exhort, with all long suffering and doctrine.* And saith *Tit.1.9.* that the minister *must be able by sound doctrine, both to exhort, and convince the gain-sayers.* Better were it a great deale, that we would hold our peace, then cry out zealously against such things as wee cannot by sound doctrine, and proofes out of Gods word convince, and prove to be sinnes. To such reprovers it may be said, as *Iob* said to his friends that reproved him for his hipocrisie, *Iob 6.25. How forcible are right words? but what doth your arguing reprove?*

Thirdly, Hee must have due respect to the persons whom he doth reprove. 3.
1. The sinnes of superiours and magistrates, though they may bee reproved, yet not with that bitternesse as other mens, nor without signification of reverence to their place and calling, neither is this to be accounted, either base feare, or unfaithfulnes. *1.Tim.5.1. Rebuke not an Elder, but intreate him as a Father.* The Prophets themselves when they were to reprove Kings, shewed this wisedome. When *Daniel* was to interprete *Nabuchadnezzars* dreame, and so to discover to him his fearefull estate, see how dutifull respect he shewed to his place and calling, *Dan.4.* in three verses of that chapter, *verse 19,24,27.* And the Lord speaketh of it, as of a priveledge particularly belonging to himselfe to

reprove Kings bitterly, *Iob* 34.18. *Is it fit to say to a King, thou art wicked? and to Princes, ye are ungodly?* 2. Obstinate sinners are more bitterly, and sharply to bee reproved, then such as sinne of ignorance, and infirmity, *Iude.* 22.23. *Of some have compassion, making a difference; and others save with feare, pulling them out of the fire.* 3. In reproving such sinnes, as some of his hearers that feare God, and have tender hearts, may be guilty of, he must so temper his reproofe, as they may not be discouraged, or wounded by it. This wisedome you shall see the Apostle used, 1.*Cor.*6.9.11. When he had said, *neither fornicators, nor adulterers, nor theeves, nor railers, nor drunkards, nor revilers, nor extortioners shall ever go to heaven,* he addeth by way of a prevention, *vers.*11. *and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Iesus, and by the spirit of our God.* The like you shall see, *Heb.*6.9. *Beloved, we are perswaded better things of you, and things that accompany salvation, though we thus speake.*

4. The fourth point wherein the minister in reproving sinne, must shew his wisedome, is in discerning rightly when, and where to reprove sinne, and when to forbeare the reproving of it. It is not only a note of a time-server, of a timorous, and unfaithfull minister, to forbeare the reproving, and inveighing against some corruptions that are either in the Church, or Common-wealth even when his text gives him just occasion to doe it. It is sometimes his wisedome to doe it, when, 1. there is either danger of doing more hurt, and dishonour to God by speaking against them, then by holding his peace; or, 2. when hee can see no hope of prevailing, or doing good by his reproofe. For the first of these respects, we have the example of our blessed Saviour, who did oft forbeare the publishing of certaine truths, even because he would not give advantage thereby to the malicious adversaries, to raise persecution against him. How oft doth he charge them, upon whom he had wrought his miracles, not to speake of it to any man, and one cause was this, because he knew it would increase the rage of his enemies, and so interrupt the liberty of his ministery; this is plaine, *Mark.*1. 44,45. How wary and carefull was hee alwayes, both in the manner of his preaching by parables, and in his answeres he gave to their questions, to prevent the adversary from taking advantage at any thing that he said? And we are expresly forbidden to give the holy things of God to such doggs, as will be ready to turne againe upon us, and rend and bite us for our labor, *Mat.*7.6. When the times are so evill as they will not beare such matters to be touched, the prudent servants of God will keepe silence, or so deliver the truth as Gods people may be edified, and not advantage given to the adversary. *Amos.*5.13. *Therefore the prudent shall keepe silence in that time, for it is an evill time.* And for the second respect, for which a faithfull minister may forbeare to reprove sinne; that is, when he can see no hope of prevailing, or doing good by it; wee have also the example of our blessed Saviour to warrant it. He did utterly dislike the foolish ceremony, and custome the *Iewes* had to purifie and wash themselves so oft, and yet at the marriage feast in *Cana* of *Galilee*, where he saw six great water-pots containing two or three firkins a piece, set for that purpose, *Iohn* 2.6. he found no fault with it. Why? He saw no hope that his speech in that place, and at that time would doe any good. And for both these respects we have a notable example in *Paul*, who when he was in *Ephesus*, where *Diana* was worshipped, and many got great wealth by that idolatry, yet was he never heard in his ministery to exclaime against *Diana*, nor against that Idolatry, as the towne-clearke himselfe witnesseth, *Acts* 19.37. Why? had he no zeale against so shamefull idolatry? yes certainly; no man more, as you may see *Acts* 17.16. *His spirit was stirred in him, when he saw the City of Athens wholly given to idolatry.* Why then was he so silent at *Ephesus*? Surely, 1. he saw such an invective would have done no good, 2. that it would have presently

abridged

abridged his liberty, and raised bitter persecution against him And thus we have seene what wisedome a minister should use in reproving of sinne. Even the badnesse of the times may warrant the ministers silence this way, *Amos.5.13.*

Fourthly, The minister had neede bee a peaceable man, not given to suits and contentions with his people. Certainely, it is not unlawfull for a minister to require his due, and even to seeke it by Law, if hee cannot otherwise come by it, For, 1. he is bound to have a care of his family, and hee were worse then an Infidell if he had not, *1.Tim.5.8.* 2 The Law, and the magistrates helpe for righting men in their wrongs, is Gods ordinance, which a godly minister may lawfully seeke unto; as is plaine in *Pauls* example, who *Acts 25.11. who appealed unto Caesar.* But the minister of God, should not be a man given unto suits, and contentions with his people, he ought to shun it as much as in him lyeth. All men should so doe, *Rom.12.18. If it be possible as much as lieth in you, be peaceable with all men*; but specially a minister, *1.Tim. 3.3.* he must be a *patient man, and no brawler.* When he reproveth the sinnes of the people, he shall never have hope to prevaile, or doe good, unlesse he can say with *Paul.2. Cor.12.14. I seeke not yours, but you*; and as he doth in another place, when he had sharpely reproved them, *Galat.4.12. Brethren, I beseech you be as I am, for I am as ye are, ye have not injured me at all.* As if hee should have said, thinke not I am so vehement against you, because of any personall wrong ye have done unto mee. *Moses* that was so fierce and hote in Gods quarrell, as you may see *Exod.32 19, 0,29.* was in his owne quarrels and wrongs done to himselfe the meekest man in the world. *Numb.12.3.* 4.

Fiftly, and lastly. He had need to love his people well, and approve by his whole carriage and conversation, that he loveth them; else will his reproofe never doe them good, *Rom 15.14. I am perswaded ye are full of goodnesse, able to admonish one another*; nothing fits a man better to this duty, then goodnesse doth. No man will take a reproofe well from him that he thinks loves him not, *Prov.27.6. Faithfull are the wounds of a friend.* Yea, even in reproving of sinne, the minister that would do good, must be carefull to expresse his love unto them. And therefore, 1. He must not reprove sin in rage, and distemper of passion. The good Surgeon when he is to cut off a member, is careful to be at that time most free from passion. When *Nehemiah* had heard of the shamefull extortion and oppression used by the rulers and rich men, he was very angry, but he would not reprove them in a sudden heate and passion, but paused and consulted with himselfe before he would do it, *Nehe.5.6,7.* And great reason is given for this, *Iames 1.20. The wrath of man worketh not the righteousnesse of God.* 5. 1.

Secondly, he must not reprove sinne merrily, or in a flouting and girding manner, as one that tooke a pride to shew his wit in breaking jests upon the offendor, but with griefe and compassion. See Christs example for this, *Mar.3.5.* he was angry with them, but he was *also grieved for the hardnesse of their hearts*, and *Paul* who speaking *2.Cor.12.21.* of his comming to reprove the sinnes of that people, saith, that the seeing of them would humble him, and he should bewaile their state. And *Phil.3.18.* speaking of many among them, who were *enemies to the crosse of Christ*, he saith he *told it them weeping*, he tooke no pleasure in it. 2.

Thirdly, He must so reprove his peoples sin, as (if it be possible) he may set no brand of reproach upon the persons of the offendors. Indeed this cannot alwayes be done, but so farre as in him lyeth, he must in reproving sin, shew his love to the sinner, in tendring of his credite, and good name. Private faults must not by the manner of reproving of them, be made publike and notorious. This care of the credite of him whom we are to reprove, is plainly injoyned us by our Saviour, *Matth.18.15, 16.* First, *tell him his fault betweene* 3.

thee and him alone, then take with thee but one or two more. We count it a singular commendation in a Surgeon, when he can cure a wound in a mans face, as he leaves no skar behind, indeed some wounds are so great as this cannot be helped, yet is the skill of the Surgeon greatly commended for this; so is it in a minister, when he can reprove the faults of any of his people, and effectually too, and yet set not a brand of ignominy, and reproach upon their persons.

Use 2. Followeth the second use of this Doctrine, and that is for exhortation, that seeing the ministery that God hath sanctified to convert sinners, and whereby he hath bin wont for to worke most effectually, is such as applyeth the Word particularly, such as boldly and plainely reproveth sinne; and that the very life and power of preaching, consisteth in this. That therefore every one of us would desire to enjoy such a ministery, as applyeth the Word, and bringeth it home to our hearts, as pierceth and searcheth most, as with greatest plainnesse and power reproveth sin. I say not only you should strive to be able to beare it, and submit your selves to it, to *suffer the word of exhortation. Heb.*13.22. *David* a great King did so here. But I say we should desire it, as *David* also did, *Psal.*141.5. *Let the righteous smite me.* For, 1. the best have need of it, *David* had as we see here. Till our sinnes be effectually discovered to us, we will never seeke salvation seriously, and in good earnest. This was it that brought *Iohns* hearers to cry, *Luke* 3.10. *What shall we doe?* as appeareth *verse* 9. *Now also is the axe laid to the roote of the trees; Every tree therefore that bringeth not foorth good fruit, is hewen downe and cast into the fire*; and this made those three thousand to cry to the Apostles *Acts* 2.37. *What shall we doe?* 2. It is a blessed signe of grace, when we can desire to have our owne speciall sinnes discovered, and beaten downe, *Iohn* 3.20,21. *He that doth evill hateth the light, neither commeth to the light, lest his deeds should be reproved; But he that doth truth* (that is, sincere, and upright in heart) *commeth to the light, that his deeds may be made manifest, that they are wrought in God.*

Use 3. The third, and last use of this Doctrine, is for reproofe of the generall sinne and epedemicall disease of this age, that no man can now endure such a ministery as *Nathans* was here to *David*. All men now adayes take upon them to limit, and gage Gods ministers, saying unto them as they did *Esa.* 30.10. *Prophesie not unto us right things, speake unto us smooth things.* This age cannot beare a plaine and powerfull ministery, *Amos* 7.10. but as it is said *Amos* 5.10. *they hate him that rebuketh in the gate*, (the judge that censureth, and punisheth sinne) *and they abhorre him that speaketh uprightly*, the minister that faithfully delivereth the message of God unto them. Men can well endure to heare a point of controversie, or of generall doctrine learnedly handled, yea to have sundry sinnes in a generall manner eloquently inveighed against, but their owne sinnes to be particularly, and powerfully reproved, that they cannot brooke.

While our Saviour preached the glad tidings of the Gospell, *Luke* 4.18,19, 21. all the congregation of *Nazareth* applauded his doctrine, and admired the gracious words that proceeded out of his mouth, *verse* 22. but when he came to apply the Word unto themselves, *verse* 24.27. they were filled with wrath against him, thrust him out of the City, and would have cast him downe headlong from the brow of the hill. *verse* 28,29. And from this humour in the people (through Gods just judgement) it is come to passe, that this kind of preaching is now growne much out of use; as if God had said in his wrath, as *Hos.*4.4. *Yet let no man strive or reprove another: for this people are as they that strive with the Priest.* The reasons of it are, 1. Men love their sinnes as their right hand, or eye, *Matth.*5.29. and therefore count him their enemie that would put them from them. *Hast thou found mee, O mine enemie?* saith *Ahab* to *Eliah*, 1.*Kings* 21.20. And our Saviour saith, *Iohn* 3.20. *Every one that doth evill hateth the light.* 2. Such kind of preaching awakeneth their conscience, and sets

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the worme thereof a gnawing of them, *it tormenteth them*, *Revel.* 11.10. and makes them *cry out with a loud voice*, (as he did that had the ſpirit of an uncleane devill, *Luke* 4.33,34.) *ſaying, let us alone; what have we to doe with thee, thou Ieſus of Nazareth? Art thou come to deſtroy us?* 3. God doth manifeſt his preſence and mighty power in ſuch a miniſtery, 1. *Cor.* 14.25. and the nature of ſinne is to make men afraid of Gods preſence, and to hide themſelves from him, as *Adam* did, *Gen.* 3.8. This made *Peter fall downe at Ieſus knees, ſaying, Depart from me, for I am a ſinfull man ô Lord*, *Luke* 5.8. And this made the whole multitude of the Countrey of the *Gadarenes* to beſeech Chriſt to depart from them, *Luke* 8.35,37. *For they were taken with great feare* (ſaith the text) when they beheld his mighty power, in healing the man poſſeſſed with devills. Now to diſcover to theſe men their folly and madnes, I wiſh they would ſeriouſly weigh and conſider theſe foure things.

1. Firſt, that the miniſter in reproving ſome, doth no more then he hath authority to do from God, yea then he hath commandement, and ſtraight charge from the Lord to doe. He takes never a whit too much upon him, when he reproveth ſin, he hath a commiſſion to doe it, hee may doe it by authority. *Tit.* 2.15. *theſe things ſpeake, and exhort, and rebuke with all authority.* It is a chiefe duty, and worke of our miniſtery, if we doe not this, we doe nothing to the purpoſe; as is plaine by that charge *Paul* gives. 2. *Tim.* 4.1,2. *I charge thee before God, and the Lord Ieſus Chriſt, who ſhall judge the quicke and the dead at his appearing, and his Kingdome; preach the word, be inſtant in ſeaſon, and out of ſeaſon, reprove, rebuke, exhort, with all long ſuffering, and doctrine.* A miniſter that hath loſt his gift in reproving ſinne, is like a Bee that hath loſt her ſting, a drone, and good for nothing, *Matth.* 5.13. *Ye are the ſalt of the earth; but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and to be troden under feet of men.* God hath injoyned us to doe this upon paine of damnation, and ſaith, if we do it not, he will require your blood at our hands, *Ezek.* 3,18 Alas, we are but meſſengers, ſervants, embaſſadours, 2. *Cor.* 5.20. and what wiſe man will be angry with a ſervant, meſſenger, or embaſſadour, for doing that hee is charged to doe by his maſter, and dares not but doe it?

2. Secondly, Conſider that it is a dangerous ſin, to hate or be offended with the miniſter of God, for doing of his duty, 2. *Chron* 26.19. *While Uzia was wrath with the Prieſts, the leproſie roſe up in his fore-head.*

3. Thirdly, It is a dangerous ſigne, God hath determined the deſtruction of a man, and that he ſhall periſh in his ſinne, when he cannot abide to have his ſinne plainly reproved, *Prov.* 15.10. *He that hateth reproofe ſhall dye.* 1. *Sam.* 2.25. *Elyes* ſonnes *hearkened not to the words of their father, becauſe the Lord would ſlay them.*

4. Fourthly, That it is an extreame folly for men, to ſhunne this kind of preaching, becauſe of the unquietnes, and terrour it works in their conſcience. For the terrour and unquietneſſe the Lord worketh in thee this way, is like the wound that is made by the Surgeon to cure and heale thy ſoule. Of this it may be ſaid, as *Eliphaz* ſpeaketh of the man, whom God in mercy humbleth by his corrections, *Iob* 5.17.18. *Happy is the man whom God correcteth, therefore deſpiſe not thou the chaſtening of the almighty; for he maketh ſore, and bindeth up, hee woundeth, and his hands make whole.* A divine power indeed is manifeſted, and felt in this kind of preaching, but *it is the power of God unto ſalvation*. *Rom.* 1.16 Yea, Gods people may expect healing, and comfort by that very miniſtery (if they wait upon God in it) by which they find themſelues to be much troubled and diſquieted. For God hath beene wont to make choice of that very hand to heale his people, by which he hath wounded them before. *Nathans* miniſtery that was Gods inſtrument to humble *David*, and caſt him downe, was alſo his inſtru-

inſtrument to comfort, and raiſe him up. For he did not onely aſſure him upon his repentance that his ſinnes were forgiven him, 2 *Sam.*12.13. but brought him alſo from God another comfortable meſſage, that *Solomons* name (whom *Bathſheba* bare unto him) ſhould be called *Iedidiah* beloved of the Lord, 2 *Sam.*12.25. So *Eſayes* miniſtery that was Gods inſtrument to humble *Hezekiah*, *Eſay* 38.1.3. was alſo his inſtrument to comfort him, verſe 4,5. So *Peter* that pricked, and wounded thoſe three thouſand, *Acts* 37. was alſo the man by whom God healed, and cured them, as you may ſee verſe 38—41. Whereas by ſhunning to have thy heart troubled, by having thy ſinnes diſcovered in the miniſtery of the Word, thou canſt not avoid the ſight of thy ſinnes, and trouble of mind for them. For God will certainely one time or other ſooner or latter diſcover thy ſinnes unto thee, and trouble thy heart for them. *Pſal.*50.21. *I will reprove thee, and ſet thy ſinnes in order before thine eyes.* And when God ſhall diſcover thy ſinnes to thee and wound thy heart for them by another meanes, then the miniſtery of his Word, thou canſt have no ſuch aſſurance to have thy heart quieted againe, as thou mayeſt in thoſe troubles that the Word worketh in thy minde; thoſe wounds will not be ſuch as the Surgeon maketh to cure thee, but ſuch as a butcher or enemie maketh to kill, and deſtroy thee, ſo that in ſhunning this kind of Preaching, thou doſt as the fiſh, that leapeth out of the hot pan, into the fire. But there are certaine objections which men uſually make againſt this kinde of preaching, which I will briefly anſwer and ſo conclude this point.

*Obiect.*1 Firſt, it is objected that ſome preachers in their invectives againſt ſin, will raile and give bitter, and opprobrious tearmes unto men; and a miniſter ſhould be patient *no railer* no brauler, ſaith the Apoſtle, 1 *Tim.*3.3. It becomes not a Miniſter to be ſo bitter in tearmes, as many of you are.

Anſw. I anſwer that in reproving obſtinate, and ſcandalous ſinners, it is no way unlawfull or unſeemely for a Miniſter to be bitter, and ſharpe. For ſo was not onely *Iohn* the Baptiſt when he called the Phariſees, and Sadduces a *generation of vipers*, *Mat.*3.7. And *Paul* in ſpeaking thus to *Elymas* the ſorcerer, *Acts* 13.10. *O full of all ſubtiltie, and miſchiefe, thou child of the divell, thou enemy to all righteouſneſſe.* But our bleſſed Saviour himſelfe; who though he was in his owne quarrell ſo mild as the Apoſtle ſaith, 1 *Pet.*2.23. *when he was reviled, he reviled not againe when he ſuffered, he threatned not*; yet in reproving obſtinate ſinners was moſt ſharpe, and bitter. He calleth the ruler of the Synagogue *hypocrite* to his face, *Luk.*13.15. and ſpeaketh thus to the Scribes, and Phariſees, *Mat.*23.33. *Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?* So ſpeaketh the Prophet, *Eſa.*1.10. *Heare the Word of the Lord, yee rulers of Sodome, give eare unto the law of our God, ye people of Gomorrah.*

*Obiect.*2 Secondly, Oh but ſome of you in your heate when you are in reproving ſin have a moſt unſeemely faſhion of crying out, and ſtamping, and beating of the Pulpit as if you were beſide your ſelves; whereas a Miniſter ſhould be grave, and ſober in his whole behaviour, as the Apoſtle ſaith, 1 *Tim.*3.2. ſpecially in the pulpit.

*Anſw.*1. I anſwer, 1. That though the power of the miniſtery conſiſteth not ſo much in the extenſion of the voice nor in the earneſt manner of delivery, as in the doctrine it ſelfe and matter that is delivered. It is *the law of the Lord* it ſelfe that *converteth the ſoule*, *Pſal.*19.7. *The Word of God* it ſelfe *is quick, and powerfull, and ſharper then any two edged ſword*, *Heb.*4 12. And 2 it is but counterfeit, and

2. ridiculous zeale when a preacher uſeth ſuch great extenſion of voice, and heate in his geſtures, when the matter that he dealeth inforceth him not to it, when he is as hot in his doctrine, as in his application in one point as in another, when

thoſe

thoſe ſhewes of heate come not from the abundance of his heart, but the *lips are burning, and the heart naught* (as *Solomon* ſpeaketh, *Pro.*26.23.) *like a potſheard covered with ſilver droſſe.* Yet is it a foule error to think it unlawfull or unſeemely for a Miniſter at any time to uſe this heate, and earneſt neſſe both in voice, and geſture, ſpecially in reproving of ſin. Nay it is needfull, and profitable for Gods people that their Miniſters ſhould expreſſe their zeale, and fervent affections that way. When his Spouſe was a ſleepe Chriſt knocked, and bounced at the doore of her heart, *Cant.*5.2. In which reſpect we ſhall finde God hath enjoyned his Miniſters to preach in this manner, *Eſa.*58.1. *Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſions, and the houſe of Iacob their ſins*: and *Ezek.*6.11. *Smite with thy hand, and ſtampe with thy foot, and ſay alas for all the evill abominations of the houſe of Iſrael.* And admit there be ſome indecency in it, yet know that matters of decency muſt alwaies give place to edification; and to further the edification of Gods people it well becomes Gods ſervant even to forget himſelfe, in a matter of decency. For this we have the example of our bleſſed Saviour, not onely in making a ſcourge, and whipping the buyers, and ſellers out of the the temple, where the *zeale of Gods houſe did even eate him up*, *Ioh.*2.15. but even in this very caſe of preaching, *Ioh.*7.37. *In the laſt, and great day of the feaſt he ſtood up, and cried.* And if this make us contemptible in the eyes of any, as *Davids* dancing and leaping in a zealous joy before the Arke did him in the eyes of *Michal*, 2 *Sam.*6.16. we muſt anſwer ſuch as he did her, 2 *Sam.*6.21,22. *It is unto the Lord* that we doe thus, *and we will be yet more vile then thus*, and will be *baſe in our owne ſight*, and Gods people will eſteeme of us never the leſſe for this, though ſuch as *Michal* was do deſpiſe us in their hearts for it.

*Obiect.*3. Thirdly, but ſuch of you as are alwaies chiding of us, and inveighing againſt us ſhew plainely you beare no love to us, nor thinke well of us, but count us as reprobates, or as men profane, and void of all religion, and how can we love or eſteeme well of you that thinke no better of us? or how can we profit by your miniſtery when we are perſwaded you love us not?

Anſw. I anſwer, that men are greatly deceived in judging thus. *Gal.*4.16. *Am I therefore become your enemy, becauſe I tell you the truth?* Certainely there is no greater argument a Miniſter loves his people well then this, when hee doth plainely reprove their ſinnes. *Levit.*19.17. *Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.* For 1. Though we do thinke ill of you, and are perſwaded you are not yet in the ſtate of grace, but profane, and void of religion (for how can we thinke otherwiſe of a great many) yet may we love you unfainedly for all that, if we pittie your caſe, and pray for you, and uſe the beſt meanes we can to win you to God. Our Saviour did not think well of Ieruſalem that *killed the Prophets, and ſtoned them that were ſent* unto her, and yet he loved Ieruſalem dearely, as appeares by his pittying her caſe and weeping over her, *Luk.*19.41. He did not think well of the Iewes that crucified him, and judged them to be in a fearefull ſtate, and yet he loved them for all that, as appeares by his praying for them, *Luk.*23.34. *Father, forgive them, for they know not what they doe.* The Theſſalonians that might not keepe company with them that would not obey the doctrine of the Apoſtles, declared by that, that they did not thinke well of them, yet ſo long as they did admoniſh them, and uſe meanes to bring them unto repentance, they did *not count them as enemies, but loved them as brethren*, 2 *Theſſ.*3.14,15. 2. We may not onely love you well but alſo thinke well of you, and judge you to bee in the ſtate of grace as well as our ſelves, and yet ſharply reprove that that wee ſee to be a miſſe in you. Our Saviour loved dearely his elect Apoſtles, and thought full well of them, and oft pronounceth them to be in a bleſſed eſtate. *Luk.*6.20. *Bleſſed are ye poore, &c.* and *Mat.*13.16. *Bleſſed are your eyes for ye*

ſee,&c. And of *Peter*, *Mat.*16.17. *Bleſſed art thou Simon Barjona.* Yet did he reprove them often for that that was amiſſe in them, and that very ſharply, and bitterly, *Mat.*16.8. *O yee of little faith*; and 17.17. *O faithleſſe, and perverſe generation.* And to *Peter* he ſaith, *Mat.*16.23. *Get thee behinde me Satan, for thou art an offence unto me, for thou ſavoureſt not the things that be of God.*

*Object.*4 Fourthly, I grant this is true that you ſay, a Miniſter may love his people and thinke well of them too though he doe reprove their ſinnes. But then hee ſhould deale with them in private, if he knew ought to be amiſſe in them, but when he will cry out againſt them, and diſgrace them publickly what love is there in that? Who can take that well?

Anſw. I anſwer, 1. No faithfull Miniſter dare publickly reprove or note or diſgrace any perſon for any ſin, that is private. For he knoweth he is bound by the commandement of Chriſt, *Mat.*18.15. to tender the credit of the offendors; but if any mans ſinne be publickly notorious, and ſcandalous he muſt not take it ill to be reproved publickly; he muſt not from this argue that the Miniſter loves him not. You doubt not (I dare ſay) but *Paul* loved *Peter* well at all times, yet when he ſaw that he ſinned ſcandalouſly, and by his example drew *Barnabas*, and others to diſſemble he reproved *Peter* (not ſecretly but) before them all, *Gal.*2.14. And we have a plaine commandement for this, 1 *Tim.*5.20. *Them that ſinne* (he meanes openly, and with ſcandall) *rebuke before all, that others alſo may feare.* 2. To have any ſin that thou art given unto to be ſharply, and publickly reproved (ſo that thy perſon be not noted, nor the fault that was private before made publicke, and notorious by the manner of reproving it in the publick miniſtery) is no wrong or diſgrace to thee at all. Yea if wee knew all the ſins that any of you are given unto, and did in every Sermon that we make, meet with them, and ſharply reprove them, this were a great argument of our love to you, and care of your ſoules and would be a great benefit unto you. Or els *David* was deceived when he prayed, *Pſal.*141.5. *Let the righteous ſmite me, for that is a benefit*: and *Solomon* when he ſaid *Pro.*6.23. *Reproofes of inſtruction, are the way of life.* 3. O that men were ſo willing as they pretend to be admoniſhed privately. Alas few are ſo, moſt men will be ready as thoſe dogs that our Saviour ſpeakes of, *Mat.*7.6. to turne againe, and bite, and rent them that ſhall offer to performe this office of love unto them. But if you were ſo willing as you pretend, yet is it not alwaies fit that we ſhould in private admoniſh or charge you with the faults we heare and ſuſpect to be in you; becauſe in perſonall reproofes, we muſt be able to convince you not only that it is a ſin, we heare to be in you, but alſo that you are guilty of it. In perſonall reproofe of ſin we muſt have better proofes then heare-ſay, and ſtrive to be like unto Chriſt our Maſter of whom it is ſaid, *Eſa.*11.3. *He ſhall not reprove, after the hearing of his eares.*

*Object.*5 Fiftly, admit all this be ſo; yet many of you that are Miniſters blemiſh your ſelves much and looſe the hearts of your people by this that you are ſo apt to hearken to tale-bearers, and pickethankes, and then to broach in the pulpit whatſoever you heare. So that we can do nothing in our houſes but we ſhall be ſure to heare of it in the pulpit; and who can take this well? Theſe tale-bearers are the odioueſt people in the world (ſay they) and the onely make-bates betweene the Miniſter and his flocke; as *Solomon* ſaith, *Pro.*26.20. *Where there is no tale-bearer the ſtrife ceaſeth.*

*Anſw.*1. I anſwer, Firſt, it were ſurely a great fault in the Miniſter if he ſhould beleeve, or if he ſhould reprove you upon every light heareſay. He that would goe to heaven muſt not *take up* (or receive eaſily) *a reproach againſt his neighbour*, *Pſal.*15.3.

2. Secondly, this hath beene of old falſly laid to the charge of Gods ſervants;

as

as it was to *Ieremiah*, *Ier.*43.3. *Baruch the ſon of Neriah ſetteth thee on againſt us, for to deliver us into the hand of the Caldeans, that they might put us to death.*

Thirdly, it may fall out that we in our miniſtery may meet with ſuch faults of yours particularly as we never heard you were guilty of, nor ever ſuſpected you of; this hath oft fallen out; and when you find it to be ſo, you muſt therein acknowledge the divine, and ſearching power of Gods Word, and not imagine that ſome tale-bearer hath beene with us, *Heb.*4.12. the Word is ſaid to be *a diſcerner* (a diſcoverer, and a judge) *of the thoughts, and intents of the heart.* And the unlearned man, and unbeleever that came to heare the Prophet, finds himſelfe reproved for ſuch faults, and ſuch ſecrets of his met with all in their miniſtery, as he knew well the Prophets themſelves could never know, none but the Lord could be acquainted with, 1 *Cor.*14.24,25. 3.

Fourthly, it is not alwaies unlawfull to reproue your ſins even upon heare-ſay. So did *Ely*, 1 *Sam* 2.23. *Why doe you ſuch things for I heare of your evill dealings.* And *Paul*, 1 *Cor.*11.18. *I heare there be diviſions among you, and I partly beleeve it.* It is like ſome wicked men would be apt enough to ſay then, to *Ely* and *Paul* what tale-bearer what pickthanke hath beene with you? Do you know or ſee any ſuch matter in us your ſelves? Yet do they reprove them, even upon that they had heard of them. 4.

Fiftly, we may lawfully reprove in our miniſtery the faults we heare to be in you though we be not certaine of it, nay though we hope better of you. Becauſe the reproofe may do good to others that be guilty of them, and to your ſelves alſo though you be not guilty, to make you the more fearefull to fall into them. So the Apoſtle ſpeakes of the ſin againſt the Holy Ghoſt, and of univerſall Apoſtaſy to the Hebrewes though he were fully perſwaded they were not guilty of that ſin, as he ſaith, *Heb.*6.9. *We are perſwaded better things of you, and things that accompany ſalvation.* Nay it were a benefit to you, if we were ſo fully, and particularly acquainted with all your waies that in every Sermon we might meet particularly with your errours, ſinnes, weakneſſes, and tentations. We could in nothing ſhew our love to you more then in this. When Chriſt ſpake in the greateſt aſſemblies he was wont to aime in his doctrine, chiefly at them whom he loved beſt, *Luk.*12.1. 5.



LECT.

LECTVRES ON PSAL. LI. 1, 2.

Lecture X. on Pſalme LI. 1, 2. December XXVII. MDCXXV.

1. *Have mercy upon me, O God, according to thy loving kindneſſe; according unto the multitude of thy tender mercies, blot out my tranſgreſſions.*
2. *Waſh me throughly from mine iniquity, and cleanſe me from my ſinne.*

THE laſt day we finiſhed the Title of this Pſalme, it followeth now that we proceed to the Pſalme it ſelfe. Now the matter, and ſubſtance of the Pſalme is a prayer of *David*. 1. For himſelfe to the end of the 17. verſe. 2. For the Church (the good eſtate whereof he had greatly hazarded and endangered by his ſin) in the two laſt verſes.

The prayer he makes for himſelfe conſiſteth of two petitions: whereof the 1 concernes his juſtification conſiſting in the forgiveneſſe of his ſinnes, and the imputation of Chriſts righteouſneſſe unto him; and the 2 his ſanctification conſiſting in the mortifying of his corruption, and the renewing of his heart by the ſpirit of God; both which are amplified by certaine arguments, whereby he doth confirme his faith in both theſe petitions.

Theſe two verſes which containe the ſumme, and effect of his firſt petition have two principall things to be obſerved in them. 1. The ground of his faith, and hope, in this his requeſt, what gave him hope to obtaine the pardon of his ſin? Surely the knowledge he had of the mercy of God, he pleads nothing but mercy, *Have mercy upon me O God.* Why but what ground of hope could he have that ever God would have mercy, upon ſuch a wretch as he was, that had ſinned in ſo hainous, and odious a manner, and had hardned his heart ſo long in his ſin? Surely none other but the knowledge he had of the Lords gracious diſpoſition. 1. Of his *loving kindneſſe*, wherby he was apt to ſhew mercy to his people, of his owne free grace without all reſpect to any deſert that may be in them. 2. Of the *tenderneſſe* of his *mercies*, and thoſe bowells of compaſſion that are in him whereby he is apt to be affected, and grieved with the miſery of his people,

ple, and moved even thereby without any other reſpect to ſhew mercy to them. 3. Of the *multitude*, and infiniteneſſe *of* Gods *mercies* whereby he is apt to pardon the ſinnes of his people, though they bee never ſo many though hee hath forgiven them never ſo oft already. The knowledge (I ſay) that *David* had of theſe three things in the Lords gracious diſpoſition, gave him hope to find mercy with God, for the pardon of his ſin, though it were ſo great, and hainous. *Have mercy upon me O God according to thy loving kindneſſe; according unto the multitude of thy tender mercies.* The ſecond thing to be obſerved in theſe two verſes, is the vehement, and earneſt manner of propounding, and expreſſing this his requeſt to God, for the pardon of his ſinnes, which appeareth. 1. In the aggravating of his ſinnes. 1. He was guilty of offences of all ſorts and kinds, *tranſgreſſions, iniquities, and ſinnes.* 2. His ſinnes were debts written, and recorded in Gods debt-booke, and ſuch things as made him filthy, and loathſome in Gods eyes, and his owne; ſo as he was utterly undone, if God ſhewed not mercy on him. 2. By iterating his requeſt ſo often, *blot out, waſh mee, cleanſe mee.* 3. By the extent, and meaſure of this mercy he craved; *Waſh mee throughly*, or multiply thy waſhings, and rinſings, and ſcourings of me. As if he had ſaid, I am ſo filthy that once waſhing, a little waſhing, will not ſerve to cleanſe me.

Now the words being thus opened we have this firſt to obſerve in them; that *David* being now in extreame anguiſh of ſoule, *his ſinnes were ever before him*, verſe 3. ſleeping, and waking, whereſoever he was, whatſoever he was doing, he could never looke of them; he had loſt the *joy of Gods ſalvation*, verſe 12. all comfort in aſſurance of Gods favour; he was ſo tormented inwardly as a man that hath all his bones broken, verſe 8. yet doth not he diſpaire nor ſeeke helpe any other way, but flyeth to God by prayer, and ſeeketh comfort that way, which teacheth us, *Nota.*

That Gods people when they are in any diſtreſſe, muſt flie to God by prayer and ſeeke comfort that way. For ſo did *David* heere, and ſo have Gods people alwaies done in the like caſe. Thus did *David* at another time, *Pſal.* 120. 1. *In my diſtreſſe I cryed unto the Lord.* And *Pſal.* 107 6. *They cryed unto the Lord in their trouble.* *Doct. 9.*

Three caſes there be wherein Gods people, have beene moſt diſtreſſed.

First, when ſome outward affliction hath beene upon them in extremity, or the feare of it, ſpecially ſuch as hath riſen from the malice, and fury of their enemies; which is of all outward afflictions the moſt grievous, worſe then famine, worſe then peſtilence, as you may ſee in *Davids* choice, 2 *Sam.* 24. 13, 14. 1.

Secondly, when they have beene troubled with ſome ſtrong and violent tentation either unto blaſphemy, or ſome other foule ſin; this hath perplexed, and diſtreſſed them more then any outward affliction could doe. Even the motions to ſin that have riſen from their owne nature have done ſo, as we may ſee in the complaint of *Paul, Rom.* 7. 24. *O wretched man that I am, who ſhall deliver me from the body of this death?* Much more when God hath ſent *Satan* to *ſtand at their right hand* as *Pſal.* 109. 6. that was a thorne in *Pauls* fleſh, 2 *Cor.* 12. 7. For he is an enemy to be feared much more then any mortall man; as we may ſee by that compariſon *Paul* maketh, *Epheſ.* 6. 12. *We wreſtle not againſt fleſh, and bloud, but againſt principalities, againſt powers, againſt the rulers of the darkneſſe of this world, &c.* 2.

Thirdly, when their conſciences have been wounded with the ſenſe of Gods anger and wrath. For that above all other things hath perplexed them moſt, and put them to greateſt anguiſh, *Pro.* 18. 14. *The ſpirit of a man will ſuſtaine his infirmity, but a wounded ſpirit who can beare?* 3.

Now

Now in all theſe caſes Gods people have ſought, and found comfort by flying to God, and ſeeking to him by prayer.

1. For the firſt we have the example of *Iehoſhaphat*, and the people of *Iudah*, 2 *Chron.*20.3. *Iehoſhaphat feared, and ſet himſelfe to ſeeke the Lord*, and cryes thus to God, *verſe* 12. *We have no might to ſtand againſt this great company that commeth againſt us, neither know we what to do, but our eyes are upon thee.* This courſe tooke *David* when he had many enemies in the Court of *Saul*, that by informing the King againſt him, did ſeeke his life, *Pſal.*109.4. *For my love they are mine adverſaries, but I give my ſelfe unto prayer.* Thus *Iob* ſought comfort, *Iob.*16.20. *My friends ſcorne me, but mine eye powreth out teares unto God.* And ſo did *Anna*, 1.*Sam.*1.10. *She was in bitternes of ſoule, and prayed unto the Lord, and wept ſore.*

2. For the ſecond caſe of diſtreſſe, we have the example of *Paul*, who when the *meſſenger of Satan was ſent to buffet him.* 2.*Cor.*12.7. ran to God by prayer for helpe and comfort, as he ſaith *ver.*8. *For this thing I beſought the Lord thrice, that it might depart from me.*

3. And for the third caſe, we have *Davids* example here, and *Pſal.*18.5,6. *The ſorrowes of hell compaſſed me about, the ſnares of death prevented me. In my diſtreſſe I called upon the Lord, and cryed unto my God.* Yea, we have for this a greater example then *David*, even our bleſſed Saviours, who, when he was in farre greater anguiſh of ſoule, then ever all the men of the World were in, through the apprehenſion and ſenſe of Gods curſe, and fierce anger due to the ſins of all the elect, he ſought and found comfort this way, *Heb.*5.7. *He offered up prayers, and ſupplications with ſtrong crying and teares, unto him that was able to ſave him from death, and was heard in that that he feared.*

The grounds of this Doctrine, and the reaſons why Gods people in all their diſtreſſes, have bin wont to flye to God by prayer, and to ſeek comfort this way, are principally foure.

*Reaſon.*1 Firſt, They knew that in every diſtreſſe they were in, of what kind ſoever, God had a chiefe hand. It is ſo. 1. In all outward afflictions. *Eſa.*45.7. *I forme the light, and create darkneſſe, I make peace, and create evill, I the Lord doe all theſe things.* 2. In all Satans tentations, he could not diſquiet us with any of them, if the Lord ſent him not, and appointed him not to do it. *Paul* ſaith, the meſſenger of Sathan that buffetted him, was given unto him, 2.*Cor.* 12.7. 3. In the affliction and wound of conſcience, it is God that makes that wound, as *Iob* ſpeaketh, *Iob* 23.16. *God maketh my heart ſoft, and the almighty troubleth me.* And they that know this, muſt needs hold it the wiſeſt courſe in all their diſtreſſes, to ſeek unto him for helpe and comfort. For who can take of his hand? Who can cure the wounds that he hath made? Who can yeeld us any help and comfort, while he remaines angry with us? *Deut.*32.39. *I kill, and I make alive, I wound, and I heale, neither is there any that can deliver out of my hand.* Therefore all Gods people ſhould reſolve in their diſtreſſes, as *Hoſea* 6.1. *Come, let us returne unto the Lord* (and flye to him) *for he hath torne, and he will heale us, he hath ſmitten, and he will bind us up.*

2. Secondly, They knew the Lord was able to yeeld them helpe and comfort, in all their diſtreſſes, ſeemed their caſe never ſo deſperate, *Pſal.*68.20. *He that is our God, is the God of our ſalvation, and unto God the Lord belong the iſſues from death.* For he is able (as the Apoſtle ſaith, *Epheſ.*3.20.) *to doe exceeding abundantly, above all that we are able either to aske or thinke.* This reaſon is given, why our Saviour when he was in his agony, and his ſoule was heavy unto death, did flye unto God, and cry ſo unto him *Hebr.*5,7. *He knew he was able to deliver him from death.*

3. Thirdly, They knew the Lord himſelfe had preſcribed this courſe unto them, if they would have comfort in any of their diſtreſſes, to flye to him by prayer.

This

This is a helpe and remedy of Gods owne preſcribing, *Iames* 5.13. *If any man be afflicted* (in what kind ſoever) *let him pray. Luke* 22.40. *Pray that ye enter not into temtation.*

Fourthly and laſtly, They knew that the Lord was ready to be found this way. He is ready to be found at all times by the prayers of his people, *Pſalme* 145.18 *The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Matth.*7 8. *Every one that asketh receiveth; and he that ſeeketh findeth; and to him that knocketh, it ſhall be opened.* But he is never ſo ready to be found of them in prayer, as then, when they are in greateſt diſtreſſe, *Pſal.*46.1. *God is our refuge and ſtrength, a very preſent helpe in trouble.* yea he hath promiſed *Pſal.*50.15. *Call upon me in the day of trouble* (any trouble whatſoever) *and I will deliver thee, and thou ſhalt glorifie me.* And no marvell; for 1. the Lord beares to his people, the affection of a father. *Pſal.*103.13. *Like as a father pitieth his children, ſo the Lord pitieth them that feare him.* And what father is there that ſheweth not moſt love to his child, and readineſſe to helpe him when he is in greateſt miſery? 2. Gods people are then moſt humbled, and thinke moſt baſely of themſelves, and that is a great furtherance to the ſucceſſe of their prayers, 1.*Pet.*5.5. *God reſiſteth the proud, and giveth grace to the humble,* 2.*Chron.*7.14. *If my people ſhall humble themſelves and pray—— then will I heare from heaven.* 3. Then Gods people uſe to pray heartily, and fervently, 2.*Sam.*22.7. *In my diſtreſſe I called upon the Lord, and cryed unto my God, and he did heare my voice.* So ſaith *Anna* of her prayer. 1 *Sam.*1.15. *I am a woman of a ſorrowfull ſpirit, and have powred out my ſoule before the Lord.* And this God greatly delighteth in. *Iam.*5.16. *The effectuall fervent prayer of a righteous man availeth much.* And this readineſſe they knew to be in the Lord, to heare their prayer at ſuch a time ſpecially hath beene the chiefe thing that hath encouraged them to ſeeke to him in their diſtreſſe, *Pſal.*65.2. *O thou that heareſt prayer, unto thee ſhall all fleſh come.* and 86.7. *In the day of my trouble will I call upon thee, for thou wilt anſwere me.* 4.

This Doctrine concerneth every one of us, for there is not one of you that heare me this day, but you are in ſome diſtreſſe or other, or have beene, or at leaſt may be. And it ſerveth. First, for reproofe, for the wickedneſſe and Atheiſme of our hearts is in no nothing more diſcovered, then in this, that in our diſtreſſes we have no mind to ſeeke to God. *Hoſ.*7.14. *They have not cryed to me with their hearts, when they howled upon their beds.* Three ſorts chiefly are to be reproved by this Doctrine. *Uſe.*

First, ſuch, as ſo long as they can thinke of any meanes to helpe themſelves by in their diſtreſſe, they will never ſeeke to God. Like to the Prodigall, who while he had any meanes (though it were but by tending of ſwine, and feeding with them) he never thought of ſeeking to his father, *Luk* 15.16,17 This was *Aſaes* foule ſin, 2.*Chron.*16.12. *When his diſeaſe was exceeding grievous, yet he ſought not to the Lord, but to the Phyſicians.* Whereas (alas) no ſound comfort can be found in any meanes, till we have firſt ſought to God, and appeaſed his anger. *If God will not withdraw his anger* (ſaith *Iob.*9.13.) *the proud helpers do ſtoupe under him.* All meanes men ſeeke to, may ſay as that counterfeit *Samuel* (indeed the devill) whom the witch that *Saul* ſought to for comfort in his diſtreſſe (as too many wretches do in theſe dayes) raiſed up, did ſay unto him, 1.*Sam.* 28.16. *Wherefore doſt thou aske of me* (or ſeeke helpe of me) *ſeeing the Lord is become thine enemy?* 1.

Secondly, ſuch as are moſt deſtitute of all meanes, to helpe themſelves in their diſtreſſes, yet never ſeeke to God. Poverty, and want of all humane helpe ſhould drive men to God, and cauſe them to ſeeke helpe, and comfort from him, and to give themſelves much to prayer. Thus it wrought with *David. Pſal.* 142.4,5. *I looked on my right hand, and beheld, but there was none that would* 2.

know me, refuge failed me, no man cared for my ſoule, I cryed unto thee, ô Lord, and ſaid, thou art my refuge and my portion. So ſaith the Apoſtle 1.*Tim.*5.5. *Shee that is a widow indeed and deſolate, truſteth in God, and continueth in ſupplications, and prayers, night and day.* But (alas) we find that no people under the heaven, pray leſſe, ſeeke leſſe to God, care leſſe for God, then the poore and miſerable people doe. Miſerable indeed, in this reſpect, more then for any outward want that they doe endure. *They cry out by reaſon of the arme of the mighty* (ſaith *Elihu*, *Iob* 35.9.10) *but none ſaith, where is God my maker that giveth ſongs in the night?*

3. Thirdly, ſuch, as when God hath begun to ſoften their hearts, and trouble their conſciences for ſin, as he did *Davids* at this time, do not as *David* doth here, ſeeke to God for helpe and comfort. But 1. either ſeeke to hide themſelves, and flye from God by keeping themſelves carefully from all ſuch meanes as might touch upon that ſore, as *Adam* did, *Gen.*3.8. Or, 2. betake themſelves to mirth, and all ſuch meanes as may lull them aſleepe, and cauſe them to forget their ſins, and Gods anger, and make them ſenſleſſe of thoſe inward gripings, and ſtings; as *Saul* did, and found eaſe by it for a ſhort time. 1.*Sam.*16. 23. but (alas) his fitts and terrours returned, and became the more extreame, & violent afterwards, as you may ſee, 1.*Sam.*18.10,11. or elſe 3. fall into utter deſparation of Gods mercy, as *Iudas* did, who when his conſcience was deeply wounded with ſenſe of ſin, could go to the chiefe Prieſts, and Elders, and confeſſe his ſin to them, but could not go to Chriſt himſelfe to ſeeke mercy of him. *Matth.*27.3.

Lecture XI. On Pſalme 51. 1,2. Ianu..3..1625.

*Uſe.*2. THe ſecond uſe now followeth, which is for exhortation to ſtirre us up in all our diſtreſſes, to ſeeke for helpe and comfort from God by prayer. It is the Apoſtles exhortation *Iames* 5.13. *Is any man afflicted? let him pray.* Wee all have need of this exhortation. For (as we heard the laſt day) there is not one of us here, but either we are, or have bin, or may be in that diſtreſſe (either through outward or inward affliction and anguiſh) that we are ready to cry with *Iehoſhaphat.* 2.*Chron.*20.12. *We know not what to doe.* O that wee could bee perſwaded when we are in that caſe (though not then only) to flye unto God. One would thinke there needs no motives to be uſed to perſwade us to this. What needs any man perſwade a poore wretch, that hath not bread at home, to ſeeke abroad for reliefe; be he never ſo baſhfull, his neceſſity will perſwade him to it ſufficiently. *The poore ſpeaketh ſupplications*, ſaith *Solomon*, *Prov.*18.23. You ſhall heare nothing from him but bewailing his wants, and humble intreaties, and ſupplications for helpe and reliefe, to ſuch as are able to doe him good. But (alas) our hearts are ſo *eſtranged from God, even from the very wombe*, as *David* ſpeakes, *Pſal.*58.3. that no neceſſity, no extremity, will drive us to goe a begging to him. We have need of ſtrong motives to drive us to it. Thinke therefore ſeriouſly of the foure reaſons I gave you of this Doctrine the laſt day, and conſider further.

Motive 1 Firſt, That this was the courſe that *David* and all the worthy ſervants of God, yea Chriſt himſelfe tooke, and wherein they found comfort in all their diſtreſſes, *Luke* 10.37. *Goe and do thou ſo likewiſe.* Such examples are worth the following, they are like the cloud that guided Gods people through the wilderneſſe, as the Apoſtle calls them, *Heb.*12.1. We ſhould marke which way they went, and follow their footſteps, *Goe thy way forth by the footſteps of the flocke* ſaith Chriſt to his ſpouſe, *Cant.*1.8.

2. Secondly, This is the opportunity, and time above all others, wherein Gods people may be ſure to find him. For ſuch promiſes to ſpeed well in their prayers

ers they have at no time, in no case as in this. *Exod.* 22.23. *If they cry at all unto me, I will surely heare their cry. Psal.* 9.9. *The Lord will be a refuge for the oppressed, a refuge in times of trouble,* and 22.24. *He hath not despised, nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but when he cryed unto him he heard.* But the most effectuall meanes to perswade you to this duty, is by removing foure principall impediments that keepe men from it, and answering foure objections that they are apt to make against it. 1. The extreamity of their affliction. 2. The sense of their owne unworthinesse. 3. The want of ability to this duty. 4. The little good they have got by it.

First, I am in great distresse (saith one) and would faine seeke to God by prayer for comfort. But 1. I am overwhelmed with extreamity of affliction, and weary of my life, yea 2. the Lord is so angry with me, and I have so many tokens of his indignation upon me, that I have no hope to speed; nay 3, I am afraid I shall provoke him further, even by presuming to pray unto him. This hath beene the case, not of desperate wretches only, such as *Cain* and *Iudas*, but even of Gods dearest children. *Object.* 1

First, They have beene overwhelmed with the extreamity of affliction, and for the time so overcome of it, that they have not beene their owne men. *David* complaines *Psal.* 142.3. *His spirit was overwhelmed within him.* They have even beene like drunken men, that have lost the use of their understanding for a time. *Psal.* 60.3. *Thou hast made us to drinke the wine of astonishment. Esa.* 51 21. *Thou afflicted and drunken, but not with wine.* Yea, they have beene like distracted persons. *Psal.* 88.15. *While I suffer thy terrours, I am distracted.* Yea, they have had such fits of impatiency, that they have beene weary of their lives, *Iob* 7 15. *My soule chooseth strangling, and death rather then my life.* 1.

Secondly, the tokens of his indignation that have beene upon them, have even made them afraid to goe unto him, 1. *Chron.* 21.30. *David could not goe before the altar that was at Gibeon to enquire of God, for he was afraid, because of the sword of the Angel of the Lord.* 2.

Thirdly, they have beene afraid God would bee further provoked against them, even for presuming to pray unto him, *Psal.* 80.4. *How long wilt thou bee angry against the prayer of thy people.* 3.

Take therefore an answere to this objection, and a defensative against this tentation in foure points. *Answ.*

First, Consider the examples of Gods people that have bin in this case, that when they have beene fullest of the tokens of Gods anger, yet have they prayed for all that. Observe it in all the examples mentioned in the objection no extreamity of affliction could keepe them from prayer. When God wrestled with *Iacob* as an enemie, and smote him so on the hollow of his thigh, that he lamed him, *Genes.* 32.25,26. yet *Iacob* prayed still for all that, *Hos.* 12.4. *He wept and made supplication unto him.* When *Iob* was by the extreamity of his affliction tempted to thinke God hated him as an enemy, *Iob.* 16.9. *He teareth me in his wrath, who hateth me; he gnasheth upon me with his teeth, mine enemy sharpeneth his eyes upon me,* yet he prayed much to God for all that, and resolves still to doe it, *Iob* 9.15. *I will make supplication to my judge.* What greater extreamity could a man be in, or what greater evidence could he have of Gods indignation then *Ionah* had when he was cast into the Sea, and devoured by a Whale, yet prayed he for all this. *Ionah* 2.2. *Out of the belly of hell cryed I, and thou heardst my voice, verse* 4. *Then I said, I am cast out of thy sight, yet will I looke againe towards thine holy Temple*; and verse 7. *When my soule fainted within mee, I remembred the Lord, and my prayer came in unto thee.* When Christ had said of the woman of *Canaan*, he was not sent to such as shee was. *Mat.* 15.24. Yea when he had called her dog, *verse* 26. yet she prayed to him for all that, *verse* 25.27. 1.

2. Secondly, The more angry the Lord is with us, the more cause we have to seeke unto him for favour, for we cannot stand out with him, *Iob* 9.4. *He is wise in heart, and mighty in strength, who hath hardened himselfe against him, and hath prospered?* Neither can we flye from him, *Psal.*139.7. *Whither shall I goe from thy spirit, or whither shall I flye from thy presence?* There is therefore no strugling with God, our only way is to stoope, and yeeld, and humble our selves to him, to cast our selves downe at his feete, as 2.*Sam.*15.26. *If he thus say, I have no delight in thee: behold, here I am, let him doe to me as seemeth good unto him.* It is the counsell *Solomon* giveth, for the wisest course that can be taken by a subject when he is fallen into the displeasure of his Prince, *Eccles.*10.4. *If the spirit of the ruler rise up against thee, leave not thy place, neglect not thy duty, or as he saith, Eccles.*8.3. *Be not hasty to goe out of his sight* (as if he had said, fling not from him in a chase) *for yeelding pacifieth great offences.* And by a debter, when by suretiship he is fallen into the hands of his creditor, *Prov.*6.2. *When thou art come into the hands of thy friend, go humble thy selfe.* How much more must this course be taken when God is offended, when we are in his hand. *Ps.*73.28. *It is good for me to draw neere to God.* For this is the only way to pacifie him when he is angry, *Iam.*4.8. *Draw nigh to God, and he will draw nigh to you.*

3. Thirdly, None of us may conclude, that we are out of Gods favour, or hated of him, because we are sharpely and grievously corrected, and plagued by him. *If I say, I will speake thus* (saith *David Psal.*73. 15.) *I should offend against the generation of Gods children.* For 1. they that have beene dearest unto God, and most highly in his favour, have drunke deepest of this cup. *All the day long* (saith *David. Psal.*73.14.) *have I beene plagued, and chastened every morning. As many as I love* (saith Christ, *Revelat.*3.19.) *I rebuke and chasten.* 2. The Lord hath oft dealt very sharpely with his children, when hee hath had no purpose therein to take vengeance of them for any of their sinnes; nor bin angry with them at all, but only to try their faith, and obedience; and when he hath purposed to do them most good, he hath prepared them for it this way; as is evident in the case of his wrestling with *Iacob*, and laming of him, and in his dealing with the woman of *Canaan*. When *Moses* speakes of his dealing with Israel in the wildernesse, and of all the hardnes they endured there. *Deut* 8.16. *he did it* (saith he) *that he might humble thee, and that he might prove thee, to doe thee good at thy latter end.*

4. Fourthly. One chiefe cause of Gods so sharply afflicting, and seeming so angry with his people, is to draw them to seeke unto him for his favour this way, and to come oftner to him, or at least to come to him in a better manner, with more humility, and sense of the need they have of him, and with more fervency, then they have bin wont to do. *Hos.*5.15. *I will go and returne to my place, till they acknowledge their offence, and seek my face, in their affliction they will seeke me early.* For as God for his part greatly desires to see his children oft, and delights to heare their prayers. *Cant.*2.14. *Let me see thy countenance, let mee heare thy voice, for sweet is thy voice, & thy countenance is comely.* So we for our part are apt (like the prodigall *Lu.*15.16,17.) to neglect our father till extreame need and misery drive us unto him. So that to conclude the answer to this first objection. No affliction or token of Gods anger how extreame soever, should cause us to despaire of help from God, or discourage us from seeking comfort from him by prayer, but we should resolve with *Iob.*13.15. *Though he slay me yet will I trust in him.*

*Object.*2 Secondly, I am in great distresse (saith another) and I would faine seeke to God for helpe and comfort by prayer, but (alas) I am so vile a sinner, and so unworthy that I dare not, I know *God heareth not sinners. Ioh.*9.31.

And certainely this keepes many from prayer. This is a naturall effect of of sin to make men afraid to go to God, and to stand before him; as appeares in

in that example of *Adam, Gen.* 3.8. *Adam, and his wife hid themselves from the presence of the Lord.* Conscience of sin will stop our mouthes, and make us unapt to speake to God, as appeares by *Davids* prayer heere, *Psal.*51.15. *O Lord open thou my lips.* It will make us unable to looke up unto God, *Psal.*40. 12. *Mine iniquities have taken hold upon me so that I am not able to looke up.* O that men would thinke of this, and it would have great force to restraine them from sin.

Now for answer unto these that are kept from prayer in their distresse by sense of their owne unworthinesse, I have foure things to say. *Answ.*

First, others of Gods servants that have beene as deepely touched with sense of their sins, as any of us can be, have beene much given to prayer for all that. This appeares by *Davids* example in this Psalme; and 40. 12. *My sinnes are more then the haires of mine head, therefore my heart faileth me.* Yet prayeth he for all that, verse 13. *Be pleased O Lord to deliver me: O Lord make haste to helpe me.* And so did *Ezra* 9.6. *O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespasse is growne up unto the heavens. Paul* also had as deepe a sense of his sins, and unworthinesse as any man could have. For he saith, 1 *Tim.*1.15. *he was the chiefe of all sinners,* and *Ephes.*3.8. he was *lesse then the least of all Saints* yet he was given much to prayer, yea even then when the sense of his sins did most afflict him, *Act* 9 12 *Behold he prayeth.* 1.

Secondly, the more, and more hainous our sins are, the more need, the more cause have we to seeke to God, by prayer for mercy, *Mat.*9.12. *They that be whole need not a Physitian but they that are sicke.* 2.

Thirdly, the sense of our sins, and unworthinesse (if it be sincere, and unfained) makes us never the lesse, but much more capable of mercy, and comfort from God by prayer. For we go not in our owne name but in Christs. That is that, that doth give boldnesse, *Heb.*4.16. None have ever beene so welcome to God, nor have found so much mercy with him as they that have come to him in deepest sense of their owne unworthinesse. Five notable examples we have for this. First, In the woman that Christ cured of the bloudy issue, that was so humbled in the sense of her unworthinesse, that she durst not presume to speake to Christ but *Mar.*5.27. *came in the preasse behind, and touched his garment.* And when she perceived Christ knew what she had done she *came fearing, and trembling, and fell downe before him,* verse 33. Secondly, In the Centurion, *Luk.*7.6,7. who thought himselfe not worthy that Christ should enter under his roofe, nor that hee should presume to goe to Christ himselfe. Thirdly, In the Prodigall that thought not himselfe worthy to be called a sonne, *Luk* 15.21. Fourthly, In the Publican who thought not himselfe worthy so much as to lift up his eyes to heaven, *Luk.*18.13. Fiftly, in the woman of Canaan, that judged her selfe no better then a dog, *Matth.*15.27. Who cou'd have deeper sense of their owne unworthinesse then these? or who did ever receive greater mercy, and comfort from God in their prayers then these did? So that it is certaine, it is no true humility, and sense of our unworthinesse that keepes any from prayer. They that are truly poore in spirit, and do mourne for that, will hunger, and thirst after righteousnesse, and seeke it by all meanes, *Mat.*5.3,4,6. It is privie pride, that keepes men from prayer, as it doth that poore wretch that being in extreame want will rather sterve, and pine himselfe then he will seeke unto, or be beholden to any that is able to succour, and relieve him. 3.

Fourthly, whereas thou pretendest that the sense of thy sinne, and of thine unworthinesse for sin keepes thee from prayer, know thou that thy infidelity that keepes thee from seeking to God, for mercy, is a farre greater sin then any other; yea then all the rest that ever thou committedst; as is plaine by that speech of 4.

our Saviour, *Iohn* 16.9. *He will reprove the world of ſinne, becauſe they beleeved not in him.*

Lecture XII. On Pſalme 51. 1,2. January 10. 1625.

Object. 3. THE third Objection followeth; that is that they are unable to pray. For thus is many a poore ſoule apt to ſay. I am in great diſtreſſe, and would faine ſeeke to God by prayer for helpe, and comfort, but alas I cannot. I want the ſpirit of prayer for I have no faith, and the ſpirit of prayer is the ſpirit of adoption, that perſwadeth us of Gods fatherly love, and witneſſeth to our ſpirits that wee are his children, *Rom.* 8. 15, 16. Alas I have no ſuch witneſſe in mee. My heart is ſo oppreſſed with ſorrow that it is even utterly dead, and indiſpoſed to prayer. Certainely this hath beene the caſe, of many a good ſoule. A tentation indeed it is, but ſuch a one as the beſt either have, or may be ſubject unto. The Apoſtle acknowledgeth it in the name of all the faithfull. *Rom.* 8. 26. *Wee know not what to pray for as we ought.*

Anſw. For anſwer to this objection I have two things to ſay unto you. 1. What we are to judge of them that are in this eſtate. 2. What courſe they are to take that are in this caſe. For the firſt we muſt know two things.

1. First, They that have any truth of grace at all in them, have in them certainely the ſpirit of prayer, though it may bee they feele it not they diſcerne it not in themſelves. As the firſt thing the childe begins to ſpeake, is to cry *my father and my mother*, *Eſa.* 8. 4. For this is given by the Holy Ghoſt as the common badge to know all Gods ſervants by, that they are able to pray. Thus *Paul* diſcribeth Gods people, 1 *Cor.* 1. 2. *All that in every place, call upon the name of Ieſus Chriſt our Lord.* And 2 *Timothy* 2. 22. *Follow righteouſneſſe—with them that call on the Lord with a pure heart.* *Gal.* 4. 6. *Becauſe yee are ſonnes, God hath ſent forth the ſpirit of his ſonne into your hearts, crying Abba father.* So that I may reaſon thus with the weakeſt of Gods ſervants, that are in this caſe; thou art poore in ſpirit, and mourneſt for nothing more, therefore thou haſt truth of ſaving grace in thee; for Chriſt calls thee bleſſed, *Matth.* 5. 3, 4. Thou loveſt ſuch as are godly even becauſe they are godly, therefore thou haſt truth of grace in thee; For ſo ſaith the Apoſtle, 1 *Iohn* 3. 14. *Wee know that wee have paſſed from death to life, becauſe wee love the brethren.* Thou art afraid to doe any thing that might offend God, therefore thou haſt truth of ſaving grace in thee; For the Holy Ghoſt ſaith, *Pſalme* 128. 1. *Bleſſed is every one that feareth the Lord.* Why then from hence thou maiſt undoubtedly conclude, thou haſt in thee the ſpirit of prayer. And whereas thou argueſt that thou haſt it not, becauſe thou feeleſt not in thy ſelfe the ſpirit of adoption, thou feeleſt no faith in thy ſelfe. I anſwer, 1. Thou maiſt have faith though thou feele it not for a time, neither maiſt thou judge of thy ſtate by thy feeling. In the Churches feeling her *beloved had with drawne himſelfe, and was gone*, *Cant.* 5. 6. Nay in Chriſts owne feeling, his father had forſaken him, *Matth.* 27. 46. 2. Thou haſt faith though thou feeleſt it not; 1 If thou mourne for nothing more then for the want of it, as that poore man did, *Mar* 9. 24. as the babe that cryeth was not borne dead; or the man that feeleth himſelfe ſick, hath life in him; 2 If thou deſire nothing ſo much as to beleeve, and to be rid of thy infidelity. For Chriſt ſaith ſuch are bleſſed, *Mat.* 5. 6. which they could not be, if they had not faith. Even the will is of grace, *Phil.* 2. 13. As luſting after a woman is adultery, *Mat.* 5. 28. ſo on the contrary luſting after faith, is faith.

2. The ſecond thing we muſt know, touching the ſtate of theſe men that complaine they cannot pray is this. That a man may not onely have in him the ſpirit of prayer though he feele it not, but he may alſo have the uſe of it, and

pray

pray moſt effectually, and acceptably when in his owne feeling, his heart is vtterly indiſpoſed vnto prayer; when he is ſo overwhelmed with griefe, and his thoughts ſo diſtracted, and troubled that he is vnable to vtter, or conceive a prayer in any fit words or method at all; this is evident both by examples, and by reaſon alſo. When *Davids ſpirit was overwhelmed, when he was ſo troubled, that he could not ſpeake*, as he complaineth, *Pſal.*77.3,4. yet even then he prayed, and prayed moſt effectually as he ſaith, verſe 1. *I cryed unto God with my voice, even unto God with my voice, and he gave eare unto me.* How could that be when he ſaith, verſe 4. he was ſo *troubled* that he *could not ſpeake?* He meant he could not doe it diſtinctly, and orderly, but he could cry to God, and groane, and make a noiſe, as he ſaith, *Pſal.*38.8. *I have roared, by reaſon of the diſquietneſſe of my heart*, and 55.2. *I mourne in my complaint, and make a noiſe*; yet God gave eare to that prayer. When *Hezechiah* was ſo oppreſſed with ſorrow that he could not ſpeake he could but *chatter like a crane, and mourne like a dove*, as he complaineth, *Eſa.*38 14. yet even then, the ſpirit of prayer was in him, and wrought effectually in him, that chattering, and mourning of his, was a prayer moſt effectuall unto God, as appeareth by verſe 5. *I have heard thy prayer.* Yea the Apoſtle tells us, *Rom.*8.26,27. that *the ſpirit it ſelfe maketh oft interceſſion for us accordaing to the will of God*, when wee are in that caſe that we know not what to pray, when wee can doe nothing but ſigh, and groane unto God, and can utter no requeſts unto him. And *David* even when he had ſtrong motions unto deſpaire prayed yet moſt acceptably, *Pſal.* 31.22. And no marvell for the Lord is able enough, to underſtand our deſires though we expreſſe them not to him in words. You that are tender mothers can do ſo much. Doe you never underſtand what your little ones, doe aile, and what they would have? Doe you never relieve nor ſuccour them till they can ſpeake to you? O the Lord doth as much, and farre more exceed you this way, then you do the Dragons, and Oſtriches. This made *David* cry thus to God, *Pſal.*38.9. *Lord, all my deſire is before thee; and my groaning is not hid from thee*; and 10.17 *Lord thou haſt heard the deſire of the humble*; and 145.19. *He will fulfill the deſire of them that feare him, he alſo will heare their cry, and will ſave them.* Yea as you that are tender mothers are more moved with the groanes, and teares of your children, then with their words, ſo it is with the Lord; the ſighes, and teares of his children prevaile with him in this caſe much more, and give more efficacy to our prayers then any method or words wee can uſe. The Lord is ſaid *Pſalme* 102. 20. to *heare the groaning of the priſoner.* And when *Hezechiah* in his prayer could but chatter, God ſends him word not onely that hee heard that prayer, but tells him what it was that made that prayer ſo effectuall with him, *Eſa.*38.5. *I have ſeene thy teares.* And the faithfull themſelves have had more comfort, and confidence in their teares (when in their prayers they could weepe unto God) then in any words they could uſe in prayer, *Pſalme* 39.12. *Hold not thy peace at my teares*; and *Job* 16.20. *My friends ſcorne mee, but mine eye powreth out teares unto God.* His meaning is he prayed, and that way fought comfore againſt that affliction; but he expreſſed the deſires of his heart to God by teares rather then by words. O happy ſoules that can expreſſe the deſires of their hearts to God that way, for God maketh precious account of theſe teares of his children, not one of them ſhall fall to the ground, *Pſal.*56.8. *Put thou my teares in thy bottle, are they not in thy booke?* And this is the firſt part of mine anſwer to this third objection.

Now I muſt ſhew you what they muſt do that are in this caſe, that finde their ſpirits ſo overwhelmed with ſorrow, and their hearts ſo deadned, as they are vtterly indiſpoſed, and unable to pray. Two things we muſt doe when we are in this caſe.

1. First, we muſt bewaile it, and mourne for it. If the one ſide of thy body, or thy tongue were taken with a dead palſy ſo as thou couldſt not goe or ſpeake to thy friend, thou wouldſt think thy caſe to be very heavie, and thou wouldſt much bewaile it. But this is a farre heavier caſe, and more to be bewailed, when ſuch a deadneſſe hath taken thy ſoule, that thou canſt not goe, nor ſpeake unto thy God. Complaine to God, and crave helpe of him againſt it as *David* doth, *Pſal.*119.25. *My ſoule cleaveth to the duſt, quicken thou me according to thy Word*: and verſe 159. *Quicken me ô Lord, according to thy loving kindneſſe.* Complaine to Chriſt the heavenly Phyſitian of this thy diſeaſe, he is able to helpe thee: For 1 *Cor.*15.45. *the laſt Adam is made a quickning ſpirit.* Cry to him when thou art moſt indiſpoſed, and unable to pray as his Diſciples did, *Luk.* 11.1. *Lord teach me to pray.* Nouriſh in thy heart the feeling, and ſenſe of this thy diſeaſe, ſo as thou canſt mourne for it, and bewaile it to God, and thou art ſafe, *Mat.*5.4. *Bleſſed are they that can mourne* for this *for* certainely *they ſhall be comforted.*

2. Secondly, ſeeing thou haſt heard that when thou feeleſt thy ſelfe moſt unable to pray yet thou haſt even then in thee the ſpirit of prayer, therefore ſtirre up that grace, that excellent grace of God which is in thee. I dare not denie but a weake Chriſtian may uſe the helpe of a good prayer booke in this caſe; better to pray on a booke, then not to pray at all. Certainely it is a ſpirit of errour that hath taught the world otherwiſe. 1. Our bleſſed Saviour preſcribed to his Diſciples a forme of prayer, not onely to be to them, and his whole Church a rule, and ſampler according to which all our prayers ſhould be framed as appeares when he ſaith *Mat.6.9. after this manner pray ye*; but even for them and to ſay, tying themſelves to the very words of it, as appeareth, *Luk.*11.2 *When ye pray ſay our father, &c.* By which anſwer of our Saviour to his Diſciples it may alſo appeare that *Iohn* taught his Diſciples to pray by giving them formes of prayer to ſay; yea even in ſecret prayer, *Mat.6.6.* 2. All the beſt reformed Churches do now, and ever have uſed even in publicke, Leiturgies, and preſcript formes of prayer, and have judged them of great uſe, and neceſſity for the edification of the Church. And ſurely this argument is not to be contemned by any ſober Chriſtian, as appeareth by the Apoſtles ſpeech, 1 *Cor.*11. 16. *If any man ſeeme to be contentious, we have no ſuch cuſtome, neither the Churches of God.* So doth he againe preſſe the example, and practiſe of all the Churches of the Saints, 1 *Cor.*14.33. 3. This is no ſtinting nor hinderance to the ſpirit of prayer in any of Gods people no more then the ſinging of praiſe to the Lord in the words of *David* is now, and was in *Hezechia's* time, 2 *Chron.*29. 30. or the joyning in heart with the words that another uttereth, in conceived prayer; which yet is Gods ordinance, 1 *Cor.*14.16. Though this (I ſay) be lawfull, and may be uſed for a helpe; yet ſeeing every Chriſtian even the meaneſt, and weakeſt hath the gift and ſpirit of prayer, I may ſay to every one of you in this caſe as the Apoſtle doth in another to *Timothy*, 1 *Tim.*4.14. *Neglect not the gift that is in thee*; and 2 *Tim.*1.6. *Stirre up the gift of God, that is in thee.* When thou feeleſt thy ſelfe moſt indiſpoſed to prayer, yeeld not to it, but ſtrive and indeavour to pray, even then when thou thinkeſt thou canſt not pray. If we ſhould never pray but when we feele our ſelves apt to it, alas how ſeldome ſhould many of us pray? Therefore when thou feeleſt thy ſelfe moſt indiſpoſed to prayer, yeeld not to this curſed humour, but ſtrive, and endeavour to pray even then when thou thinkeſt thou canſt not pray. The Church complaineth, *Eſa.*64.7. that *no man ſtirred up himſelfe to take hold of God*; we ſhould ſtirre up our ſelves to this worke. For 1 we muſt take notice of this, that Satan hath a chiefe hand in hindering us from prayer, in cauſing this deadneſſe, and indiſpoſition of our hearts unto it. When *Iehoſhua ſtood before the Angel of the Lord Satan ſtood at his right hand to reſiſt him, Zach.*3.1. And which of Gods ſervants finde

find not this to bee true in their owne experience? This I ſay we ſhould take notice of, that he get not advantage of us by our yeelding unto him; as *Paul* ſaith, 2 *Cor.*2.11. *Leſt Sathan ſhould get an advantage of us; for we are not ignorant of his devices.* The more Satan hateth this duty, the better we ſhould love it, the more buſie he is to hinder, and interrupt us in it, the more earneſtly ſhould we bend, and ſet our hearts unto it. *Iam.*4.7. *Reſiſt the Divell, and hee will flee from you.* 2. Conſider how much God is delighted in the labour of our love, *Heb.*6.10. *God is not unrighteous that he ſhould forget your worke, and labour of love*; that is thoſe duties which out of love to him we performe with labour, and ſtriving. Thinke not (beloved) that thoſe prayers onely, are pleaſing to God wherein we pleaſe our ſelves beſt, or which we performe with moſt facility, and aptneſſe of mind, and ſpeach. No no, when we can performe this duty in obedience unto God even againſt our owne diſpoſition, and the mighty conflicts, and oppoſitions that we find in our own hearts againſt it, theſe are the prayers that are moſt acceptable to God. As *Abrahams* obedience was in offering up his ſonne; of which the Lord ſaith, *Gen.*22.12. *Now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſonne, thine onely ſonne from me.* 3. By uſing, and exerciſing that little grace, that ſmall ability to pray that thou haſt, thou ſhalt increaſe it, and grow more able to do it with comfort. For ſo runneth the promiſe. *Mat.*25 29. *To every one that hath* (that is by imploying, and exerciſing of it, doth ſhew that he hath; for otherwiſe the unprofitable ſervant had a talent alſo) *ſhall be given, and he ſhall have abundance.* Let us therefore do as they that (through ſickneſſe, and weakneſſe) have loſt their appetite, yet by eating provoke and recover their appetite, one morſell drawing downe another: ſo let us carefully, and conſcionably exerciſe thoſe ſmall abilities, that God hath given us in prayer, and wee ſhall find that by uſing they will greatly increaſe.

*Lecture XIII. On Pſal.*51. 1,2. Ianuary 24. 1625.

FOlloweth the fourth, and laſt impediment that keepeth men from flying to God, and ſeeking helpe, and comfort from him by prayer in their diſtreſſes, and that is a conceit that it is to no purpoſe for them to pray. This conceit as it prevaileth with wicked men, and caſtawayes, and keepeth them in a continuall neglect of this duty. *What profit ſhould we have* (ſay they) *if we pray to him? Iob* 21.15. So have Gods deareſt ſervants beene oft troubled with it, and for a time kept from this duty by it. And have beene apt to reſolve as *David* doth of all the duties of piety in generall, *Pſal.*73.13. *Verily, I have cleanſed my heart in vaine*; ſo of this duty in particular, certainely it is but loſt labour for me to pray. And as Satan will alway pretend reaſon for whatſoever he ſuggeſteth to us (ſo did he with our firſt parents, *Gen.*3.5. *God doth know that in the day yee eate thereof then your eyes ſhall be opened, and ye ſhall be as Gods, knowing good and evill.* And his chiefe ſtrength, ſtill to keepe out Chriſt, and his grace, lyeth in the thoughts, and imaginations, in the reaſons that he ſuggeſteth unto men, to object againſt goodneſſe, and to defend ſinne, as is plaine, 2 *Cor.*10.5.) ſo hath he put foure reaſons into the hearts of men to confirme them in this conceit, that it is to no purpoſe for them to pray. Let this ſhort ſumme of the foure reaſons ſuffice in the firſt propounding of them, and the larger laying of them downe, reſerved to the place where they are to be anſwered particularly. 1. That many doe well enough that never pray. 2. That the uſe of the meanes with diſcretion, will ſerve the turne without prayer. 3. That God knoweth our neceſſities well enough, and hath both decreed what to do for us, and is apt enough of himſelfe without ſeeking to. 4. That themſelves have uſed it long to no purpoſe.

Now

Now before I come to anſwer theſe reaſons in particular this I muſt ſay of them in generall; that if any of Gods people (ſuch as I muſt judge all you to be that heare me now) be troubled at any time with theſe thoughts (as ſurely as I have already told you they may be) they muſt reſolve thus with themſelves; Certainely this is but a tentation this commeth of the evill one. For it tendeth directly to atheiſme, and is high blaſphemy againſt God. Thoſe thoughts that tend to the reſtraining of men from prayer tend directly to the caſting off of all true feare of God. *Thou caſteſt off feare*, (ſaith *Eliphaz*, *Iob* 15.4.) *and reſtraineſt prayer before God.* The man that is once perſwaded *not to call upon God* hath learned to *ſay in his heart there is no God*, *Pſal.*14.1.4. And of them that ſaid *Mal.*3.14. *It is in vaine to ſerve God*, the Lord ſaith verſe 13. that *their words had beene ſtout againſt the Lord. Poure out thy fury* (ſaith the Prophet, *Ier.*10.25.) *upon the heathen that know thee not, and upon the families that call not on thy name.* 1. The perſons, the families that uſe not to pray know not God, are no better then Atheiſts. 2. God will poure out his fury upon ſuch. And ſeeing this is ſo what muſt they do that are troubled with this tentation? Surely They muſt 1 Put on a reſolution to reſiſt it, harden thy heart againſt it, withſtand it, defie it, *Iam.*4.7. *Reſiſt the Divell, and he will flee from you.* Say as our Saviour did when hee was tempted by Satan to ſuch a foule ſinne, *Mat.* 4.10. *Get thee hence, avaunt Sathan.* Yea in a tentation farre leſſe then this, when *Peter* tempted him but to favour himſelfe, and ſhun the croſſe. *Mat.*16. 23. *He turned, and ſaid to Peter, get thee behind me Sathan, thou art an offence unto me.* 2 By prayer, and crying unto God for ſtrength againſt it, they muſt reſiſt even this tentation againſt prayer. For that is a chiefe remedy againſt all tentations, *Luk.*22.40. *Pray that ye enter not into* (and be delivered into the power of) *temptation.* As Chriſt did for *Iehoſhuah* when Satan ſtood at his right hand to reſiſt him, *Zach.*3.2. *The Lord rebuke thee ô Satan, even the Lord that hath choſen Ieruſalem rebuke thee.* 3 They muſt make uſe of the ſword of the ſpirit (whereby Chriſt our captaine did drive away the tempter, *Mat.* 4.4,7,10. *It is written*) by weighing with themſelves, how directly this tentation oppoſeth the whole tenour of the holy Scripture. And ſay thus with themſelves. Shall I yeeld to this conceit that it is to no purpoſe to pray? Why how oft hath God commanded us to pray? *Pſal.*50.15. *Call upon me in the day of trouble*; and *Mat.*7.7 *Aske, and it ſhall be given you*; and 1 *Theſſ.*5.17. *Pray without ceaſing.* How frequent, and conſtant have all the Saints, even ſuch as God hath given greateſt teſtimony unto, beene in prayer? Even the wiſeſt of them; as *Daniel* who would not give over his conſtant courſe in prayer, no not for the ſaving of his life, *Dan.*6.10. Nay our bleſſed Saviour was ſo himſelfe, even he was frequent in this duty, *Mar.*1.35. *In the morning a great while before it was day, he went out, and departed into a ſolitary place, and there prayed.* And ſhall I ſuffer Satan to perſwade me that it is a needleſſe thing to pray?

But let us now conſider the reaſons whereby Satan perſwadeth men to this Atheiſticall, divelliſh conceit.

Reaſon 1 Anſw. And to the firſt. That they that never uſe to pray, do as well as thoſe that are moſt given unto it. I anſwer that this is moſt falſe, they do not ſo well. For 1. The bleſſings they receive are but temporall, and ſuch as are no teſtimonies of Gods ſpeciall love, *Mat.*5.45. *He maketh his ſunne to riſe on the evill, and on the good; and ſendeth raine on the juſt, and on the unjuſt.* Whereas they that pray ſhall have better things then theſe, *Luk.*11.13. *Your heavenly father will give the holy ſpirit to them that aske him.* 2. They that pray not, can have no aſſurance to enjoy, no not theſe temporall bleſſings, neither to have them when they want them, nor to hold them when they have them. For they have no word nor promiſe of God for them, *Iob* 21.16. *Loe their good, is not in their hand.* Whereas they that pray may be ſure to have ſo much even of theſe things

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as ſhall be good for them. For they have a promiſe that they may build upon. *Pſal.*34.10. *They that ſeeke the Lord ſhall not want any good thing.* This promiſe certainely (to them that can beleeve it) is more worth then a thouſand pound land a yeere. So that he that can pray, may be ſecure for outward things, and need not diſquiet his heart with carking cares, *Pro.*16.3. *Commit thy works* (thy labours, and endeavours) *unto the Lord, and thy thoughts ſhall be eſtabliſhed.* 3. They that pray not, though they might be never ſo ſure of theſe temporall bleſſings, yet have they no juſt cauſe of comfort in them. For they have them not with the bleſſing, and favour of God; 1. They come not rightly by them, but like robbers breake into Gods ſtorehouſe, and ſteale away his goods. The richeſt man that is, is bound to ſeeke even his bread of God every day, *Matth.* 6.11. *Give us this day our daily bread.* He hath no comfortable title to his food, to his wealth that doth it not, but is in Gods account a ſpirituall uſurper, and thiefe. 2. Beſides he can have no comfort in that he hath; becauſe it is not ſanctified unto him, it ſhall do him no good, it ſhall do him much hurt rather. A man may have theſe outward things, without Gods bleſſing, *Hoſ.*13.11. *I gave thee a king in mine anger*; and then they will be his bane, it had beene much better for him, to have beene without them. Was not Goliahs ſtrength, 1 *Sam.*17.9. *Ahitophels* wiſdome, 2 *Sam.*17.23. and *Herods* eloquence, *Act.* 12.23. ſo? and yet all excellent gifts of God, but they had them not with his bleſſing, they were not ſanctifyed unto them. O that we had not too much experience of this daily in many, that men may have abundance of theſe earthly bleſſings from God and have them with his curſe; as if God ſhould have ſaid as *Pro.*1.32. *The proſperity of fooles ſhall deſtroy them.* On the other ſide they that pray have juſt cauſe of comfort in theſe outward things, be it little or much that they enjoy. For 1. They have a bleſſed title to that they have, they come honeſtly by it, it is their owne, they breake not into Gods treaſury, but by the key that God gave them, they opened the doore, and hold them by his gift, 1 *Cor.*3.22. *All things are yours.* 2. That that they have is bleſſed, and ſanctified unto them. 1 *Tim.*4.4,5. *Every creature of God* is good to them that beleeve, and know the truth, *for it is ſanctifyed by the Word of God, and prayer.* And thus have I anſwered the firſt reaſon.

Now to the ſecond reaſon; that it is needleſſe to pray Becauſe the good ſucceſſe of all things depends upon, and is to be aſcribed (not to prayer but) to ſecond cauſes and meanes God uſeth to work by; and unto the reaſon, will, and endeavour of man. The Lord (ſay they) hath ſet a conſtant courſe in nature, and given a naturall force to ſundry meanes, and ſecond cauſes to doe us good. There is a *covenant* of God *for the day, and night,* (mentioned, *Ier.*33.20.) that they ſhall continue their courſes which cannot faile. So is therefore other ordinary meanes. God hath given a naturall force to our meate to nouriſh us, and to our cloathes to keepe us warme. A good diet, a good aire, and exerciſe, we ſee will keepe men in health though they never pray. And as for wealth, if men take paines in their calling, and have alſo wiſedome to order their affaires, there is not one of a hundred but they proſper well enough. *In all labour* (ſaith *Solomon Pro.*14.23) *there is profit.* And *Pro.*16.20. *He that handleth a matter wiſely, ſhall find good.* Shall we thinke (ſay ſome) that the faſts that were kept ſo long and the prayers that were made were the cauſe why the plague ceaſed? No no there is a naturall cauſe (ſay they) to be given of it, till the aire was purged by the coldneſſe of the ſeaſon, all your faſting, and praying could do no good. *Reaſon 2*

This reaſon and perſwaſion of the ſufficiency that is in the meanes and in our owne endeavours, hath in all ages marvellouſly prevailed to draw men from depending upon God, and ſeeking unto him for helpe and comfort by prayer, and doth certainly at this day. And that not only with ſuch as have beene infi-

dels,

dells,and openly wicked. *By the ſtrength of mine hand have I done it* (ſaith the King of *Aſſyria*, *Eſa.*10.13.) *and by my wiſedome, for I am prudent*,and *Habac.* 1.16. *They ſacrifice to their net,and burne incenſe to their drag, becauſe by them their portion is fat, and their meat plenteous.* But even ſuch as have lived in Gods Church,as we may ſee at large *Eſay* 22.8---11, Yea Gods owne deare children have received much hurt by it, as we may ſee in the example of *Aſa.* 2.*Chron.*16.12. *In his diſeaſe he ſought not to the Lord,but to the Phyſitians.*

Anſw. For anſwer therefore unto it, ſome things are firſt of all to be granted, that is, 1. That God uſeth not to helpe men without meanes, as *Ioſh.*5.12. He fed them no longer with *Manna* from heaven, when they came to *Canaan*, where they might get corne. So when God would deliver *Peter* out of the hand of *Herod*, he cauſed the yron gate that lead unto the City, to open of his owne accord, and ſo he went out, *Acts* 12.10. 2. That God doth uſually worke with, and bleſſe the ordinary meanes, *Acts* 9.19.*When Paul had received meat, he was ſtrengthened.* And ſo are the places to be underſtood, *Prov.*14.23. *In all labour there is profite*, and 16 20. *He that handleth a matter wiſely, ſhall find good.* 3. That it is folly, and ſin for us to expect that God ſhould helpe us when we neglect the ordinary meanes, *Matth.*4.7. *Thou ſhalt not tempt the Lord thy God. Exod.*14,15. *The Lord ſaid to Moſes, why cryeſt thou to mee? Speake unto the children of Iſrael, that they goe forward.* He blameth him for reſting upon prayer, with the neglect of the meanes. Gods bleſſing may be confidently expected upon our endeavours,in the uſe of lawfull meanes,1.*Chr.* 22.16. *Ariſe,and be doing* (ſaith *David* to his ſonne) *and the Lord will be with thee.* But all this is no ſufficient cauſe to keepe us from prayer. For 1. God is the authour and giver of all meanes, when he intends to helpe us, and doe us good,he will give us the ordinary meanes to receive good by, when he intends the contrary, he will withold the meanes. *Iob* 38.28,29. *Hath the raine a father? or who hath begotten the drops of the dew? Out of whoſe wombe came the Ice? and the hoary froſt, who hath gendered it?* and *Pſal.*104.3. *He walketh upon the wings of the wind.* It was he only that ſent that goodly ſeaſon in the beginning of winter, which theſe men ſay, was the cauſe why the plague ceaſed. 2. The vertue that is in any meanes to doe us good, commeth wholly from God. He is the Lord of nature, Though he have given to man the faculty of reaſon, and freedome of will, in civill, and morall actions, and to our food, and other creatures a naturall vertue to do us good, yet that we are able to uſe this faculty that we have, or the creature to put forth that vertue that is in it, to the good of man, comes wholly of God. He keepeth the raines in his owne hand, *Epheſ.*1.11. He worketh all things. See this, 1. In the uſe of our reaſon and will,*Prov.*21.1. *The Kings heart is in the hand of the Lord, he turneth it whitherſoever he will.* No King can incline his owne heart which way himſelfe liſteth. Man hath reaſon indeed, but he cannot uſe it to his owne benefit, *Prov.*3.5. *Leane not to thine owne underſtanding.* 2. In the ſenſes *Prov.*20.12. *The hearing eare, and the ſeeing eye, the Lord hath made even both of them.* As the faculty that is in the eare and eye,is of God; ſo the ability to uſe and exerciſe, it is of him alſo, 3.In our labors and endevours,they are to no purpoſe further then God is pleaſed to bleſſe them. 1.*Cor.*3.7. *Neither is he that planteth any thing, neither he that watereth,but God that giveth the increaſe.Pſal.* 127.1,2.*Except the Lord build the houſe, they labour in vaine that build it; except the Lord keepe the City, the watch-man waketh but in vaine. It is vaine for you to riſe up early, to ſit up late, to eate the bread of ſorrowes.* 4. In our food *Matth.*4.4. Man ſhall not *live by bread alone, but by every word that proceedeth out of the mouth of God*; there is a ſecret word, and commiſſion God hath given it to nouriſh us, or elſe it could doe us no good. For the Lord can call in this commiſſion, when he will, and reſtraine, and with-hold the naturall force he hath

hath given to the ſecond cauſes when it pleaſeth him; as we ſee *Hag.* 16. *Yee have ſowen much, and bring in little, ye eate, but ye have not enough: ye drinke, but ye are not filled; ye cloath you, but there is none warme.* Therefore all good ſucceſſe is aſcribed to God, *Ezra.*7.6,7. *The King granted him all his requeſt according to the hand of the Lord his God upon him. Nehe.*2.8. *The King granted me according to the good hand of my God upon me.*

In theſe two reſpects we ſhall find that the ſervants of God have beene wont to depend wholly upon him, and to ſeeke to him by prayer for his direction, and bleſſing in all the actions, and occaſions of their life; not in ſpirituall things only, but even in ſuch matters wherein all have freedome of will, and wherein they wanted neither ordinary means to helpe themſelves, nor wiſdome, and underſtanding to uſe them well. 1. In making of marriages, Thus did *Eleazar, Abrahams* ſteward, though he were a wiſe man, and was able to make ſuch a report of his maſters eſtate, as he had ſmall cauſe to doubt of good ſucceſſe, yet doth he moſt zealouſly ſeek to God for direction and ſucceſſe by prayer, *Gen.*24.12. 2. In taking of their journeyes, then which, what can be more in the power of mans will, *Rom.*1.10. *Paul made requeſt that he might have a proſperous journey, by the will of God to come to the Romanes*, yea, ſee how fervent he is in prayer in this caſe, 1. *Theſſ.* 3.11. *Now God himſelfe and our father, and our Lord Ieſus Chriſt, direct our way unto you.* 3. In receiving of their food, though there be therein a naturall vertue to nouriſh us. For this we have the example of our bleſſed Saviour, not only when he deſired an extraordinary, and miraculous bleſſing upon the creatures, as when he fed about five thouſand with fiue loaves, and two fiſhes, *Matth.* 14. 9. and foure thouſand with ſeven loaves and a few little fiſhes. *Matth.*15.36. But even when he deſired no more then that which was naturall, and ordinary, as *Luke* 24.30. *As he ſate at meate with them, he tooke bread and bleſſed it.* Where it is alſo to be obſerved, that by the prayer we uſe at our meales, our meate is bleſſed unto us, it is not bleſſed otherwiſe. 4. In entring upon their houſes, and dwellings, *Pſ.*30. *title, A Pſalme and ſong at the dedication of the houſe of David.* But what need wee inſtance in more particulars, and ſtand upon examples in this point, ſeeing we have ſo expreſſe commandements for it? *Prov.*3.6. *In all thy wayes acknowledge him* (his hand, his providence, and ſo depend upon him) *and he ſhall direct thy paths.* And *Phil.*4.6,7. *In every thing by prayer and ſupplication, let your requeſts be made knowne unto God, and the peace of God ſhall keepe your hearts, and minds.* This is the way to true peace, to depend upon God by prayer, for direction, ſucceſſe, and for a bleſſing in every thing that we take in hand.

Lecture XIII. On Pſalme 51. 1,2. Ianuary 3. 1625.

THE third reaſon they give, why it is to no purpoſe to pray, is taken from the nature of the Lord, unto whom we pray. 1. God knoweth well enough what our wants are, and needs not to have them made knowne unto him by us, *Matth.*6.8. *Your father knoweth what things you have need of, before yee aske him.* 2. He hath appointed in his eternall decree, what ſhall befall every one of us, and what he will do for us, which all the prayers in the world cannot alter, *Epheſ.*1.11. *He worketh all things according to the counſell of his owne will.* 3. He is of ſo gracious a diſpoſition, that he is apt enough of himſelfe to give us, what he ſeeth to be good for us, without asking, or ſeeking unto. Our Saviour we know (when he was upon earth) healed and helped many that never ſought unto him; as you may ſee, in the man that had the withered hand, *Mark.* 3.3. and in the impotent man, *Iohn* 5.6. and in many other places. And the Lord is pleaſed to compare himſelfe for this, to the father of the prodigall, who prevented his ſonne, and before ever he made any *Reaſon.*4

ſuite unto him, *when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his necke, and kiſſed him* as we read, *Lu* 15.20

Anſw. To this I anſwer, that all theſe three things they ſpeake of God, are moſt true; but that which they would inferre upon them, is moſt weake, and unſound, and hath no coherence with them, the premiſes or anticedent of their reaſon is good, but the conſequence is ſtarke naught. For, 1. Though God know our wants full well, yet his will is, we ſhould make them knowne, and open them particularly unto him our ſelves. *Phil.4.6. In every thing by prayer, and ſupplication, let your requeſts be made knowne unto God*; as when blind *Bartimeus* had cryed out earneſtly, and vehemently unto Chriſt, *Ieſus thou ſonne of David, have mercy upon me*: he would have him ſpeake, and tell him in particular, wherein he would have him to ſhew mercy on him, *Mar.10.51. What wilt thou that I ſhould doe unto thee?*

Secondly, As God hath determined in his owne counſell, what he will doe for any of us; ſo hath he alſo in his counſell determined, that prayer ſhall be the meane whereby we ſhall obtaine it, *Ezek.36.37. Thus ſaith the Lord God, I will yet for this be enquired of* (and ſought unto) *by the houſe of Iſrael, to doe it for them.* Yea this is made a certaine ſigne God hath determined to doe us ſome great good, when he ſtirreth up our hearts to be earneſt with him in prayer, *Ier.31.9. They ſhall come with weeping, and with ſupplications will I lead them*, and 29.12,13. *Then ſhall ye call upon me, and ye ſhall goe, and pray unto me, and I will hearken unto you, and ye ſhall ſeeke me, and find me when ye ſhall ſearch for me with all your hearts.* How earneſt was *Daniel* with God in prayer for this, immediately before the returne from the captivity? *Dan.9.*

Thirdly, this doth nothing derogate from the glory of Gods goodneſſe, and graciouſneſſe, that he will not doe us good till we ſeeke to him for it by prayer, as may appeare in theſe three things. 1. It is a ſufficient demonſtration of his goodneſſe, that he will give us all good things upon our asking; when he ſaith to us, *Matth.7.7. Aske and have*, *Deut* 4.7. *What nation is ſo great, who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for? Eſa.30.19. He will be very gracious unto thee at the voice of thy cry, when he ſhall heare it, he will anſwer thee.* 2. It is he alone that ſtirres us up to pray to that end that he may doe us good, *Pſal.10.17. Thou wilt prepare their heart, thou wilt cauſe thine eare to heare.* 3. The reaſon why he will have us pray firſt before he gives, argues his exceeding love to us. For it is 1. out of the delight he hath to heare this worke of his owne ſpirit in us, which makes us thus to ſpeake, and cry unto him, *Cant.2.14. Let me heare thy voice, for it is ſweet.* Even you that are parents, delight much to heare your little ones ſpeake, but nothing ſo much as God doth to heare his children. 2. Becauſe he knowes his bleſſings will be ſweeter to us, when we have got them by prayer. So we ſee how *David* joyed in the deliverances and favours hee had received, becauſe he had obtained them by prayer. *Pſal.30.1,2. I will extoll thee ô Lord, for thou haſt lifted me up, &c. O Lord my God, I cryed unto thee, and thou haſt healed me.* and 116.1,2. *I love the Lord, becauſe he hath heard my voice, and my ſupplications, becauſe he hath inclined his eare unto me, therefore will I call upon him as long as I live.*

Reaſon.4 The fourth, & laſt reaſon whereby Satan laboreth to perſwade men, that it is to no purpoſe to pray, is from the experience themſelves have had of the fruitleſneſſe of their owne prayers. That themſelves have long uſed to pray, and have found no comfort, no benefit by it. This reaſon hath greatly prevailed with wicked men, they cannot abide to attend long upon God; but though their prayers be indeed nothing worth, yet are they apt to quarrell with God, if they have not a preſent anſwer, as *Eſa.58.3. Wherefore have we faſted (ſay they), and thou ſeeſt it not? Wherefore have we afflicted our ſoule, and thou takeſt no know-*

ledge

ledge of it? And thereupon they resolve to leave praying. *Malac.3.14. It is in vaine to serve God, and what profite is it unto us?* and *2.King.6.33. What should I wait on the Lord any longer?* Yea, this hath also greatly troubled many of Gods dearest ones, they have oft complained that they got no good by their praying. *Iob* 30.20. *I cry unto thee, but thou dost not heare me: I stand up, and thou regardest me not, Habac.1.1. O Lord how long shall I cry, and thou wilt not heare?* Yea, they have thought that they were the worse for praying. *Ps.80.4. O Lord how long wilt thou be angry against the prayer of thy people?* And thereupon they have even growne weary of praying, and ready to resolve to give it over, as you may perceive, *Psal.69.3. I am weary of my crying.*

Now for my answer to this reason, it shall consist of two parts, 1. I will shew you how we are to judge of this case, when we pray, and pray often, and find our selves never the better for it, 2. What a Christian is to do in this case. *Answ.*

And for judging aright of this case, two things you must understand.

First, That it is no argument that God neglects us, regards not us, nor our prayers, because we obtaine not presently, nor of a long time, that, that we have begged of him. It may be the Lord may do this out of his love. 1.

First, It may be he seeth it is better for thee to want it, then to have it; we are apt like children, and sick-men, to desire that, that is hurtfull for us. And the promise runs thus, *Psal.34.10. They that seeke the Lord, shall not want any good thing.* and *Matth.7.11. How much more shall your father which is in heaven give good things to them that aske him?* 1.

Secondly, It may be he seeth it is not good for us to have it yet. *The Lord hath made every thing beautifull in his time. Eccl.3.11.* He best knoweth which is the fittest time to doe any thing for us. When he may have most honour by that which he doth for us. *Zachary* had prayed for a child, while he and his wife were young, but God granted not his request till they were both old. *Luke* 1.7.13. because he might have more glory by it then. Christ would not comfort *Martha* and *Mary*, by helping their brother *Lazarus*, while he was sicke, though he loved them dearely, but delayed to helpe them of purpose, *Iohn* 11.5,6. Why? that he might have the more glory by that worke. *verse* 15. *I am glad for your sakes that I was not there, to the intent that ye might believe.* And *verse* 40. *Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?* He best knoweth also, when that he doth for us, will doe us most good, he watcheth the time, and will not delay us one moment longer, *Esa.30.18. The Lord will waite, that he may be gracious unto you.* He seeth it good for us to be delayed a while (and how long, he only best doth know, *Acts* 1.7. *It is not for us to know the times or seasons, the father hath put them in his owne power.*) 1. to humble us further. *Let patience have her perfect worke*, saith the Apostle. *Iames* 1.4. He meant to heale *Miriam* at *Moses* request, but not so soone as he would have had it, she must be better humbled first under the hand of God, *Numb.*12.14. *And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven daies? Let her be shut out from the campe seven daies, and after that, let her be received in againe.* As if the Lord had said; it is too soone for her to be healed yet. So he meant to take from *Paul* that messenger of Satan that buffetted him, but not so soone as he would have had it; he was not yet sufficiently humbled, but in danger to have bin puffed up with the revelations he had received, *2 Cor.*12.7,8. As if he had said, It is too soone for thee *Paul* to be rid of that thorne. 2. To make us more fervent, and importunate with him, It troubles great men to have suiters importunate, ever following them with petitions, and crying at their gates, *Luke* 18.5. The widow *troubled* the unjust judge with her importunity. But this is a thing that the Lord is highly pleased and delighted with. Christ meant to grant the 2.

woman of Canaans ſuit, but he put her off, and delayed her ſtrangely of purpoſe, to make her more importunate, and earneſt with him, *Mat.* 15.25,28. 3. To cauſe us to eſteeme better of the good things we beg of him when we have obtained them. The good things that are eaſily and readily come by, are uſually lightly eſteemed. The diſeaſes that are eaſily cured, men doe not greatly feare, nor are very carefull to preſerve themſelves from them; as experience teacheth us in that filthy French diſeaſe. And ſurely this is one cauſe why God hideth his face ſo long from many of his deare ones, even that they might learne thereby, to prize the ſenſe of his favour the better. When the Spouſe had loſt her welbeloved long, it is ſayd, *Canticles* 3,4. *when ſhee found him, whom her ſoule loved, ſhee held him, and would not let him goe.* 4. To keepe us from conceiting that our prayer, how fervent ſoever, meriteth ought. *Daniel* 9. 17, 18, 19. *Cauſe thy face to ſhine upon thy Sanctuary that is deſolate, for the Lords ſake; we doe not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies; deferre not for thine owne ſake, O my God.*

2. The ſecond thing we muſt underſtand, that we may judge rightly of this caſe, is this. That God doth oft graciouſly heare the prayers of his ſervants, and give anſwer to them alſo, before they perceive it, *Dan.* 10.12,13. *From the firſt day that thou didſt ſet thy heart to underſtand, and to chaſten thy ſelfe before thy God, thy words were heard, and I am come for thy words; but the Prince of the kingdome of Perſia withſtood me one and twenty dayes.* And though they perceive it not. 1. Sometime their heedleſneſſe and negligence, is the cauſe they perceive it not; they put up their petitions, and never enquire after Gods anſwer, whereas we ſhould hearken after it, as *Benhadads* ſervants comming to ſue for mercy did. 1.*Kin.*20.33. *They did diligently obſerve whither any thing would come from him, and did haſtily catch it.* *Pſal.*85.8. *I will hearken what the Lord God will ſay, for he will ſpeak peace to his people.* And 2. ſometimes anguiſh and trouble of mind is the cauſe of it. They pray to God, and he heareth them, and they cannot believe it; as *Iob* ſpeakes of himſelfe in the extreamity of his anguiſh, *Iob* 9.16. *If I had called, and he had anſwered me, yet would I not beleeve that he had hearkened to my voice.* *Davids* ſin was pardoned ſo ſoone as ever he repented, and the Prophet *Nathan* in the name of God, aſſured him of ſo much alſo. 2.*Sam.*12.13. and yet it is evident by his earneſt ſuit he makes in theſe two firſt, and diverſe other verſes of this pſalme, that he did not perceive nor feele it to be ſo. Gods people in *Egypt* prayed, and cryed to the Lord, and he heard their cry, and ſent them a gracious anſwer by *Moſes*, *Exod.*6.5. But it is ſaid, *ver.*9. *they hearkned not unto Moſes* (they could not receive Gods anſwer) *for anguiſh of ſpirit.* So it is certainly wth many of Gods beſt ſervants, he heareth them graciouſly, and anſwereth their prayers alſo, and they through anguiſh of ſpirit cannot perceive it. Now for the better underſtanding of this, you muſt know there be divers wayes whereby God uſeth to give anſwer to the prayers of his people.

First. When he granteth them the thing they have begged of him in prayer, As he did to *Hannah*, ſhe begged a child of God, and he gave her one, 1. *Samuel* 1.27. *For this child I prayed, and the Lord hath given me my petition which I asked of him.* And as he did to *Abraham*, he prayed for *Abimelech*, and God healed him. *Geneſ.*20.17. *Manoah* prayed that the man of God might come againe, *and God hearkened to the voyce of Manoah, and the Angel of the Lord came againe, Iudges* 13.8,9. *Solomon* prayed for an underſtanding heart, and God gave it him, 1.*Kin.*3.9,12. *He asked life of thee, and thou gaveſt it him.* *Pſal.*21.4.

2. Secondly, when he doth not grant them what they have asked, but denyeth them that, and gives them a better thing. *Abraham* beggeth of God that

Iſhmael

Ishmael might live before God, *Gen.*17 18. he denieth him that, but granteth him a better thing, verſe 19. that he ſhould have a ſonne by his owne wife with whom *he would eſtabliſh an everlaſting covenant, and with his ſeed after him. David* prayed that his childe begotten in adultery might live, 2 *Sam.*12.22. God denies him that, but granteth him a better thing, he loſt not his prayer, for 1 He ſaved the ſoule of that child as appeares by *Davids* words of him, 2 *Sam.* 12.23. *I ſhall goe to him.* And 2 he gave him another ſonne by *Bathſheba*, and ſuch a one, as of whom he aſſured him by the Prophet, that he was beloved of the Lord, verſe 24,25.

Thirdly, when though he neither grant us the thing we have begged, nor a better thing in the ſame kind, yet he ſupporteth us by his grace, and gives us ſtrength to beare the want of it. Of this anſwer *David* ſpeaketh, *Pſal.*138.3. *In the day when I cryed, thou anſweredſt me; and ſtrengthenedſt me with ſtrength in my ſoule.* So of our bleſſed Saviour it is ſaid, *Heb.*5.7. that *hee was heard in that prayer which he offred up with ſtrong crying, and teares unto him that was able to ſave him from death.* Yet did not God ſave him from death but the divine power ſupported him, and made him able to beare the burden of that curſed death, which otherwiſe had beene intollerable. So though God did not take of the meſſenger of Sathan that buffeted *Paul* according to his requeſt, 2 *Cor.*12. 8. yet did he anſwer his prayer graciouſly for he gave to him ſtrength to beare it. verſe 9. *My grace is ſufficient for thee.* So long as God ſupporteth thee by his grace, and maketh thee able to beare the want of that that thou haſt prayed for, though thou haſt thought thou art undone if thou have it not (though he let thee feele thine own weakneſſe, ſo farre as thou art even ready to ſink, and faint) ſay not, that thou haſt loſt thy labour in praying. 3.

Fourthly, when though thou canſt not find that thou haſt by thy prayer obtained that particular bleſſing thou didſt beg of God, yet thou feeleſt thy heart after thy prayer cheered much, and thy inward comfort, and aſſurance of Gods favour increaſed thereby; this is ſuch an anſwer as is beſt of all, and may abundantly countervaile the want of any other bleſſing that thou haſt begged of God. In old time God was wont to anſwer, and give teſtimony unto the prayers of his ſervants, by ſending fire from heaven to conſume their ſacrifices, 2 *Chron.* 7.1. *When Solomon had made an end of praying, the fire came downe from heaven, and conſumed the burnt offerings.* And 1 *King.*18.24. *The God that anſwereth by fire let him be God.* And as God was wont to anſwer his people, and to teſtifie his approbation, and liking of their prayers, and ſervice by fire; ſo doth he now uſe by his holy ſpirit (which was typified, and reſembled by that fire, *Mat.* 3.11) to teſtifie that he is well pleaſed with the prayers of his people, warming and comforting their hearts thereby, *Ioh.*16.24. *Aske, and ye ſhall receive that your joy may be full.* This is that that *David* meaneth when he ſaith, *Pſal.* 35.13 His *prayer returned into his owne boſome.* This is the meaning of that promiſe that is made to the prayers of Gods people, *Phil.*4.6,7. *In every thing by prayer, and ſupplication, let your requeſts be made knowne to God, and the peace of God which paſſeth all underſtanding ſhall keepe your hearts and mindes.* From hence it is that the faithfull have begun their prayers with great heavineſſe, yet before they had ended them, have found unſpeakable comfort, as *Pſal.* 6.8—10. 4.

Fifthly, when though the Lord do not either grant us the good things we have prayed for, or thoſe inward feelings, and comforts of his ſpirit, yet he makes us able to continue praying, and crying ſtill unto him, even then when we feele our ſelves ready to give over, and faint. Certainely ſo long as we have ſtrength miniſtred unto us to hold out in prayer, we may be ſure God heareth us and regardeth our prayers. For this ſtrength and ability to pray (even then when God ſeemeth to neglect us) is a ſpeciall worke, and fruit of Gods ſpirit, *Rom.*8.26. 5.

It is the ſpirit, that thus helpeth our infirmities, and maketh interceſſions for us. And God cannot but heare, and regard the voice of his owne ſpirit, verſe 27. *He that ſearcheth the hearts, knoweth what is the minde of the ſpirit.* So long as thou canſt pray ſpecially with ſuch ſtriving, and labour it is not poſſible thou ſhouldſt be neglected of God. *Pſal.*10.17. *Lord thou haſt heard the deſire of the humble thou wilt confirme their heart, thou wilt cauſe thine eare to heare.*

*Lecture XV. On Pſal.*51. 1,2. February 7. 1625.

IT followeth now that we proceed to the ſecond part of that anſwer, I told you was to be made to the fourth, and laſt reaſon that men are taught by Satan, to alledge to prove that it is a needleſſe thing to pray, namely their owne experience that themſelves have prayed long, and found no comfort nor bene-
Anſw.2. fit by it. And in this ſecond part of mine anſwer, I muſt ſhew you what we are to do in this caſe, when we have uſed prayer for ſome bleſſings, and comforts we want for our ſelves or others, and are never the better for it. Now in this caſe three things muſt be done by us. 1. We muſt take this to heart, and be affected with it. 2. We muſt pray ſtill. 3. We muſt examine well what the cauſe ſhould be, why we obtaine not our ſuits, why we receive no anſwer from God to our prayers.

1. First, I ſay when we have prayed long, and received no anſwer from God we muſt take this to heart, and be affected with it, as with a token of the Lords diſpleaſure. For ſo we ſee Gods ſervants have alwaies beene much troubled, and complained of this as of a great affliction, *Iob* 30 20. *I cry unto thee, and thou doſt not heare me; I ſtand up, and thou regardeſt me not. Pſal.*22.1,2. *My God my God why haſt thou forſaken me? why art thou ſo farre from helping mee, and from the words of my roaring? ô my God I cry in the day time but thou heareſt not, and in the night ſeaſon, and am not ſilent. Lam.*3.8. *When I cry, and ſhout he ſhutteth out my prayer.* They have not onely complained of this, that they could not obtaine of God the helpe, and comfort that they ſtood in need of, but this hath troubled them moſt, that God gave them no anſwer, ſhewed no reſpect unto their prayer. You ſhall ſee how this troubled *David, Pſal.* 28. 1. *Unto thee will I cry, ô Lord my rocke, be not ſilent to me, leaſt if thou be ſilent to me, I become like them that goe downe into the pit*; as if he had ſaid, I am but a dead man if thou give me no anſwer. Certainely It is our great ſin that we are ſo careleſſe and void of regard, in this caſe. 1. We never obſerve how our prayers ſpeed whether God anſwer them or not. 2. Though we evidently diſcerne, that God hath hath ſhewed no reſpect to the prayers we have long made unto him for our ſelves, or for the Church of God, it never troubleth us. I told you the laſt day we ſhould hearken after our prayers how they ſpeed; two benefits we ſhould receive by it. 1. If we finde that the Lord giveth a gracious anſwer unto them, it would greatly increaſe our faith and incourage us to depend upon him, and to ply him with our prayers, *Pſal.*116.1,2. *I love the Lord becauſe he hath heard my voice, and my ſupplications, becauſe hee hath enclined his eare unto me, therefore will I call upon him as long as I live.* In which reſpect it is good for Gods people to keepe records, and remembrances of the ſucceſſe they have had in their prayers. So did *Sampſon* in giving a name to that fountaine, that God upon his prayer had opened unto him, when he was ready to periſh with thirſt, and calling it *Enhakkore the fountaine of him that prayed, Iudg.*15.19. And *Hannah* in calling her ſonne *Samuel begged of God.*1 *Sam.* 1.20. So doth *David* oft call to mind the comfort he had found in prayer, *Pſal.* 18.6. *In my diſtreſſe I called upon the Lord, and cryed unto my God, he heard my voice out of his temple, &c.* And 120.1. *In my diſtreſſe I cryed unto the Lord, and he heard me,* and in many other places. The ſecond benefit, we ſhould receive

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by obſerving how our prayers ſpeed would be this, that if we find we have received no anſwer from God it would humble us, and make us careſull both to enquire into the cauſe of it, and to pray better that we may ſpeed better, then yet we have done. This good Iſrael got by obſerving that they had twice ſought to the Lord, for ſucceſſe againſt the Benjamites, and prevailed not, it cauſed them to humble themſelves more deepely before the Lord, and pray more fervently, and in a better manner then they had done before, as we ſhall reade, *Iudg.*20.26. And ſo much ſhall ſerve to be ſpoken of the firſt duty that is to be performed by us in this caſe.

The ſecond thing we muſt doe is this when we have prayed long, and have received no anſwer from God, This muſt not diſcourage us, nor cauſe us to give over praying, but we muſt pray ſtill for all that. *Continue in prayer*, ſaith the Apoſtle, *Col* 4.2. *Epheſ.*6.18. *Pray alwaies watching thereunto, with all perſeverance.* To this end our Saviour gave us the parable of the unrighteous judge, and the widow, to teach us that we ought to perſevere in prayer, and not waxe faint, *Luke* 18.1. When the woman of Canaan had cryed unto Chriſt for mercy, and he anſwered her not a word, *Mat.*15.23. that did not diſcourage her but ſhe prayed, and cryed ſtill to him for all that. Marke what effectuall motives the Scripture giveth us to perſwade us unto this. 2.

Firſt, it is a duty, and ſervice God requireth of us that in all our neceſſities, and the neceſſities of our brethren, we ſhould ſeeke unto him; nay there is no duty more often and more ſtrictly preſſed upon us in the Word then this, *1 Theſſ.*5.17. *Pray without ceaſing. Phil.*4.6. *In every thing by prayer and ſupplication, let your requeſts be made knowne unto God.* That which God commandeth we muſt do though we ſee no likelyhood that any good will come of it; yea that is the beſt obedience of all others. God commandeth *Abraham* to ſacrifice his owne ſonne, and he obeyeth, *Gen.*22.3. and *Mordecai* openly to deny to *Haman* the Kings favourite that honour that all other men did unto him and he obeyeth, *Eſt.*3.2.5. What good could either of them hope would come of this? Surely none at all but the contrary, yet in obedience unto God they both did that that was injoyned them. It belongeth to us to pray; to heare, and give anſwer to our prayers that belongeth unto God; we muſt do our part, and duty, and leave to the Lord that that belongeth to him. We muſt in this caſe ſay as *Ioab* doth in another caſe, 2 *Sam.*10.12. *Be of good courage, and let us play the men, and the Lord doe that which ſeemeth good unto him.* And certainely even this (the doing of our duty in obedience unto God) will yeeld us much comfort, though we get no other good by our prayers. So ſaith *Paul*, 2 *Cor.*1.12. that the teſtimony that his conſcience gave him that he had done his duty, was his rejoycing. So that a Chriſtian in this caſe hath juſt cauſe to ſay, though I have long begged ſuch a thing of God, and have not obtained it, yet I thanke God that (in conſcience of my duty, and in obedience unto God) I have prayed, and can pray for it ſtill. 1.

Secondly we may be ſure that (though God do not grant us the things wee pray for yet) he is well pleaſed with this that we do pray, and perſevere in prayer. 1. He uſeth to take ſpeciall notice of them that pray, and of every prayer that his children make, *Acts* 9.11. *Ariſe Ananias, and go to Saul, for behold he prayeth.* 2. Yea he taketh great pleaſure in them; they are compared to *ſweet odours. Rev.*5.8. and that ſweet incenſe that was uſed in the Temple, *Pſal.*141.2. To whom are they ſo ſweet? Who accounts ſo of them? Surely not themſelves, but the Lord. 3. Yea he will doubtleſſe at one time or other reward (and that openly, ſo as not themſelves onely but others ſhall take notice of it) every prayer, that any faithfull ſoule poureth out unto him, *Mat.*6.6. *Enter into thy cloſet, and when thou haſt ſhut thy doore, pray to thy father which is in ſecret, and thy father which ſeeth in ſecret ſhall reward thee openly.* 2.

3. Thirdly, Wee may bee ſure that as the Lord doth heare, and regard every prayer we doe make, ſo he will certainely give us a gracious anſwer in due time. 1. No tender mother is ſo wakefull, and apt to heare her infant when it cryeth, as the Lord is to heare his children whenſoever they cry unto him. *Pſal.*34.15. *His eares are alwaies open to their cry*; and 65.2. *O thou that hearest prayer unto thee ſhall all fleſh come.* 2. And as he is apt to heare, ſo is he to give anſwer, and to grant the ſuits of his children. Sometimes he hath done it ſo ſoone as ever they had done their prayer, as *Act.* 4.31. *When they had prayed, the place was ſhaken where they were aſſembled together, and they were all filled with the Holy Ghoſt.* Sometimes before they had done praying, *Dan.*9.20,21. *While I was ſpeaking, and praying, yea while I was ſpeaking in prayer, the man Gabriel came, &c.* Somtimes before they could ſpeake a word, when it was but in the purpoſe of their hearts to pray, God hath prevented them, and granted them that that he knew they would have begged of him. *Eſa.*65.24. *Before they call I will anſwer.* 3. Yea he hath bound himſelfe by promiſe to grant us whatſoever we aske that is good for us, 2 *Chron.*15.2. *If ye ſeeke him, he will be found of you. Pſ.*145.19. *He will fulfill the deſires of them that feare him; he alſo will heare their cry, and will ſave them. Eſa.*30.19. *He will be very gracious unto thee, at the voice of thy cry, when he ſhall heare it he will anſwer thee.* 1 *Ioh.*5.14,15. *This is the confidence that we have in him that if we aske any thing according to his will hee heareth us. And if we know that he heare us, whatſoever we aske, we know that we have the petitions that we deſired of him.* Vpon theſe promiſes we may ſafely build our aſſurance that in praying we ſhall not beate the aire, and looſe our labour, an anſwer will come in due time, *Eſa.*45.19. *I ſaid not to the ſeed of Iacob; ſeeke ye me in vaine.* God would never by ſo many commandements have injoyned us this duty, and by ſo many promiſes allured us to it, if he had meant we ſhould have loſt our labour in it.

4. Fourthly and laſtly, it becomes us to wait the Lords leaſure, and wee ſhall looſe nothing by doing ſo. *Hee that beleeveth ſhall not make haſt*, ſaith the Prophet, *Eſa.*28.16. He that beleeveth theſe promiſes you have heard of, will be content to tarry the Lords leaſure. It becomes not us to appoint the Lord his time, when he ſhall anſwer us, nor the meanes how he ſhall helpe us. Beggers muſt be no chooſers. It is noted for one of the chiefe ſins of the Iewes that *they limited the holy one of Iſrael*, *Pſ.*78.41. There are divers waies whereby men take upon them to limit the Lord; and this is one. *Who will appoint me the time?* ſaith the Lord, *Ier.*49.19. It becomes us I ſay to wait and attend upon the Lord. *Reſt in the Lord, and wait patiently for him*, ſaith *David*, *Pſ.*37.7. And *Lam.*3.26. *It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord.* That ſpeech of *Iehoram* 2 *King.*6.33. *What ſhould I wait for the Lord any longer?* was the voice of an Atheiſt, and not of a Chriſtian. The faithfull have beene wont to ſpeake after another faſhion. *Pſal.*40.1. *I waited patiently for the Lord, and he inclined unto me, and heard my cry.* Nothing is loſt by waiting upon God, his promiſes ſhall certainely be performed in the fitteſt ſeaſon. *Though it tarry* (ſaith the Prophet, *Hab.*2.3.) *wait for it, becauſe it will ſurely come, it will not tarry*, not a moment, after the fitteſt ſeaſon. *They ſhall not be aſhamed* (that is diſappointed of their hope, ſaith the Lord, *Eſa.*49.23) *that waite for me.* And thus have I declared to you the ſecond duty that belongeth to us, when we pray long, and can receive no ſuch anſwer as our ſoule deſireth.

3. The third, and laſt thing we muſt do in this caſe is to examine well what the cauſe ſhould be that we ſpeed no better in our prayers that we receive ſo little comfort, and benefit by them. When *Saul* had ſought unto God and he anſwered him not that day, he called all the chiefe of the people together to know and ſee whoſe ſin had beene the cauſe of it, 1 *Sam.*14.37,38. He was none of the beſt men but certainely in this caſe, his example is worth the following. For though

though the Lord may have other reasons secret to himselfe, for which he doth deny or delay our suits, yet if we receive not answer from him in any of these five kinds that I told you of the last day: it is our part to lay the fault upon our selves, and to impute it to our sins; and to say with the Prophet, *Esa.*59.1,2. *The Lords hand is not shortned, that it cannot save: neither is his eare heavy, that it cannot heare, but our iniquities have separated betweene us and our God, and our sinnes have hid his face from us that he will not heare.* And *Ier.*5.25. *Our iniquities have turned away these things, and our sinnes have withholden good things from us.* Surely (should every one of us say) somewhat hath beene amisse in me, or in my prayers, or els the Lord who is so ready to heare, and answer the prayers of his people, would have returned me some answer to my prayers before now. *I aske, and receive not because I aske amisse, Iam.*4.3. Now the Lords silence to our prayers should cause us to examine well what hath been the fault of our prayers, that we amending that fault may hereafter finde more comfort in prayer.

And for your helpe that way, I will shew you some of the principall faults that use to blemish, and weaken our prayers so as they become not acceptable, and effectuall with God.

First, it may be when thou prayedst thou hadst not first repented thee of, and forsaken every knowne sin; and that man whose conscience tells him somewhat he doth daily, and purposeth still to doe, that he ought not; somewhat he daily omits to do, and doth not yet resolve to doe, which he ought to doe, can have no hope that God will heare his prayer. He that would pray must be carefull first to purge both himselfe and his family also from all knowne sins. *Iob* 11.13, 14. *If thou prepare thine heart, and stretch out thine hands towards him, if iniquity be in thine hand, put it farre away and let not wickednesse dwell in thy tabernacles. If I regard iniquity in my heart* (saith *David*, *Psal.*66.18. any iniquity, any knowne sinne) *the Lord will not heare me.* The promise of audience with God is made onely to such as feare him, *Psal.*145.19. *He will fulfill the desire of them that feare him; he also will heare their cry, and will save them.* 1.

Secondly, it may be that the prayers that thou hast used to make, have not been made according to Gods will. The prayers that Gods spirit inditeth in us are made *according to the will of God*, *Rom.*8.27. And upon this doth the successe of our prayers greatly depend. 1 *Ioh.*5.14. *This is the confidence we have in him that if we aske any thing according to his will, he heareth us.* As if he should say, we can have no confidence he will heare us, but when we pray according to his will. But you will say how may we pray according to the will of God? I answer, 1. When we pray more for spirituall then for earthly things, *Mat.* 6.33. *First seek the kingdome of God, and his righteousnesse, and all these things shall be added unto you.* 2. When we can crave spirituall blessings more importunately, (this is a prayer according to Gods will, *Luk.*12.32. *It is your fathers good pleasure to give you the kingdome*; and 1 *Thess.*4.2. *This is the will of God even your sanctification*) but in craving of temporall blessings (yea and of the measure also of spirituall graces) we can submit our selves to the will of our heavenly father. *Mat.*26.39. *O my father if it be possible let this cup passe from me, nevertheless not as I will, but as thou wilt.* 3. When we in our prayers doe more importune God for the pardon of our sins, then for the removing of any punishment of sin. Thus *Peter* taught *Simon Magus* to pray, *Acts* 8.22. *Pray that the thought of thy heart may be forgiven thee*; but he prayed otherwise, ver. 24. *Pray to the Lord for me, that none of these things that yee have spoken come upon me.* 4. When in our prayers we can desire the favour of God more then any of his blessings either corporall or spirituall. Thus prayed *David*, *Psal.*4.6. *Many say who will shew us any good* (blessings, and good things many can desire, and pray for) *but Lord lift thou up the light of thy countenance upon us.* Till we have 2.

have learned out of Gods Word to pray thus according to his will, our prayer is but *the sacrifice of fooles, Eccles.*5.1. And as *Elihu* speaketh, *Iob* 35.13. *Surely God will not heare vanity, neither will the Almighty regard it.*

3. Thirdly, it may be thy prayers thou hast used to make were careleſſe, unreverēt, and diſtracted prayers. If we would ſpeed in our prayers, we muſt pray in reverence, and feare of the Lords greatnes and majeſty, and ſenſe of our own vilenes, *Pſ.*2.11. *Serue the Lord with feare:* & 5.7. *In thy feare will I worſhip towards thine holy temple.* Our hearts muſt be fixed, and ſetled upon him & upon the words we utter unto him, and not rove, and wander up, and downe. Such a diſpoſition of heart as *David* found in himſelfe when he would praiſe God we muſt ſtrive to have when we pray. *My heart is fixed ô God* (ſaith he, *Pſ.*57.7.) *my heart is fixed, I will ſing, and give praiſe.* The ſenſe of the Lords greatneſſe muſt keepe us from ſpeaking any thing raſhly without underſtanding, and attention of heart, from ſpeaking we wot not what, as if we were in a dreame. This charge is given us, *Eccl.*5.2.3. *Be not raſh with thy mouth, & let not thine heart be haſty to utter any thing before God, for God is in heaven, and thou upon earth; therefore let thy words be few. For a dreame commeth through the multitude of buſines, and a fooles voice is knowne by the multitude of words.* We muſt rouſe up our hearts both before, & in our prayers from drowſineſſe, and cry unto them as *Deborah* doth unto her heart, *Iudg.*5.12. *Awake awake Deborah; awake awake, utter a ſong.* And as *David, Pſ.*108.2. *Awake Pſaltery, and harpe: I my ſelfe will awake early.*

4. Fourthly, it may be the prayers thou haſt uſed to make have had no heate nor fervency in them, they have beene formall, and drowſy prayers, and then it is no marvell though they have not been effectuall with God. The prayers that Gods ſpirit inditeth are cries, crying, and earneſt prayers, *Rom.*8.15. *We have received the ſpirit of adoption wherby we cry Abba father.* The prayers of Gods people are compared to incenſe, *Pſal.*141.2. and the incenſe ſent up no ſweet ſavour till the fire that came downe from heaven came to it, *Num.*16.46. It is the fervent prayer only that is effectuall with God, *Iam.*5.16. *The effectuall fervent prayer of a righteous man availeth much. Pſ.*3.4. *I cryed to the Lord with my voice, and he heard me out of his holy hill. Pſ.*119.145. *I cry with my whole heart, heare me ô Lord.* For ſo runneth the promiſe, *Ier.*29.13. *Ye ſhall ſeeke me, and find me when you ſhall ſearch for me with all your heart.*

5. Fiftly, it may be the prayers thou haſt uſed to make have proceeded from an heart that lay not low enough, was not truly, and ſoundly humbled in the ſenſe of thine own unworthines. We are too apt to applaud both our ſelves, and others in that devotion that hath no humiliation in it at all. Remember God would not heare *Moſes* himſelf for *Miriam*, till ſhe were further humbled, *Nū.*12.13.14. 1. Humiliation ariſing from the ſenſe of our own unworthines is a great furtherer of the ſucceſſe of our prayers, 2 *Chro.*7.14. *If my people ſhall humble thēſelues, & pray, then will I heare from heaven.* This was that that furthered the ſucceſſe of *Manaſſes* prayers, 2 *Chr.*33.12,13. *In his affliction he beſought the Lord, & humbled himſelfe greatly, and prayed, and the Lord was intreated of him.* 2. Some judgments will not be removed by ordinary prayer, *Mat.*17.21. *This kind goeth not out, but by prayer & faſting;* ſo ſome bleſſings will not be obtained by ordinary prayer. The children of Iſrael could not prevaile againſt *Benjamin* till they had kept a faſt, *Iudg.*20.26. they ſhould have faſted as well as prayed, for the further humbling of their ſoules in ſuch a caſe. 3. Take heed therfore that you yeeld not to that conceit to think your ſelves wronged when you have prayed for any thing thus, & thus long, & yet cānot ſpeed like thoſe hypocrites, who are brought in thus expoſtulating the matter with God, *Eſa.*58.3. *Wherfore have we faſted, & thou ſeeſt not? wherefore have we afflicted our ſoules, and thou takeſt no knowledge?* But judge your ſelves ever unworthy to be heard; and when you goe to pray, ſtrive to be as humble as that worthy Centurion, *Luk.*7.6,7. that when he ſued for

for mercy from Christ, thought not himselfe worthy that Christ should *come under his roofe*, no not to *go to Christ*. And as the Prodigall, *Luk.* 15.21. that said to his father *I am no more worthy to be called thy sonne*. Ascribe it onely to Gods mercy in Christ, if hee vouchsafe to shew any respect to thee, or thy prayers, *Colos.* 3.17. *Doe all in the name of the Lord Iesus, giving thankes to God the father by him.*

Sixtly, and lastly. It may be thou hast not prayed in faith, 1. We should in our prayers set before us the promises of God, and ground our confidence upon them. Thus did *David*. *Psal.* 119.147. *I prevented the dawning of the morning, and cryed, I hoped in thy Word.* These we may (with a reverend boldnesse) alleadge to God in our prayers, and bind him with his owne word, which he can no more deny, then cease to be God. Thus doth *David*, *Psalme* 143.1. *Heare my prayer ô Lord, give eare to my supplications, in thy faithfulnesse answer me, and in thy righteousnesse.* 2. We should in our prayers set before us, the worthinesse of our advocate, and high Priest, who sits at his Fathers right hand, to present our prayers unto him, and make them acceptable in his sight. *Heb.* 4.14,16. *Seeing that we have a great high Priest, that is passed into the Heavens, Iesus the Sonne of God; let us therefore come boldly unto the throne of Grace, that we may obtaine Mercy, and have Grace to helpe in time of need.* And remember the promise, *Iohn* 16.23. *Verily I say unto you, whatsoever ye shall aske the Father in my Name, he will give it you.* Vnlesse we come in this faith thus grounded upon the promises of God, and upon the all-sufficiency of our Mediator, we can have no hope to speed well in our prayers. *He that would aske any thing of God* (saith the Apostle, *Iam.* 1.6,7.) *let him come in faith, nothing doubting; otherwise, let him not thinke that he shall receive any thing of the Lord.* 6.

Lecture XVI. On Psalme 51. 1,2. Febru 21. 1625.

WEE have already heard that in these verses, three things were to be observed principally. 1. That *David* in his great distresse, and anguish of heart, flyeth unto God, & seeketh comfort and helpe from him by praier. 2 What was the chiefe thing, that in this his prayer he beggeth of God; that is to say, the remission and pardon of his sin. 3. Vpon what ground he did build this his hope to obtaine this suit of God; that is, the mercy of God, and nothing but that. The first of these three points, we finished the last day, and are now to proceed unto the second.

We must therefore observe here, 1. That this is the only thing he beggeth here of God. The Lord had denounced against him by *Nathan*. 2. *Sam.* 12. 10—12. very heavy and grievous judgements. 1. That as he had taken away *Vriahs* wife, and committed filthinesse with her; so would he take his wives, and give them to one that should defile, and abuse them; by filthy whoredome he had sinned, and by filthy whoredome he should be punished. 2. That as he had slaine *Vriah* with the sword, of the children of *Ammon*; so should the sword enter into his owne house; by the sword he had sinned, and by the sword and bloud he should be punished. 3. That as he had brought dishonour upon God, and his holy religion, by *giving great occasion to the enemies of the Lord, to blaspheme*; so would God bring open shame, and reproach upon him, *before all Israel, and before the Sunne*. 4. That the instruments God would use to afflict him by in this manner, should be them of his owne house, his owne children whom he had too dearely loved. *I will raise up evill against thee out of thine owne house*. 5. That these grievous plagues should be upon him, not for a day, or a weeke, or a moneth, or a yeare, but all the dayes of his life. *The sword shall never depart from thine house*. Yet in this whole prayer of his, ye shall 1. *Nota:*

ſhall not find one petition, one word for the removall or putting by of theſe judgements, all his ſuit is only for the pardon of his ſin.

Queſt.1 Why (may you ſay) might he not lawfully have prayed againſt theſe temporall
Anſw. judgements? I anſwer, yes; verily he might. For ſo did *Abraham* when God had threatned deſtruction to worſe people then theſe, yet he prayed againſt it, *Gen.*18.32. Yea ſo did *David* himſelfe for the life of the child that was begotten in adultery, 2.*Sam.*12.16.22. And at another time. *Pſal.* 39.10. *Remove thy ſtroke away from me, for I am conſumed by the blow of thine hand.*

Queſt. 2 What then (will you ſay) made he no reckoning of theſe judgements in his wives and children, ſo long as himſelfe was ſpared?

Anſw. I anſwer, yes doubtleſſe; for he was as tender hearted, and good natured a man as ever lived. He loved his wives dearely, as may appeare by the care he had to provide for them, even after they had bin raviſhed, 2.*Sam.*20.3. He loved his children dearely, as may appeare by the extreame paſſions he was in for the death of two of them, though they had bin both of them extreamely lewd, and unworthy of his love. For *Amnon* firſt. 2.*Sam.*13.36. *he wept very ſore*; and then for *Abſalom*, 2.*Sam.*18.33. *He was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom, would God I had dyed for thee, O Abſalom my ſonne, my ſonne.*

Queſt. 3 If ye aske me yet further, why then prayed he not againſt theſe judgements? Had he not hope to have prevailed in ſuch a ſuite? Had God reveiled to him that his decree concerning theſe things was irrecoverable? Had he ſayd of them as *Ezek.*14.18. *Though theſe three men* (Noah, Daniel, *and* Iob) *were in it, as I live ſaith the Lord God, they ſhall neither deliver ſons, nor daughters?*

Anſw. I anſwer, that I cannot ſay ſo neither. *For there is hope in Iſrael* (and among Gods people) *concerning this*, as *Shechaniah* ſpeaketh, *Ezr.*10.2. Temporall judgements that have bin as peremptorily denounced as theſe were, have yet by the repentance and prayers of the parties beene kept off, as we ſee in the caſe of *Hezechia*, *Eſa.*38.5. *I have heard thy prayer, behold, I will adde unto thy dayes fifteene yeares.*

Queſt.4 But why prayeth not he againſt theſe judgements? will you ſay.

I anſwer. Surely his ſinnes now tooke up all his thoughts and affections; he could now thinke of nothing elſe; he counted theſe judgements nothing in compariſon of his ſins; he thought himſelfe a happy man, if his ſins might be pardoned, though all theſe judgements did light upon his houſe. And this is the firſt thing is to be obſerved in this ſuit. But then obſerve ſecondly, how earneſt

2. he is with God in begging this ſuit. 1. He oft repeateth this ſuit, and hath never done with it; in theſe two verſes thrice, *blot out my tranſgreſſions, waſh me from mine iniquitie, clenſe me from my ſin.* And then verſe 7. againe *Purge me with Hyſope, waſh me, and I ſhall be whiter then ſnow.* And againe ver.9. *Hide thy face from my ſinnes, blot out mine iniquities.* 2. It is not his whoredome and murder only that troubled him, or that he deſired pardon of, that would not ſerve his turne. *Waſh me throughly*, or multiply thy waſhings upon me: and verſ.9. *Blot out all mine iniquities*; as if he ſhould ſay, Let not one ſpot of any
Anſw. of mine iniquities abide on me. Now from theſe things thus obſerved. 1. That he deſireth not ſo much the removall of ſo heavy judgements, as the pardon of his ſins. 2. That he maketh no ſuit for that, but for this alone. 3. That hee preſſeth God in this ſuit, with ſuch importunity and earneſtneſſe; we have this Doctrine to learne.

Doct. 10 *That pardon of ſinne is more to be deſired, then deliverance from the greateſt judgements that can befall us.* Obſerve the proofe of this doctrine in foure points, all exemplified here in the perſon and practiſe of *David*, a man after Gods owne heart.

First,

First. The man that truly knoweth what ſinne is, whoſe heart is rightly touched with the ſenſe of it, counteth his ſin the greateſt evill and miſery that he can fall into; it troubleth him more, he is more afraid of it, then of any other. *David* now was in great perplexity and anguiſh of ſoule, which he compareth to that anguiſh a body is in, that hath all his bones broken, *verſe* 8. If *Nathan* ſhould have come to him now, and asked him, why, where is thy paine *David?* Where art thou ſicke? What is it that troubleth thee ſo? Is it the feare of that open ſhame I told thee God will bring upon thee in thy wives? Is it the feare of the ſword I told thee God would bring into thy houſe? Is it any ſuch matter? His anſwer would have bin; No, no *Nathan*, it is nothing but my ſin that paineth and troubleth my ſoule: thoſe things trouble me, nothing ſo much. Nothing is ſo much to be feared, nothing will ſo trouble and humble the heart, as ſin will doe; when once God ſhall charge it upon a man, *it will bite like a Serpent, and ſting like an adder*, as *Solomon* ſpeaketh, *Prov.* 23.32. When the poore man that had an incurable palſie was brought to Chriſt, the firſt word that Chriſt ſpake to him was this, *Marke* 2.5. *Sonne, thy ſins be forgiven thee.* He ſaw that the poore mans ſins troubled him much more then his palſie did. All bodily diſeaſes are but as flea-bitings, in compariſon of that anguiſh that ſin will put the heart unto. *The ſpirit of a man will ſuſtaine his infirmity* (ſaith *Solomon*, *Prov.*18.14) *but a wounded ſpirit who can beare?* When the Angel telleth *Ioſeph* that Chriſt ſhould be called *Ieſus*, a Saviour, a deliverer, and Redeemer of his people, he giveth this for the reaſon of that name, *Matth.*1.21. *For he ſhall ſave his people.* From what? not from poverty, nor ſickneſſe, nor ſhame, nor perſecution, *but from their ſinnes.* Sin is the greateſt miſery and evill, that a man can be ſaved or delivered from. 1.

Secondly. That man that truly knoweth what ſin is, accounteth the pardon of his ſin, to be ſufficient ground, and cauſe of comfort in any diſtreſſe. *David* was now in great anguiſh of ſoule, as I told you, he ſtood in great need of inward comfort, & that was his earneſt deſire, as you may ſee ver.8.12. *Make me to heare joy and gladneſſe, reſtore to me the joy of thy ſalvation.* Which way ſought he to come to comfort? what made he the maine ground of all his comfort? ſurely the pardon of his ſin. If once he might obtaine that, he knew he ſhould have comfort enough, without that, he looked for no comfort. Therefore is this oft mentioned as the juſteſt, and ſoundeſt ground of all true comfort. *Comfort yee, comfort yee my people ſaith your God* (it is the Lords ſpeech to his ſervants and meſſengers, *Eſa.*40.1,2.) *ſpeake ye comfortably to Ieruſalem.* How ſhould we do that, may Gods ſervants ſay? *Cry unto her, that her warrefare is accompliſhed, that her iniquity is pardoned.* No ſound comfort can be had till then; and when once that is knowne, nothing can make a mans ſtate uncomfortable. So ſpeaketh our Saviour to the poore man that had the palſie, when he ſaw him dejected in mind, and uncomfortable, he ſaith not, ſonne, be of good comfort, thy palſie hath left thee; & thou that couldſt not have come hither, if foure men had not brought thee. *Marke* 2.3. ſhalt be able to take up thy bed, and walke home without any helpe, but how doth he comfort him, *Matth.*9.2. *Sonne be of good comfort, thy ſinnes are forgiven thee.* So when he would comfort *Mary Magdalene*, that was ſo full of trouble of mind, and ſorrow, that ſhe was able with her teares to waſh his feet, *Luke* 7.38. he ſaith unto her, verſ.48. *Thy ſinnes are forgiven thee.* As if he had ſaid, thou haſt no ſuch cauſe to weep ſo, thou haſt cauſe to be comfortable, and cheereſull, for thy ſins are forgiven. *The peace of God* (that is the comfort and joy that riſeth from the knowledge of the pardon of our ſins and reconciliation with him) is ſaid, *Phil.*4.7 *to paſſe all underſtanding.* No heart can conceive how comfortable, and bleſſed a thing that is, but that which hath felt and enjoyed it. 2.

Thirdly. The man that truly knoweth what ſin is, deſireth and longeth after 3.

nothing so much as the pardon of his sin, is not so earnest and importunate with God in any suit as in this, If God should now have said to *David*, as after he did unto his sonne *Solomon*, 1.*Kings* 3.5. *Aske what I shall give thee.* Certainly this should have beene his petition. Lord, that my sins may be forgiven; yea, see how earnest he is here with God for this. To such men Christ (who is our propitiation, and only meanes to procure, and purchase our pardon) is pretious as the Apostle speaketh, 1.*Pet.*2.7. *To you that beleeve, he is precious*; yea so precious, that in comparison of him, and of Gods favour through him, they esteeme basely of every thing else, *Phil*, 3.8. *I do count all things but dung, that I may win Christ.*

4. Fourthly and lastly. The man that truly knoweth what sin is, thinks he hath even enough when he hath gotten his pardon, though God should deny him all things else, and saith of it, as *Iacob* when he was sure *Ioseph* was still living, *Gen.*45.28. *It is enough.* Yea he counts himselfe to be a happy man if once he have obtained this. So we see *David* here maketh this his only suit; and saith in another place, that this is enough even to make a man happy, *Psalm.*32.1,2. *Blessed is the man whose transgression is forgiven, whose sinne is covered; blessed is the man unto whom the Lord imputeth not iniquity.* Nothing can make that man miserable, whose sins are forgiven.

Reason. Now the reasons and grounds of this Doctrine, are principally two, being taken from the true, and sound consideration of the nature of sinne. And for the nature of it, we will goe no further then to that description that *David* maketh of it in these two verses, and to those two comparisons, whereby he doth here resemble it.

1. First, he compareth sin to debt in these words, verse 1. *Blot out my transgressions.* Our sins are our debts, as our Saviour teacheth us to call them, and account of them in the fift petition of the Lords prayer, *Matth.*6.12. *Forgive us our debts.*

First. The obedience God requireth of us in his Law, is no more but just, and due debt, we are bound and ought to performe it; and in case we performe it not; the penalty and curse which the law inflicteth, is most justly due unto us. We stand bound to performe either the one or the other. To this obligation every mans conscience hath set his hand and seale, and will acknowledge it, and say Amen unto it one day. God requireth in his Law, that so soone as his people should come into the land of *Canaan*, the curses of this law (this bond and obligation) should be read in the hearing of them all, men, women, & children, and that all of them should say Amen to it, *Deut.*27.26. *Cursed is he that confirmeth not all the words of this Law to doe them, and all the people shall say Amen.* The copy and counterpane of this bond betweene God and us, every man hath in his owne conscience, which will acknowledge it to be most true, and just; as the Apostle speaking even of heathen men, saith, *Rom.*2.15. *which shew the worke of the Law, written in their hearts.*

2. Secondly. These debts of ours, though we be apt to forget, yet the Lord will never forget. *The Lord hath sworne by the excellency of Iacob* (saith the Prophet *Amos* 8.7.) *Surely I will never forget any of their works.* Hee keepeth a debt booke, wherein he hath set downe in writing every one of them. *Esa.* 65.6. *Behold, it is written before me.* And our owne conscience also scores up every one of our sinnes, and sets downe the time and place, when, and where we committed them, and so came into Gods debt further, and further. And though it be like a sealed, and clasped booke for a time, that we cannot looke into it, (which maketh us thinke wee are little or nothing in Gods debt) yet these bookes will one day bee opened. *Revelation* 20.12. *I saw the dead, small and great, stand before God, and the bookes were opened.....and the dead were judged out of those things which were written*

in

in the Bookes, according to their workes; and then it will appeare, our debt bookes agree fully with Gods debt bookes, our scores with his scores. According as the Apostle saith, *Rom.*2.15,16. that the consciences of men shall *beare witnesse* with God, *in the day when God shall judge the secrets of men by Iesus Christ.*

Thirdly. These debts of ours (if we get not in time a discharge, and *Quietus est* from them) will be exacted every one of them at our hands. The Lord (I tell you) is such a creditor, as will looke to have his owne, *Eccles.*11.9. *Know thou, that for all these things, God will bring thee to judgement*, And 12.14 *The Lord shall bring every worke into judgement with every secret thing, whether it be good or evill.* 3.

Fourthly, these debts of ours are growne to such a huge summe, as we are never able to satisfie and pay them; and therefore they are compared to a debt of ten thousand talents, *Matth.*18.24. a summe, which there was never any merchant or King in the World so rich, as was able to pay it. 4.

Fiftly. Now consider well of this reason. To an honest mind, it is a heavy thing, yea, a very heavy thing, to be more indebted, even to a mortall man, then he is able to pay; a matter of great griefe and shame it is, and so indeed ought to be, *Rom.*13.8. *Owe no man any thing. Mat.*5.25. *Agree with thine adversary quickly, Pro.*6.4. *Give not sleepe to thine eyes, nor slumber to thine eye-lids, deliver thy selfe as a Roe* (with all the speed thou canst) *from the hand of the hunter.* It is made the note of a graceless man, to be careless in this case, *Psal.*37.21. *The wicked borroweth, and payeth not againe.* How heavy a thing is it then, to be thus in debt and danger unto God, and alwayes liable unto his arrest? For 1. He hath another manner of prison to cast his debters into, then all the prisons and dungeons in the world are. *Mat.*22.13. *Bind him hand and foot, and cast him into utter darknes, there shalbe weeping and gnashing of teeth.* 2. Here no hiding of our heads, or keeping close will serve the turne. *Psal.*139.7 *Whither shall I flee from thy presence.* 3. There is no hope of escaping his arrest or execution by any rescue or strength we are able to make, *Iob* 10.7. *There is none that can deliver out of thy hand.* And therfore no marvell though *Davids* sins do so trouble him, though he cry out here so earnestly to God, to blot them out of his debt booke, and crosse the booke, *ver.*1. *Blot out my transgressions*, and *ver.*9. *Blot out mine iniquities.* Certainly, so will every one of us doe, that truly knoweth, what it is to be thus indebted unto God. 5.

The second reason of the Doctrine, is contained in the second comparison, whereby *David* here resembleth, and setteth forth the nature of sin. He compareth it to filthinesse, and uncleannes in these words of the second verse. *Wash me throughly from mine iniquity, and cleanse me from my sin.* So is all sin called, not whoredome only. 2 *Cor.*7.1. *Let us cleanse our selves from all filthines of the flesh and spirit.* Yea, sin for the filthinesse of it, is compared to the excrements of a man, *Esa* 4.4. 2.

See the proofe of this in two points, sin unrepented of, and unpardoned, 1. defileth and polluteth a man himselfe, maketh him most foule, and loathsome. 2. it maketh every thing uncleane and polluted unto him, so as hee shall receive no good, but hurt by it. For the first, Nothing so defileth a man, as sin doth. *Mat.* 15.19,20. *Out of the heart proceed evill thoughts, murders, adulteries, fornications, thefts, false witnes, blasphemies, these are the things which defile a man.* In which respect, *Salomon* saith, *Pro.*13.5. that *a wicked man is loathsome.* 1. Sin maketh a man loathsome to all good men, *Psal.*15.4. *In whose eyes a vile person is contemned. Prov.*29.27. *An unjust man is an abomination to the just.* He cannot in his heart esteeme him, he dares not be familiar with him. *Psal.*26.5. *I have hated the congregation of evill doers, and will not sit with the wicked.* 2. It maketh a man loathsome to all men; even to such as owe most duty unto him, 1.

that they cannot reverence or eſteeme him, as otherwiſe they would, the father to the child, the husband to the wife, the maſter to the ſervant, *Lam.*1.8. *Ieruſalem hath grievouſly ſinned, therefore they that honoured her, deſpiſe her.* And though this be not fully ſeene in this World (and yet alas it is too much ſeene every day in all places) yet in the end of the World, and the day of judgement, it ſhalbe perfectly ſeene. For then wicked men ſhalbe an *abhorring to all fleſh*, as
3. the Prophet ſpeaketh, *Eſa.*66.24. Thirdly, ſin maketh men loathſome unto God *My ſoule loathed them*, ſaith the Lord, *Zac.*11.8. Yea the beſt things that proceed from them the Lord loatheth, *Pro.*15.8. *The ſacrifice of the wicked is an abomination unto the Lord.* For he is of ſo pure eyes, that he cannot endure to *be-*
4. *hold evill, or to looke on any iniquity. Hab.*1.13. 4. and laſtly, Sin will make a man loathſome, even unto himſelfe; when God ſhall open the ſinke, he will feele ſuch a filthy and loathſome ſent, to come from it, as will even overcome him, and make him unable to abide himſelfe. See the experiment hereof, not in *Iudas* only, a caſt-away, who when God diſcovered to him the loathſomneſſe of his ſin, went and hanged himſelfe, *Matth.*27.3—5. but in Gods deareſt ſervants, in *Iob*, who cryeth out, 42.6. *I abhorre my ſelfe*; and in thoſe repentant *Iewes*, of whom it is ſayd, *Ezekiel* 36.31. *Then ſhall yee remember your owne evill wayes, and ſhall loath your ſelves in your owne ſight for your iniquities.*

But this is not all the filthines that is in ſin, to defile the man himſelfe, that committeth it, and make him loathſome. It doth alſo.

2. Secondly. Make every thing uncleane, and polluted to him, ſo as he ſhall receive no good, but hurt by it. It poiſoneth every thing to a man, his health, wealth, friends, children, food, recreations. *Titus* 1.15. *To them that are defiled and unbeleeving, nothing is pure,* Yea, even the holy things of God, his Word, and Sacraments, *Leviticus* 16.16. *The Prieſt ſhall make an attonement for the holy place, becauſe of the uncleanneſſe of the children of Iſrael, and of their ſinnes. Hag.*2.13. *If one that is uncleane touch any of the holy things, ſhall it be uncleane? and the Prieſts anſwered and ſaid, it ſhall be uncleane.*

And therefore no marvell though *Davids* ſins did ſo trouble him, though he cry out here ſo earneſtly unto God, *ver.*2. *Waſh me throughly from mine iniquity, and cleanſe me from my ſin.* And *Pſal* 32.1. *Bleſſed is he whoſe tranſgreſſion is forgiven, and whoſe ſin is covered.* And certainely, ſo will every one doe that knoweth how filthy a thing ſin is; how loathſome it will make him; and how it will defile and poiſon every thing to him.

Lecture XVII. On Pſalme 51. 1,2. Febru.28.1625.

*Uſe.*1. IT followeth now, that we proceed to the uſes of this Doctrine.

Whereof, the firſt of them is for reproofe of them, that doe not doe as *Da-*
1 *vid* did here; And which of us all is it, that is not liable to this reproofe? This will appeare in three points. Firſt, there be many things that we do all more earneſtly deſire, and ſeeke after, then the pardon of our ſins; and to us the Lord may ſay, as he did to *Martha. Lu.*10.41,42. *Martha, Martha, thou art careſull, and troubled about many things*; how we may live, and live wealthily, and pleaſantly, and in credit, *but one thing is needfull.* That one thing that is needfull, and only abſolutely needfull, the pardon of our ſins, and Gods favour, we take little thought for. And what are theſe things that we ſeeke more eagerly then Gods favour, and preferre before it? Surely, 1. They are uncertaine, 1.*Tim.* 6.17. *Truſt not in uncertaine riches.* 2. They can yeeld us no ſound comfort, when we have moſt need of comfort, or make us ever a whit the happier, *Eſa.* 55.2. *Wherefore doe you ſpend your money, for that which is not bread, and your labour*

bour for that which satisfieth not? 3. The more we have of them, with the more difficulty shall we be saved, and goe to heaven, *Lu.*18.24. *How hardly shall they that have riches, enter into the kingdome of God?*

Secondly, our sins doe not trouble us, more then any thing els, we count them not our greatest evils, or greatest miseries. The evill of punishment seemes far more intollerable to us, then the evill of sin. There be many things that trouble us much more, and we can worse beare then our sins. A little want, a little sicknesse, a little trouble in the world, disquieteth our hearts, much more then ever our sins did. And it may be said to every one of us, as *Elihu* speaketh, *Iob* 36. 21. *Thou hast chosen iniquity, rather then affliction.* 2.

Thirdly. The greatest part of men count sin no evill, no misery at all, are never troubled with any of their sins past, nor afraid to commit any sinne that they are moved unto. They can goe away as lightly with their sins, as *Samson* did with the gates of *Gaza*, *Iudges* 16.3. Sin is no burden to them at all; they are never disquieted in their minds, with remembrance of their sins, but are full of admirable peace; peace in life, and peace in death. *Psal.* 73.5. *They are not in trouble as other men, Luke* 11.21. *The strong man armed, keepeth his palace, and his goods are in peace.* Nay none are so merry as they, yea their sins make them merry, and they are never so joeand and light hearted, as when they have sinned most, *Ieremy* 11.15. *When thou dost evill, then thou rejoycest.* Surely the cause of this, is worthy to be enquired into, these men certainly have diseased, and distempered soules, and the best way to cure this, and every other disease, is to find out, and remove the cause of it. Let mee therefore enquire into the causes of this distemper, and to that end demand a question or two of these men. 3.

First, *Ioseph* was afraid to commit sin, though he were strongly tempted unto it, and could have done it secretly enough, *Gen.*39.9. *How can I do this great wickednes, and sin against God.* And it is made a note of a godly man, that *he feareth an oath. Eccles.*9.2. And why art not thou afraid to sin, to lye, to sweare, to be drunke, to deceive thy neighbour, to commit any sin. *Quest.*1

Secondly, *Peter* was so troubled for his sins, that he *wept bitterly, Mat.*26.75. and was so dejected for a great while, that Christ was faine first to appeare to him, *Luke* 24.34. and to take great paines to comfort him, *Iohn* 21.15----17. And so was *David* here, and *Psal.* 38.4. *Mine iniquities are as an heavy burden, too heavy for me to beare.* And so was the incestuous person, 2.*Cor.*2.7. ready to bee *swallowed up with overmuch sorrow.* And why art not thou troubled in thy mind at all for any of thy sins? Why counteſt thou them no burden at all? 2.

Thirdly, *David* hath never done crying to God here, for the pardon of his sins, ver. 1,2. O Lord *blot out my transgressions, wash me throughly from mine iniquity, and cleanse me from my sins.* and ver.9. *Hide thy face from my sins, and blot out all mine iniquities.* And why dost thou never use to cry heartily unto God for the pardon of thy sins, nor seeke after it? 3.

First, thou wilt say, thou hast no such cause to be troubled as *David* had, thy sins are not so hainous as *Davids* were, thou wert never murderer, nor adulterer neither, thou thankest God. This was the cause why the *Pharisee*, when he came to pray, made no suit at all for the pardon of his sins, they were no trouble to him. *Lu.*18.11. *I thanke thee ô God, I am not as other men, extortioners, unjust, adulterers, or even as this Publican.* *Obiect.*1

But to this I answer, 1. Thou hast cause enough to be troubled for thy sinnes for all that. For 1 others of Gods servants have beene greatly troubled for small sins. Are thy sins smaller then *Iobs* were? and yet he was marvellously troubled, and afflicted in mind, for his sins: he even *abhorred himselfe, and repented in dust, and ashes,* as he professeth himselfe, *Iob* 42.6. Are thy sins smaller *Answ.* 1

then thoſe that *Paul* ſpeaketh of *Rom.7.15.that which I do, I allow not: for what I would, that do I not, but what I hate, that do I?* And yet ſee what a burden even this was to him, it made him cry out, verſe 24. *O wretched man that I am.* Seeſt thou not daily how heavily many of Gods beſt ſervants doe walke, how they complaine, and cry out, ſome on their death beds, ſome continually almoſt; and what be the ſins that trouble them ſo? Are they groſſe ſins? Are they more heinous then thine? No no. They are even ſuch as thoſe of *Pauls* were; the very combat betwixt their fleſh, and ſpirit, they find in themſelves puts them to this paine, and maketh them to cry, as *Rebecca, Gen.25.22. If it be ſo, why am I thus?* In her paſſion ſhe was ready to ſay, it had beene better for me to have beene barren ſtill. And ſo are many of Gods poore ſervants in their paſſion apt to ſay. O it were good for us to obſerve well this trouble of mind that many of Gods deare ones are ſubject unto, and to be among theſe mourners, *Eccl.7.4. The heart of the wiſe, is in the houſe of mourning.* For when we ſee ſuch examples we ſhould lay them to heart, and ſay to our ſelves. Lord if the ſins of ſuch a one be ſo heavy a burden, what will mine be? *Luk.23.31. If this be done to the greene tree what ſhall be done to the dry?* 1 *Pet.4.18. If the righteous ſcarcely ſhall be ſaved where ſhall the ungodly, and ſinner appeare?*

2. Secondly, as ſmall as thy ſinnes ſeeme to be, thou art under the curſe of God as well as *David* was, and that is ſuch a burden, as no creature can beare, *Gal.3.10. Curſed is every one, that continueth not in all things which are written, in the booke of the law to doe them.* And haſt not thou then cauſe to be troubled? Haſt not thou cauſe to ſeeke earneſtly for the pardon of thy ſinne? Wouldſt not thou count that malefactor a mad man, that being condemned to die, ſhould ſay I have no ſuch need to ſue for a pardon as ſuch, and ſuch, my offence was neither treaſon, nor murder as theirs was, I am condemned but for a burglary, or for a robbery, &c.

3. Thirdly, thy ſins are not ſmaller, thou haſt as much, nay more cauſe to be troubled for thy ſins then *David* had. For 1. He committed theſe ſins but once, the ſins that thou ſtandeſt guilty of, thou haſt committed oftentimes. How oft haſt thou blaſphemed, and beene drunke, and uncleane, and lyed, and deceived thy neighbour? I tell thee, ſmaller ſinnes being multiplied, and oft committed will make as heavy a burden, as the heinouſeſt ſinne that is but once committed. *Ier.5.6. A lion out of the forreſt ſhall ſlay them—becauſe their tranſgreſſions are many, and their back-ſlidings are increaſed.* As the ſand being the leaſt thing that is, yet by number is made extreamely heavy. *My griefe* (ſaith *Iob 6.3.*) *would be heavier then the ſand of the ſea.* 2. *David* continued not in the filthy puddle of his ſinne above one yeare, and thou haſt lyen ſnorting, in ſuch, and ſuch ſins of thine a great many yeares. How long is it, ſince thou firſt began to be a blaſphemer, a drunkard, an uncleane perſon, and given to ſuch other ſins? and in all this time thou wert never ſoundly humbled for them, never madeſt thy peace with God. I tell thee continuance in ſinne unrepented of, is a great aggravater of ſinne, the longer that ſinne lyeth upon a man the fouler, and more loathſome it will make him in Gods ſight, the deeper ſtaine, and die it will ſet upon his ſoule, *Ier.4.14. O Ieruſalem how long ſhall thy vaine thoughts lodge within thee? Hoſ.8.5. How long will it be ere they attaine to innocency?* 3. So that 1 If *David* became ſo filthy by theſe ſinnes but once committed, if his ſins were ſo heavy upon his conſcience what will thine appeare to be (when God ſhall open thine eyes, and reſtore to thee thy ſight) that haſt made ſin thy trade, and practiſe all thy life long? 2 If there muſt be ſo much a do to make *David* cleane, who had been cleane many yeares before, and now lay ſcarce one yeare in theſe ſins, if the Lord muſt beſtow ſo much waſhing, and rubbing, and wringing upon him to get him cleane (verſe 2. *Waſh me throughly, or multiply thy waſhings of me*) wilt thou thinke it a matter of no difficulty, a matter not worth

the

the troubling of thy mind about, to be cleanſed from all thy ſinnes? 3 If *David* cryed ſo earneſtly, and was ſo fervent, and importunate in this ſuit, and deſired nothing but that his ſinnes might be pardoned; wilt thou be ſo mad to thinke, that a cold cry God mercy, and God forgive me, will ſerve thy turne, and that thou canſt ſo eaſily get thy pardon when thou wilt thy ſelfe?

Thou wilt ſay againe, Though my ſinnes be many and great, yet there is no cauſe I ſhould be ſo troubled with them, nor keepe ſuch a doe for the pardon of them as you ſpeake of; for God is mercifull, and very ready to forgive. *Obiect.*2

To this I anſwer, that touching Gods mercy thou canſt not ſay more then thou ſhalt heare mee acknowledge, when I ſhall come to the next that is the third, and laſt part of this Text. But for the preſent this I ſay *Anſw.*

Firſt, It is true indeed that Gods mercy is infinite. When *David* had ſpoken of the goodneſſe, and mercy of God, *Pſal.*106.1. he adds verſe 2. *Who can utter the mighty acts of the Lord? Who can ſhew forth all his praiſe?* And there is a mercy of God that extendeth it ſelfe to all his creatures, *Pſal.*145 9. *The Lord is good to all, and his tender mercies are over all his works.* And ſo I cannot denie but the leudeſt man that is may taſt, and doth daily taſt of the mercy of God. *Iob* 25.3. *Upon whom doth not his light ariſe?* and *Luk* 6.35. *He is kind to the unthankefull, and to the evill.* But this mercy that we now ſpeake of, the mercy of God that reacheth to the pardon of mens ſinnes, is not common to all, this is reſtrained, and limited to a certaine number. It is peculiar to the Catholike Church; as we are taught in our Creede; and as the Prophet ſpeaketh, *Eſa.*33.24. *The people that dwell therein ſhall be forgiven their iniquity.* It is reſtrained to them that feare God. *Luk.*1.50. *His mercy is on them that feare him from generation to generation.* And *Pſal.*103.11. *As the heaven is high above the earth ſo great is his mercy to them that feare him.* And verſe 17, 18. *The mercy of the Lord is from everlaſting to everlaſting upon them that feare him, to ſuch as keepe his covenant, and remember his commandements to doe them.* This mercy is reſtrained unto ſuch ſinners as are humbled, and afflicted in heart for their ſinnes, *Pſal.*25.16. *Turne thee unto me, and have mercy upon me, for I am deſolate, and afflicted.* This mercy, God hath threatned to deny to ſome kinde of men; that is, 1. To the brutiſh ignorant, *Eſa.*27.11. *It is a people of no underſtanding, therefore he that made them will not have mercy on them, and he that formed them, will ſhew them no favour.* 2. To them that deſpiſe, and ſcorne the meanes of grace, *Pro.*1.27, 28. *When your feare commeth as a deſolation,—then ſhall they call upon me but I will not anſwer, they ſhall ſeeke me early but, they ſhall not finde me*; Why? what was the reaſon? that is given, verſe 29,30. *For they hated knowledge, they would none of my counſell they deſpiſed all my reproofe.* 3. To him that ſinneth preſumptuouſly, and upon hope of mercy, and *doth bleſſe himſelfe in his heart, ſaying, I ſhall have peace though I doe walke in the ſtubbornneſſe of my heart to add drunkenneſſe to thirſt* (that is ſinne unto ſinne, or unſatiableneſſe in ſinne) *the Lord will not be mercifull unto him, Deut* 29.19,20. 1.

Now then, thou that alleadgeſt this, for the reaſon why thy ſinnes ſhall not trouble thee, becauſe God is ſo mercifull, conſider with thy ſelfe how ſmall cauſe thou haſt to truſt to that. 1. Thou art not a member of the Catholike Church, for that is holy and is a communion of Saints. 2. Thou art none of them that feare to offend God. 3. Thou keepeſt no covenant with him. 4. Thou never remembreſt his commandements to doe them. 5. Thou art not humbled nor afflicted in heart for thy ſinnes. 6. Thou art void of underſtanding. 7. Thou art a deſpiſer, and ſcorner of the meanes of grace. 8. Thou incourageſt, and bleſſeſt thy ſelfe in thy ſins upon hope of mercy. And therefore as *Iehu* ſaid to *Amazias* ſervants, 2 *King.*9.18,19. *What haſt thou to doe with peace? turne thee behind me*; So doth the Lord ſay unto thee what haſt thou to doe with my mercy? *Iona* 2.8. *They that obſerve lying vanities, forſake* *Applic.*

their owne mercy. And this is the first answer I give to the second plea of these men.

2. Secondly, I answer, That the knowledge of the infiniteneſſe of Gods mercy, will make no mans ſin the lighter, but cauſe it to lye much the heavier upon the conſcience. When he ſhall rightly conſider that he hath deſpiſed, and made ſo light account of offending ſo mercifull a God. The knowledge of Gods goodneſſe, ſhould lead men unto repentance, it ſhould breake their hearts, and make them to mourne for their ſins the more, and this will *heape up wrath unto a man againſt the day of wrath, when a man ſhall deſpiſe the riches of Gods goodneſſe, and forbearance, and long ſuffering, Rom.2.4,5.* It is therefore ſaid, *Revel.6.16.* that wicked men ſhall *cry to mountaines and rocks fall on us, and hide us from the face of him that ſitteth upon the throne, & from the wrath of the Lambe.* Of the Lambe? Why what cauſe have any to feare the Lambe? He is ſo called in reference to the ſacrifice of his body, and ſoule that he offered to his father, for the ſins of men. *Ioh.1.29. Behold the Lambe of God which taketh away the ſins of the world.* What need men be afraid of the Lambe of God? O the more that Chriſt hath done for ſinners, the more *indignation, and wrath tribulation, and anguiſh will be upon every ſoule* that hath deſpiſed ſo great mercy, and taken incouragement thereby to ſin, and hath not been brought unto repentance by it. Say thou not then any more my ſins ſhall never trouble me, becauſe God is ſo mercifull, and Chriſt hath died for ſinners; but rather let the *looking upon him whom thou haſt pierced, cauſe thee to mourne as one mourneth for his onely ſonne, and to be in bitterneſſe, as one that is in bitterneſſe for his firſt-borne*; as the Prophet ſaith it ſhall be with all ſuch as have the ſpirit, and any true knowledge, and aſſurance of Gods mercy, *Zach.12.10.*

Obiect. 3 There is yet a third cauſe why men are not troubled for their ſinnes, nor will be diſquieted in their minds with the remembrance of them, and that is examples they have obſerved, and experience that they have had, of Gods mercy in others. I have my ſelfe (will many a ſinner ſay) knowne many that were worſe men then ever I was, that never had any trouble of minde for their ſinnes in life nor in death, in their healths, nor in their ſickneſſe, and yet God was mercifull unto them; they lived in Gods favour (for they lived in credit, and were well thought of, and well beloved of their neighbours) and they dyed in Gods favour (for they died moſt quietly, they ſhewed no feare or unwillingneſſe at all to dye, and to goe to God but had marvellous peace in their conſciences, and ſhewed great comfort in the aſſurance of their ſalvation.)

Anſw. Now for anſwer to this plea I ſay in generall as our Saviour doth, *Mat.18.7. Woe be to the world becauſe of offences.* Yea woe be unto the world even becauſe of this offence, for thouſands have ſtumbled at it, even this that men notoriouſly wicked, have died ſo peaceably, hath hardened infinite numbers in their ſins, and made them to thinke there is no great danger in them. But to anſwer this plea in particular.

1. First, This is no good argument ſuch ſinners lived in Gods favour becauſe they lived in credit, and in the love of their neighbours. For 1 *the Lord ſeeth not as man ſeeth,* as he telleth *Samuel, 1 Sam.16.7.* Men are apt to applaud them that live wealthily and merrily whatſoever their life be, *Pſal.49.18. Men will praiſe thee, when thou doſt well to thy ſelfe*; But ſo doth not God; For as our Saviour ſaith, *Luke 16.15. that which is highly eſteemed among men, is abomination in the ſight of God.* 2. Men are bound in charity to judge the beſt, *1 Cor.13.5. Charity thinketh no evill*; and to be afraid of judging, and cenſuring others. *Be not many maſters* (controulers or cenſurers ſaith the Apoſtle, *Iam.3.1.*) *knowing that we ſhall receive the greater condemnation*; and to thinke of others according to the profeſſion that they make, and that they know by them, and not to take

take upon them to judge their hearts. It was no fault in the Apoſtles that they thought ſo well of *Iudas*, and ſuſpected themſelves as much as him when Chriſt ſaid one of them ſhould betray him, *Matth.*26.22. 3. The man whom wee have knowne, to have beene a notorious ſinner, it may be hath beene ſoundly humbled for his ſinne, and ſhed many a teare for it, though we know it not. For this may be done in ſecret, *Zach.*12.14. *Every family apart, and their wives apart.*

Secondly, this is no good argument ſuch ſinners dyed in Gods favour, becauſe they died quietly, and without all feare, and ſeemed very comfortable, and to have great aſſurance of their ſalvation. For 1. It is poſſible, for moſt wicked men to die very quietly and without all feare. For of moſt wicked men it is ſaid, *Pſal.*73.4,5. *There are no bands in their death; they are not in trouble as other men.* 2. It is poſſible even for moſt wicked men to be paſſing well perſwaded of their owne eſtate and that God is their God, *Mic.*3.11. *Yet will they leane upon the Lord, and ſay is not the Lord among us?* 3. God doth oft let wicked men ſcape ſcot free heere, that he may reſerve them to greater torment in hell, *2 Pet.*2.9. *The Lord knoweth how to reſerve the unjuſt unto the day of judgement to be puniſhed*; at that day he will manifeſt his wrath upon them. 4. Though we may not preſume, to judge of the finall eſtate of any ſuch man, becauſe the worke of God in the converſion of a ſinner is oft times ſecret and wonderfull. *Iob.*3.8. *The winde bloweth where it liſteth, and thou hearеſt the ſound thereof, but canſt not tell whence it commeth, and whither it goeth: So is every one that is borne of God.* And God is able to worke ſaving repentance in them, even after they are ſpeechleſſe, and cannot expreſſe their repentance unto men. Yet is the example fearefull when ſuch as have had many witneſſes of their ſinnes, have had no witneſſes of their repentance; the example of ſuch is worthy to have a marke ſet upon it for others to take heed by; as in the caſe of *Abſoloms* death, they laid a very great heape of ſtones upon him, *2 Sam.*18.17. For 1 God doth never pardon any mans ſins in whom he doth not worke repentance, *Acts* 5.31. *Chriſt gives repentance unto Iſrael, and forgiveneſſe of ſins.* 2 He firſt gives men the ſpirit of bondage before the ſpirit of adoption, *Rom.*8.15. *Yee have not received the ſpirit of bondage againe to feare, but the ſpirit of adoption* 3. God uſeth to worke in thoſe whom he gives repentance unto, humiliation proportionable to the meaſure of their ſinnes, as we ſee in the caſe of *Manaſſes*, *2 Chron.*33.12. *He humbled himſelfe greatly.* And *Mary Magdalen* wept ſo that ſhe waſhed Chriſts feet with teares, *Luk*7.38. 4 Where ſinne hath beene notorious there repentance alſo ſhould be notorious, yea the true penitent will be glad, and deſirous to have as many witneſſes of his repentance as of his ſinnes; as we ſee in *David* heere. And in *Paul*, *1 Tim.*1.13. *I was a blaſphemer, and a perſecutor, and injurious but I obtained mercy.* 5 No judgement of God is ſo dreadfull, as when he puniſheth ſinners with hardneſſe of heart. This was the judgement whereby God plagued *Pharaoh*, of whom it is ſaid, that God raiſed him up of purpoſe, that he might ſhew his power on him, *Rom.*9.17.

*Lecture XVIII. On Pſal.*51. 1,2. March 7. 1625.

FOlloweth the ſecond uſe of the former Doctrine, and that is for exhortation, to perſwade, and ſtirre us all up, to do as *David* doth heere, even to ſeeke for the pardon of our ſinnes, and to ſeeke for it as he doth heere; that is, 1. To ſeeke it above all other things, and to make it our onely ſuit as *David* doth heere; and as the Publican when he went to pray begged nothing els, but this, *Luk.*18.13. *Lord be mercifull to me a ſinner.* 2. Seeke without delay to have this debt diſcharged; as *Solomon* adviſeth the man who is in danger for debt *Uſe* 2.

debt discharged; as *Solomon* adviseth the man who is in danger for debt even to mortall man, *Pro.6.4,5. Give no sleepe to thine eyes, nor slumber to thine eyelids deliver thy selfe as a Roe from the hand of the hunter.* 3. Seek it not coldly, and faintly but earnestly, and with all thy might; as *David* heere, and *Psal.* 27.4. *One thing have I desired of the Lord, and that will I seeke after, that I may dwell in the house of the Lord all the daies of my life, to behold the beauty of the Lord*; that is, his mercy, his chearefull, and favourable countenance towards me, as *Psal.*90 17. *Let the beauty of the Lord our God be upon us.*

Now for the better enforcing of this exhortation. I will first give you certaine motives to perswade you to seeke for your pardon. 2. I will shew you the meanes how you may obtaine it. 3. I will give you certaine signes, and notes whereby you may know, whether you have obtained it or no.

And for the motives to stirre us up to seeke, and sue out our pardon, 1 Some of them have reference to the pardon it selfe; and 2 Some to us that are to seeke and sue for it.

1 Sort of Motives

1. First, this pardon may be gotten. If sinners could have no hope to get the pardon of their sinnes, they could have no incouragement to seeke it; but as *Shecaniah* saith to *Ezra*, *Ezra* 10. 2. *there is hope in Israel concerning this thing.* There is not any sinner amongst us all (how many or heinous soever his sinnes have beene) but he may have hope to obtaine the pardon of his sinnes if he seeke it aright. For this we have his word that cannot deceive us, *Mat.*12. 31. *I say unto you all manner of sinne, and blasphemy shall be forgiven unto men. Matth.*18.27. *The Lord of that servant* (that ought ten thousand talents) *was moved with compassion, and loosed him, and forgave him the debt.* And though it be said of him that sinneth against the Holy Ghost, *Matth.*12.32. *that it shall not be forgiven him neither in this world, nor in the world to come*; yet the reason thereof is not because God cannot, or will not forgive so heinous a sinne, but because he that is gone so farre cannot returne to God, and seeke his pardon, *Heb.* 6.6. *It is impossible he should be renewed againe unto repentance.* And this motive to seeke for our pardon we have given us, *Esa.*55.7. *Let the wicked returne unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon.*

2. Secondly, this pardon is worth the getting, and seeking for. For 1. It is full and generall, and giveth us a discharge not onely from our sinnes, but from the whole punishment due to us for them; not from such sinnes onely, as are knowne to us, and we have beene able particularly to repent of, but from all our sinnes knowne, and unknowne. So that when once we have gotten our pardon, for one sin, we have gotten the pardon of all, originall, and actuall, smaller, and greater, knowne, and unknowne. *Esa.*55.7. *He doth abundantly pardon.* So that as Christ never cured any but he made them perfectly, and every whit whole, *Ioh.*7.23. so is it said of him that *he is able to save them to the uttermost, that come unto God by him, Heb.*7.25. Whom he once washeth, and cleanseth, he maketh them so cleane that he leaveth no filth, no staine nor spot upon them, *Esa.*1.18. *Though your sinnes be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as woolt*, that never received any dye. Thus doth God account of them, that are once pardoned, *Cant.*4.7. *Thou art all faire my love, there is no spot in thee.* All Gods acquittances are generall, not as mens onely from the beginning of the world to that day that the acquittance is made, but from the beginning of the world to the end of it. When he pardoneth, he pardoneth not sins past onely, but even those that are future have a ground of pardon in it, *Psal.*103.17. *The mercy of the Lord is from everlasting to everlasting upon them that feare him.* And *Ioh.*13.10. *He that is washed needeth not save to wash his feet, but is cleane every whit.* 2. This

pardon

pardon where it is once given, can never be revoked or canceled againe. He forgiveth not as man doth but when he forgiveth our sinnes he forgetteth them also, *Ier.31.34. I will forgive their iniquity, and I will remember their sinnes no more.* To this mercy that belongeth which the Lord speaketh, *Hos.13.14. Repentance shall be hid from mine eyes.* Whom God hath once pardoned he never so forsaketh that they shall quite loose his favour againe, *Psal.37.28. The Lord forsaketh not his Saints, they are preserved for ever.* Therefore we are but once baptized, and brought to the *laver of regeneration, Tit.3.5.* 3. This pardon sets us in as good state before God as if we had never sinned, so as he thinketh never the worse of us for any sinne, we have committed when once we have our pardon. Nay we become much more deare unto him then if we had never sinned. As we see in the case of the Prodigall, whose father shewed much more kindnesse unto and delight in him, then in his elder brother, *Luk.15.32.* And in the kind respect, our Saviour shewed to *Mary Magdalen, Mar.16.9. Hee appeared first to her out of whom he had cast seven divels.* And to *Peter, Mar.16.7.* more then to any Disciple that ever he had. And this second motive, which hath reference to the fullnesse of this pardon, incouraged and moved *David* heere to seeke it so earnestly, as we may see verse 7. *Wash me, and I shall be whiter then snow.*

Now for the second sort of motives which have reference to our selves; if we respect our own selves, there is great cause that we should above all things speedily seeke for the pardon our sins. *2 Sort of Motives*

First, In respect had to our death. For if death should seize upon us, before we have gotten our pardon our case were desperate, and irrecoverable. If pardon be not gotten before, it will never be gotten. *To him that is living there is hope* (saith *Solomon, Eccl.9.4.*) *for a living dog is better then a dead lyon.* And *Eccl.11.3. In the place where the tree falleth there it shall be,* there it lieth, and will continue for ever. If a man obtaine not his acquittance, and discharge of his debt before he dieth, there is no way but one with him, to prison must he go, into that dungeon must he be cast, whence hee shall never get out till hee have paid the uttermost farthing, as our Saviour speaketh in another case, *Matth.5.26.* With such men *hell followed death* at the heeles, *Rev.6.8.* The rich man (so soone as he was dead) went into the torments of hell, *Luke 16.22,23.* Now how soone, or how suddenly death may seaze upon us none of us can tell; All men lye not long sicke before they dye; nor are sicke at all, *Eccl.9.12. Man knoweth not his time; as the fishes that are taken in an evill net, & as the birds that are caught in the snare* (while they are playing, and skipping and eating merrily) *so are the sonnes of men snared in an evill time, when it falleth suddenly on them.* In which respect they that have not their sinnes pardoned, must needs live in a continuall feare of death, whensoever they thinke seriously upon it. As the Apostle saith, *Heb.2.15.* Christ came to *deliver them who through feare of death were all their life time subject to bondage.* Whereas the man that hath gotten his pardon need not feare death at all, but may die in peace, and say with *Simeon, Luke 2.29. Now Lord letteſt thou thy servant depart in peace, for mine eyes have seene thy salvation.* Yea may even looke him in the face when he commeth, and insult over him as *1 Cor.15.55. O death where is thy sting?* 1.

Secondly, In respect had to the afflictions of this life. For 1. Till our sins be pardoned, there is no judgement we see or heare of, but we have cause to feare it, and to live continually in *a certaine feareful expectation of judgement,* as the Apostle speaketh. *Heb.10.27.* We have cause to looke for the curse of God in our selves, and in our children, and in our goods, and in our good name; in our bodies, and in our minds. For so hath God threatned by *Moses, Deut.28.19. If thou wilt not observe to doe all his commandements, and his statutes* 2.

tutes, all these curses shall come upon thee, and overtake thee. 2. Till our sins be pardoned, every affliction and judgement that doth befall us, will be intollerable unto us, will vexe and disquiet us, so as we can with no patience, and comfort beare it. Sin is like unto old age, that maketh a man so weake, as *even the grashopper will be a burden unto him*, as *Solomon* speaketh, *Eccles.*12.5. Or like a bile upon a mans backe or shoulder, that maketh him unable to beare any thing. This is the true cause of mens extreame impatience in every affliction; not the burden or extreamity of the affliction so much, as their owne galled backs, the biles, and sores that they have upon themselves, their owne sins that are unpardoned, and unsubdued in them. And that which the Apostle speaketh of death, 1.*Cor.*15.56. *the sting of death is sin*, may be said of every affliction, and crosse, sin is the only thing that maketh it sting, and paine us so much as it doth. Whereas on the other side, when once we have gotten our pardon. 1. We may be secure, and void of the slavish feare of Gods judgements before they come. As *David* when he had lifted up the light of his countenance upon him saith, *Psal.*4.8. *I will both lay me downe in peace, and sleep*; and 91. 5,6. *Thou shalt not be afraid for the terrour by night, nor for the arrow that flyeth by day, nor for the pestilence that walketh in darkenesse, nor for the destruction that wasteth at noone day.* 2. When judgements and crosses doe come, we shall be able to beare them with patience and comfort, *Prov.*18.14. *The spirit of a man will sustaine his infirmitie. Rom.*5.1. *Being justified by faith, wee have peace with God.* And then followeth *verse* 3. *wee glory in tribulations also.*

3. The third and last motive, is from the respect had to the comforts we enjoy, and desire to enjoy in this life. For 1. Till our sins be pardoned, we can have no assurance to obtaine of God any of the good things of this life. *Esa.* 59.2. *Your iniquities have separated betweene you and your God, and your sinnes have hid his face from you, that he will not heare.* 2. Till our sins be pardoned, we can have no sound comfort in any of these blessings that we doe enjoy, for we have them with Gods curse. *Unto them that are defiled, and unbelieving* (saith the Apostle, *Titus* 1.15.) *is nothing pure Pro.*1 32. *The prosperitie of fooles shall destroy them.* 3. Till our sins be pardoned, nothing that we doe can please God, *Heb.*11.6. *Without faith it is impossible to please God.* 4. Till our sins be pardoned, there can be no grace, nor goodnesse in us, *Ezek* 36.25. *I will sprinkle cleane water upon you, and ye shall be cleane from all your filthinesse*; then followeth verse 26. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and give you a heart of flesh*; and verse 27. *I will put my spirit within you, and cause you to walke in my statutes.*

And these five motives are in themselves effectuall, and forcible enough to worke in every one of us, a care to seeke, and sue for the pardon of our sins, and to seeke it earnestly, and to seeke it speedily, if God shall be pleased to worke with them. For that is an undoubted truth, confirmed by infinite examples, in dayly experience, which our Saviour teacheth, *Iohn* 6.44. *No man can come to me, except my Father draw him.* And I may say to you, as he doth in the next verse 45. *Every one therefore that hath heard these things, and hath learned of the Father, will come to Christ* (the only purchaser, and disposer of Gods pardons) to get his pardon

Meanes. And now having finished the motives, I come to shew you the meanes, how this pardon may be obtained; which is the second generall point I propounded for the enforcing of this exhortation. And the meanes we must use are principally foure.

First, The man that would obtaine of God the pardon for his sins, must first bring his heart to a sense of his sins; this is that, that prepareth a man, and maketh

maketh him capable of a pardon. Thou that haſt lived the civilleſt life that a man can lead, till thou canſt bring thy heart to be troubled, and pained with feare, and heavineſſe for thy ſins; canſt have no hope to get thy pardon. Chriſt promiſeth refreſhing (nor indeed calls, nor giveth incouragement to any to come to him, but) onely to ſuch as are weary, and heavy laden, *Matth.*11.28. And he profeſſeth that he was ſent to proclaime the Lords *Iubile*, and time of generall pardon, and releaſe to none, but to the broken hearted, and mourners, *Eſay* 61.1,3. And comparing himſelfe to a good ſhepheard, he ſaith, *Ezechiel* 34.16. his office was *to binde up that which is broken, and ſtrengthen that which was ſicke, but to deſtroy the fat and the ſtrong, and to feed them with judgement.* For 1. None but ſuch can heartily, and in good earneſt ſeeke for their pardon, nor make any great account of it, *Matth.* 9.12. *The whole have no need of a Phyſician, but they that be ſicke.* And God maketh more account of his pardons, then to caſt them away upon ſuch as care not greatly for them. 2. None but ſuch can receive their pardon aright, nor beleeve it belongeth unto them, though Chriſt and his ſervants ſhould offer it unto them, and perſwade them to receive it. *Marke* 1.15. *Repent ye, and beleeve the Goſpel.* But what repentance could that be that went before faith? Surely legall repentance, this which I now ſpeake of.

The ſecond meanes is prayer. The man that would obtaine of God, the pardon of his ſins, muſt pray and cry to God importunatly for it; make it thy firſt and only ſuit, as if thou wouldſt have no nay, nor crave any thing elſe, till thou haſt obtained it. 1. So the Lord deſcribeth the poore ſinners that ſhall come to him for mercy and pardon. *Ier.* 31.9. *They ſhall come with weeping and with ſupplications.* 2. God hath himſelfe directed us unto this courſe, *Eſa.*55.6. *Seeke the Lord while he may be found*, How ſhall that be? *Call upon him while he is neare.* 3. This is a ſure way; for to it a promiſe is made, as we ſee in the caſe of the Publican *Luke* 18.3. He went into the Temple to pray, and this was the whole ſumme and effect of his prayer, *God be mercifull to me a ſinner*; and ſee the ſucceſſe, verſe 14. *I tell you* (ſaith our Saviour) *this man went downe to his houſe juſtified, rather then the other*; where by the word *rather*, we are not to underſtand, though neither of them were juſtified, yet of the two, this rather then the other, but that he went home juſtified, and not the other, as *Iohn* 3 19. *Men loved darkeneſſe, rather then light*: and not the light, and 1.*Tim.*1.4. *Endleſſe genealogies miniſter queſtions rather then edifying*, as if he had ſaid, queſtions, and not edifying. 4. Another promiſe we have for this, *Rom.*10.13. *Whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.* As if he ſhould ſay, Whoſoever can pray and cry to God for the pardon of his ſins, ſhall be ſure to obtaine it. 5. Alas (will you ſay) how can we pray till our ſins be pardoned, and till wee have faith? *Rom.*10.14. *How can they call upon him, in whom they have not beleeved?* I anſwer. 1. As there is a legall repentance, ſo there is a legall prayer, which though a man cannot have aſſurance that it ſhall ſpeed, yet is it, as the legall repentance a good preparative to faith, and God hath beene pleaſed to ſhew reſpect unto it. Of ſuch a prayer read *Pſalme* 78.34. *When he ſlew them, then they ſought him; and returned, and enquired early after God.* Did theſe men pray in faith? No verily, as we may ſee verſe 37. *for their heart was not upright with him.* Yet had God a gracious reſpect, even to this prayer, verſe 38. *He being full of compaſſion, forgave their iniquity, and deſtroyed them not.* 2. Men may have received ſome beginnings of true faith, and ſaving grace before they know, and perceive that their ſins are pardoned, and ſuch prayers are moſt acceptable to God, as we may ſee, *Zac.*12.10 firſt God *powred upon them the ſpirit of grace, and ſupplication*, they cryed unto God, and mourned for their ſins, & then 13.1. *the fountain was opened unto them for ſin and for uncleannes*, & God uſeth not to open this fountaine unto any, but unto ſuch only. 3.

3. The third means, is humble confeſſion of our ſins unto God. He that deſires to obtaine pardon at Gods hands, muſt accuſe and condemne himſelfe before God, and judge himſelfe unworthy of all mercy. He that commeth to God by prayer to beg his pardon, muſt come as *Benhadads* ſervants did, when they came to *Ahab* to crave mercy, 1 *Kin.* 20.32. they came *with ſackcloth on their loines, and ropes about their necks*, as men profeſſing themſelves worthy to dye. In this manner came the prodigall to his father. *Lu.* 15.18,19. *Father, I have ſinned againſt heaven and before thee, and am no more worthy to be called thy ſon.* In this manner the Publican prayed, and confeſſed his ſins, *Luk* 18.13. *He ſtood afarre off and would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt.* As if he ſhould have ſaid, ô wretched heart of mine, Lord, I am unworthy, I am unworthy to find mercy. And you know what ſucceſſe they both had, when they came in this manner to crave mercy, and how well they ſped. And no marvell, for they that can come thus, have a promiſe, 1. *Iohn* 1.9 *If we confeſſe our ſins, God is faithfull, and juſt, to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe.* And *Mat.* 23.12. *He that humbleth himſelfe, ſhalbe exalted.* The more we can accuſe and condemne; vilifie, and abaſe our ſelves before God, the ſurer we may be, that he will juſtifie, and raiſe us up.

4. The fourth and laſt meanes to be uſed in this caſe, is faith in Chriſt. He that deſireth to obtaine pardon of his ſins, muſt not reſt either upon the ſenſe hee hath of his ſins, or his prayer to God for the pardon of them, or his humbling himſelfe in the confeſſing of them, but flye out of himſelfe to Chriſt, reſt upon him by faith, and looke to obtaine it only through his merit. By this meanes Gods people have ever obtained pardon. *Theſe are they* (ſaith one of the Elders to *Iohn*, *Revel.* 7.14) *which came out of great tribulation, and have waſhed their robes, and made them white in the bloud of the Lambe.* Thus ſpeakes our Saviour to *Mary Magdalene*, *Lu.* 7.50. *Thy faith hath ſaved thee*; as if he ſhould ſay, it is not thy teares, but thy faith that hath obtained thy pardon. For 1. this is able to doe it. For *it is the bloud of Chriſt* (and that only) *that cleanſeth us from all ſin.* 1 *Iohn* 1.7. That is *the fountaine that is opened* to all Gods people (that are thus prepared, as you have heard) *for ſinne and for uncleanneſſe.* 2. Nothing but this, is able to doe it *Hebr* 9.22. *Without ſhedding of bloud, is no remiſſion.*

And thus having finiſhed the means we muſt uſe to get our pardon, I come to ſhew you the ſignes how we may know whether we have gotten our pardon or no, which is the third & laſt point I propounded for the enforcing of this exhortation. A point of as great uſe and neceſſity as either of the former were.

1. For 1. In this caſe that proverb is fulfilled, *Pro.* 13.7. *There is that maketh himſelfe rich, and hath nothing, and there is that maketh himſelfe poore, yet hath great riches.* Many a wicked man is confident, that he hath cleared all in Gods debt-booke, his ſins are pardoned, *Mic* 3.11. *Yet will they leane upon the Lord and ſay, is not the Lord among us?* And on the other ſide many a good man hath his pardon, & knowes not, nor can be aſſured that he hath it. It was ſo with *David* here. *Nathan* (upon his repentance) had told him 2 *Sam* 12.13. *The Lord hath put away thy ſin, thou ſhalt not dye*, and yet could he not beleeve it, nor be aſſured of it; And therfore begs it here ſo earneſtly. The elect Apoſtles had obtained their pardon when Chriſt ſaid to them, *Ioh.* 13.10. *Ye are cleane.* And yet Chriſt taught them to pray daily, *Lu.* 11.4. *Forgive us our ſins*, the beſt had need daily to ſeeke for more aſſurance, that they have it.

2. Yea, 2. It is a matter of great difficulty to be aſſured of it. Therfore God bindeth this promiſe with an oath, *Eſa* 54.9. *As I have ſworne that the waters of Noah ſhould no more go over the earth, ſo have I ſworn that I wil not be wroth with thee, nor rebuke thee.* Therfore hath Chriſt annexed a reaſon to be a propu to our faith in the fift petition, *Mat.* 6.12. and to none of the reſt. Many of Gods dea-

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reſt ſervants find little aſſurance of the pardon of their ſins, and they that have had it in great meaſure, yet have not had it at all times. See how comfortable, and confident *David* was at ſometimes, *Pſal* 27.1. *The Lord is my light and my ſalvation, whom ſhall I feare?* At another time he was farre otherwiſe, *Pſal.*88. 14,15. *Lord why caſteſt thou off my ſoule? Why hideſt thou thy face from mee? While I ſuffer thy terrors, I am diſtracted.* So *Paul* ſomtimes was moſt aſſured, *Rom* 8 38,39. *I am perſwaded that neither death, nor life, nor Angels nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Ieſus Chriſt our Lord.* Sometimes againe he had his inward terrours and feares, 2. *Chr.*7.5. and was perplexed greatly, 2. *Cor.*4.8. And this ariſeth.

First, From the weakeneſſe of faith, that is in the beſt; and ſlowneſſe to beliefe that is in us all by nature. They were beleevers to whom Chriſt ſaid, *Luke* 24.25 *O fooles, and ſlow of heart to beleeve.* The greatneſſe and ſtrangeneſſe of the bleſſing, doth even aſtoniſh, and amaze them ſo, as they cannot be perſwaded God ſhould ſhew mercy to ſuch wretches, as they know themſelves to have beene. As it is ſaid of the Apoſtles when Chriſt appeared to them, firſt after his reſurrection, *Luke* 24.41 *They beleeved not for joy, and wondered.* And *Peter* when hee was brought out of priſon by the Angell, *Acts* 12.9 *Wiſt not that it was true that was done by the Angell, but thought it was but a viſion.* 1.

Secondly, Sometimes from the violence of tentation. For the faithfull are compared to *bruiſed reedes*, *Matth.*12.20. and tentations are compared to Winds, and Tempeſts, *Matth* 7.5. now a reede (ſpecially a bruiſed reede) is eaſily ſhaken with the Winde, *Matthew* 11.7. and if we had not a gracious promiſe of Chriſt, *Matthew* 12.20. *A bruiſed reede ſhall he not breake*, it were not poſſible but the ſtrength and violence of the tentations the faithfull are ſubject to, would quite overthrow their faith. It was tentation that deprived *Iob* of his aſſurance, and made him cry, *Iob* 16.9 *He teareth mee in his wrath, who hateth mee; hee gnaſheth upon me with his teeth, mine enemy ſharpeneth his eyes upon me.* It was tentation that deprived David of his aſſurance when he cryed, *Pſal.* 22.1. *My God, my God why haſt thou forſaken me?* 2.

Thirdly, Sometimes from this, that they kept their pardon no better. That whereas once they had it ſo faire written, and in ſuch Capitall letters that they could haue runne, and read it, now through their careleſneſſe, and ſenſuality they have ſo ſoiled it, that they cannot reade it. So did the Church looſe her aſſurance. *Cant.*5.6. *Her beloved had withdrawne himſelfe, and was gone.* Her ſenſualitie was the cauſe of it as you may ſee, *verſe* 3. In her anſwer unto Chriſt. *I have put off my coat, how ſhall I put it on? I haue waſhed my feet, how ſhall I defile them?* 3.

Yet as we haue ſhewed before that our pardon may be obtained, ſo may we even in this life know and be aſſured, that wee are pardoned, and cleanſed from all our ſinnes, *Iob* was aſſured of his ſalvation, and conſequently that his ſinnes were forgiven, *Iob* 19.25. *I know that my redeemer liveth: whom I ſhall ſee for my ſelfe.* And *Paul* ſpeaketh thus of all the faithfull, *Rom.*5.11. *Not only ſo* (we are not onely reconciled to God, and ſhall be ſaved) *but we alſo joy in God through our Lord Ieſus Chriſt, by whom we have now received the atonement.* And indeed, though our ſins be pardoned, yet unleſſe we know they be pardoned, we can have no ſound comfort nor joy. That maketh *David* cry thus to God, *Pſalm* 35.3. *Say unto my ſoule; I am thy ſalvation*: as if he had ſayd. Let mee know it Lord, and *Pſalm* 51.8. *Make mee to heare joy and gladneſſe.* As if hee had ſayd, *Nathan* hath told mee ſo, but I cannot heare and

believe what he saith, Lord make thou me to heare it, then I shall have joy and gladnesse, and never till then.

This is therefore a matter worth the hearkening unto, how we may know our sins are pardoned. How may that be knowne?

1. I answer 1. Wee may not bee our owne judges in this case, *Prov.28.26. Hee that trusteth in his owne heart is a foole. Prov.30.12. There is a generation that are pure in their owne eyes, and yet they are not washed from their filthinesse.*

2. 2. The Lord only by his word must be judge in this case; that even as it was under the Law, no man that had bin a Leper himselfe, or whose house was infected with leprosie, might judge himselfe or his house to be clean, till the Priest (who was a type of Christ) by the mark God himselfe had given, had pronounced them to be cleane, *Levit.13.37. The Priest shall pronounce him cleane.* And therefore Christ when he had clensed the lepers, bad them *Lu 17 14. Goe shew your selves to the Priest.* Even so may no man judge himselfe to be cleane from his sins, till he be such a one as God in his word hath pronounced to be cleane.

Signes. And these notes and markes are principally foure.

1. *Applic:* First, If a man came by his pardon that way, and by those foure meanes that you have heard of. Examine therefore your hearts that thinke ye are sure your sins are forgiven. How came you by this assurance? Did God so prepare you by an effectuall sight, and sense of sin, and of your wretched, and damnable condition by reason thereof? Was thy heart thereby brought to cry fervently unto God for thy pardon? Wert thou made able humbly, and freely, and particularly to confesse thy sins, to accuse, and condemne thy selfe before God? Wert thou brought thereby to despaire of all helpe and comfort any way els, but only in Christ, and so to flye to him to obtaine thy pardon? Then mayest thou have good hope that thy sins are pardoned.

2. Secondly, If a man feele himselfe to be sanctified, and changed by the spirit of Christ, then may he be sure he is justified, and washed from his sins, by the bloud of Christ. Where God pardoneth sin, there he subdueth, and destroyeth the power of it *Micah.7.18,19.* When he had said, *Who is a God like unto thee, that pardoneth iniquity*: he addeth, *hee will have compassion upon us, he will subdue our iniquities, Rom.6.14. Sin shall not have dominion over you: for you are not under the Law, but under grace.* When Christ hath once procured for a man the pardon of his sin, he turneth the heart quite from it, and worketh in him such a change, as he becommeth another man, *Acts 3.26. God hath sent his Sonne to blesse you, in turning every one of you from your iniquities.* See some examples, and experiments of this. What a marvellous change was wrought in those converts of *Ephesus*, that had used curious arts? after God had pardoned their sins, they did so hate that sin that they had lived in, that they burnt the books that had bin the meanes, and instruments of that sin, though they came to the value of 15000 pieces of silver, which was at the least eight hundred pounds sterling. *Acts 19.19.* So after *Peters* sin of denying Christ for feare, was pardoned: what a change was wrought in him? None of all the Apostles so bold in confessing Christ, afterwards as he was *Acts 2.14.3.12.4.8.* So when *Pauls* sin of hating and persecuting of the Saints was pardoned; never did any of Gods servants shew that love to the Saints that hee did. See how many hee sends speciall salutations to, and in how kind a manner, *Rom.16.* See in what termes hee expresseth his affections to the Saints oft times, *Phil.4.1. My brethren dearely beloved, and longed for, my joy, and Crowne.* And *Philem.12.* He calls *Onesimus* a poore servant *his owne bowells.* Yea, where sinne is pardoned, not the outward man onely, but the very heart is changed. *Ezechiel 36.25——27. Then will I sprinckle cleane water upon you, and yee shall bee cleane from all your filthinesse. A new heart also will I*

give

give you, and I will put my ſpirit within you and cauſe you to walke in my ſtatutes.

Thou therefore that art perſwaded thy foule ſinnes are pardoned, try it by this note. Is thy heart now quite turned from theſe ſinnes, that above all other thou now hateſt them moſt; art moſt afraid of them, ſhunneſt the beginnings, and occaſions of them? Yea thou that haſt beene the civileſt man, doſt thou find a change wrought in thee, a new heart given thee? Then thou mayſt have a comfortable aſſurance that thou haſt indeed obtained thy pardon. *Applic.*

Thirdly, if a man feele that the knowledge of Gods love in pardoning his ſin hath wrought in his heart a true love to God, and that the change I told you of proceedeth from his love to God: This note thou ſhalt find given by our Saviour, *Luke* 7.47. *Her ſinnes which are many are forgiven her, for ſhee loved much.* This property of a man whoſe ſinnes are pardoned you ſhall ſee in *David*, *Pſal.*116.1. *I love the Lord becauſe he hath heard my voice, and my ſupplication*; And what was his ſupplication? Even for pardon of his ſinne as you ſhall ſee ver.3,4. *The ſorrowes of death compaſſed me, the paines of hell gat hold on me, I found trouble, and ſorrow; then called I upon the name of the Lord, O Lord deliver my ſoule.* And in *Peter* whom when Chriſt would comfort, and aſſure that his ſin was pardoned, by what note doth he labour to aſſure him of it? *Joh.* 21 15. *Simon thou ſonne of Iona love-ſt thou me more then theſe?* For indeed no man can love the Lord, and obey him out of love, but he that firſt is perſwaded of Gods love to him in the pardon of his ſinnes, 1 *Joh.*4.10. *Herein is love, not that we loved God, but that hee loved us, and ſent his Sonne to be the propitiation for our ſins.* 3.

Haſt thou no love to God, to his Word, and ſervants? Doſt thou all that thou doſt in his ſervice out of by-reſpects? Flatter not thy ſelfe thy ſinnes are not pardoned. *Applic.*

Fourthly, If the love that we beare to God for the pardoning of our ſinnes, can make us unfainedly willing to forgive all men even thoſe that have moſt wronged us. This note is given with great earneſtneſſe, and aſſeveration by our bleſſed Saviour, not onely in the fift petition, *Mat.*6.12. but immediately after the end of the whole prayer, *Mat.*6.14,15. *For if yee forgive men your heavenly father will forgive you, if ye forgive not men neither will your father forgive you.* 4.

Canſt thou not forgive thy greateſt enemies? Striveſt thou not againſt the motions to revenge, and malice? Art thou not humbled for them? Certainely thy ſinnes are not yet pardoned, thou art ſtill in thy ſinnes. An hypocrite can give much, and doe many kindneſſes to them that never wronged him. A man may *beſtow all his goods to feed the poore*, and yet *not have charity.* 1 *Cor.*13.3. *Luke* 6.32,33. *If you love them that love you, and doe good to them that doe good to you, what thanke have ye? For ſinners alſo do the ſame.* But out of love to God to forgive them that have wronged us, and love our enemies, that argueth a mans ſins are pardoned. *Applic.*

*Lecture XIX. On Pſal.*51. 1,2. March 21. 1625.

WE have already heard that in theſe words there were three things principally to be obſerved. 1. That *David* in the great diſtreſſe he was now in flyeth unto God by prayer, and ſeeketh helpe, and comfort that way. 2. That in this prayer wherein he ſeeketh helpe, and comfort from God, he begs nothing but the pardon of his ſinnes. 3. That the onely ground of his hope to ſpeed well in this prayer, and to obtaine the pardon of his ſinnes, was the knowledge he had of the mercy of God. The two firſt of theſe wee have already finiſhed, it followeth now that we proceed to the third, and laſt of them.

Nota. It is therefore here to be obſerved. 1. That ſeeking pardon of his ſinnes at the hands of God, he pleadeth nothing but mercy, hopeth to obtaine it no other way, maketh that the onely ground of his hope in this ſuit, and cryeth *Have mercy on me, ô Lord.* 2. That the thing that made him hope he ſhould find this mercy with God, was nothing he found in himſelfe, but onely the knowledge he had of the Lords gracious diſpoſition. *Have mercy upon mee, ô God, according to thy loving kindneſſe, according to the multitude of thy tender mercies.* As if he had ſaid, ô Lord there is nothing els to move thee to have mercy upon me, but onely thine owne gracious, and mercifull diſpoſition. 3. Yet had *David* before his fall done many good workes. Suffered great wrongs from *Saul*, with wonderfull patience and freedome from deſire of revenge, 1 *Sam.*24.5 6. Shewed marvellous zeale for God in fighting his battells, 1 *Sam.*25.28. Shewed marvellous love to the Word, and worſhip of God, *Pſal.*27.4. *One thing have I deſired of the Lord, and that will I ſeek after, that I may dwell in the houſe of the Lord all the daies of my life*, and 84.1. *How amiable are thy tabernacles, O Lord of hoſts.* And even at this inſtant when he maketh this prayer to God, there was a great deale of goodneſſe, and grace in him. 1 He confeſſeth freely his ſinne unto God, verſe 3,4. 2. He was wonderfully humbled for it, and grieved, and broken hearted, verſe 8.17. 3. His heart was quite changed, and turned from his ſinne unto God, he loved him unfainedly, and deſired his glory, verſe 13,14. 4 And all this he did in uprightneſſe of heart, verſe 6. Yet now comming to beg pardon of his ſins, he groundeth his hope to obtaine it, upon none of his former good workes, upon none of the goodneſſe that he found now in himſelfe, but onely upon the mercy of God.

Now from theſe three points thus obſerved, in the Text, this Doctrine ariſeth for our inſtruction.

Doct. 11 *That the beſt of Gods ſervants, have no other ground of hope to find favour with God, for the pardon of their ſins, but onely in the mercy of the Lord.* Vpon this Gods choiceſt Saints, have builded alwaies; and in ſeeking pardon of their ſins have pleaded nothing but this. So doth *David* heere, and ſo doth he in many other Pſalmes *Pſal.*6 2,4. *Have mercy upon me O Lord for I am weake; returne ô Lord deliver my ſoule, ô ſave me for thy mercies ſake*: and 25.6,7. *Remember ô Lord thy tender mercies, and thy loving kindneſſes for they have beene ever of old, according to thy mercy remember thou me, for thy goodneſſe ſake ô Lord.* So doth *Daniel* in his prayer, *Dan.*9 9. *To the Lord our God belong mercies, and forgivenеſſes.* All pardons are mercies, and are obtained by mercy onely. Yea in all their prayers wherein they have ſued to him for any bleſſing this hath ever beene in their eye, and that which they have built all their confidence upon, *Pſal.*5.7. *As for me, I will come into thy houſe in the multitude of thy mercy.* This ſhall ever draw me, and incourage me to come unto thee. And 69.13. *O God in the multitude of thy mercy, heare me*; And 115.1. *Not unto us, Lord, not unto us, but unto thy name give glory for thy mercy, and for thy truths ſake.* But what ſhould I heape up teſtimonies in ſo plaine a caſe? And yet becauſe it is ſo uſefull, and comfortable a point, I will not paſſe over it too ſleightly, but inſiſt a while upon it ſo farre as I ſhall judge neceſſary for your edification. And before I come to the reaſons, and grounds of the Doctrine I will anſwer two maine objections, that the heart of man wil be apt to make againſt this Doctrine.

*Object.*1. Firſt, How can our hope to finde favour with God be grounded onely upon the mercy of God? How can the pardon of our ſins, bee aſcribed to the meere mercy of God, and to his free grace; when wee obtaine not this favour of God till it was dearely bought, and purchaſed? 1 *Cor.*6.20. *Ye are bought with a price.* Yea ſucha price as was ἀντίλυτρον fully anſwerable in worth to the ſoules of all Gods elect, and to that which God hath given us, 1 *Tim.*2.6. *He gave himſelfe*

himselfe a ransome for all. The Lord forgave not one farthing of that summe wherein we stood indebted to him, till he was fully satisfied for it. First, hee exacted and received by Christs passive obedience, the whole forfeiture of our obligation hee had against us, and so came wee to the pardon of our sins. In which respect it may be said as *Esa.*40.2. *Wee have* (in our surety) *received at the Lords hand double for all our sinnes.* Secondly, hee exacted and received also in Christs active obedience, the whole debt of obedience to his Law, that wee did owe unto him. For Christ our surety, not for himselfe, but for us, *fulfilled all righteousnesse. Matth.*3.15. And so came we to the title and right, wee have to the Kingdome of Heaven. So that it may seeme (not the meere mercy, and free grace of God, but) Christ is the only ground of our hope, as he is called. 1.*Tim.*1.1. *The Lord Iesus Christ is our hope,* And 1.*Iohn* 2.2. *He is the propitiation for our sins.* 1. 2. *Answ.*

To this I answer. That the foundation of all our hope and comfort we have in Christ, is in the mercy and free grace of God only. For although the pardon of our sins and salvation of our soules, in respect of Christ our surety, was no free gift, but a deare purchase; and the Lord shewed no mercy at all to him, but justice only, yea rigour of justice, *Rom.*8.32. *He spared not his owne sonne, but delivered him up for us all. Gal.*3.13. *Christ hath redeemed us from the curse of the Law, being made a curse for us.* Looke upon him when he was in his agony and passion, paying our forfeiture, and there was nothing to bee seene from top to toe, soule and body, but the curse of God, he was all curse, *made a curse.*

Yet do we obtaine this pardon, and the salvation of our soules, not by purchase, but by the free gift of God. *Esa* 9.6. *Unto us a Sonne is given. Ioh.*4.10. *If thou kneweſt the gift of God.* And the mercy, and free grace of God never appeared so much to us-ward, in all the works that ever he did, as in this worke of redeeming us from our sins, by the bloud of Christ. For thus speaketh the Apostle, *Ephes.*1,7. *In whom we have redemption through his bloud, the forgivenesse of sins, according to the riches of his grace*; the riches of Gods grace appeared in this.

Observe this (I pray you) in five points.

First, It was the wonderfull mercy of God to us, and nothing else, that moved him to find out, and appoint the meanes to satisfie his owne justice by. It was the Lord himselfe that did *fore-ordaine* his owne Son *to be our propitiation. Rom.*3.25. *He purposed this in himselfe. Ephes.*1.9 And so the Lord indeed made satisfaction unto himselfe, 2.*Cor.*5.19. *God was in Christ, reconciling the world to himselfe*; His love and mercy appeared more unto us in this, then if by his absolute prerogative, he had forgiven us, without exacting any satisfaction at all *Iohn* 3.16. *God so loved the world, that he gave his onely begotten Sonne*; And *Iohn* 4.10. *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* 1.

Secondly, It was the wonderfull mercy of God to us, and nothing else, that moved him to give any of us to Christ, and to appoint us in his eternall counsell, to be of that small number, that should receive benefit by him, *Iohn* 17.6. *Thine they were, and thou gavest them me*, and vers.9. *I pray not for the world, but for them that thou hast given me, for they are thine.* 2.

Thirdly, It was the wonderfull mercy of God to us, and nothing else, that moved him to give any of us the grace to receive Christ by faith, being offered to us in the ministery of the Gospell, and to obey him, *Iohn.*6.44. *No man can come to me, except the Father which hath sent me draw him.* 3.

Fourthly, It was the wonderfull mercy of God, and nothing else that moved him to accept of the satisfaction, which Christ our surety hath made for us, and not to exact it at our owne hands. For nothing bound him to it, but his owne 4.

free promiſe. In which reſpect, all the Elect that ſhall have benefite by Chriſt, are called *heires of promiſe, Hebr.6.17.* And therefore the Apoſtle ſaith, *Epheſians 1.6.* It was to *the praiſe of the glory of his Grace, that he hath made us accepted in his beloved.* As though he ſhould ſay, the glory of his grace is wonderfully ſet forth in this, that hee will accept of Chriſts ſatisfaction for us.

3. Fiftly and laſtly. It is his wonderfull mercy, and nothing elſe that moveth him to performe this promiſe, and to keepe covenant with us, conſidering how weake and ſtaggering our faith, and obedience is, and how oft we breake covenant with him. And this made *Solomon* to fall into that admiration. 1 *Kin.* 8.23. *O Lord God of Iſrael, there is no God like unto thee, in heaven above, or in earth beneath, who keepeth covenant, and mercy with thy ſervants, that walke before thee with all their heart.* As if hee had ſaid: It is the mercy of God that he keepeth Covenant even with ſuch. And thus have I finiſhed the anſwer to the firſt objection, and ſhewed you, that it doth no whit derogate from the mercy and free grace of God, but amplifieth, and advanceth it greatly, that wee obtaine pardon of our ſins, by the merit of Chriſts bloud, and no other way.

Object.2 The ſecond objection is. How can it bee ſaid, that wee have no ground of hope to find favour with God, and the pardon of our ſins, but onely in Gods meere mercy and free grace? Will a mans good workes do him no good in this caſe? Is there no ground of hope, and comfort for us in that goodneſſe, and grace, that God hath wrought in our hearts by his holy ſpirit? The Scripture teacheth us, that there bee ſundry graces, and good workes, that may give us much comfort in this caſe, and bee good grounds of hope unto us, that wee ſhall finde favour with God. As 1. If a man can find hee doth truly feare God, *Proverbs* 14.26. *In the feare of the Lord is ſtrong confidence; and his children ſhall have a place of refuge.* 2. If a man can find hee hath bin of conſcience towards God, given unto works of mercy, *Pſal.*18.25. *With the mercifull, thou wilt ſhew thy ſelfe mercifull*; and 41 1. *Bleſſed is hee that conſidereth the poore, the Lord will deliver him in time of trouble*; and *Iam.* 2.13. *Mercy rejoyceth againſt judgement.* 3. If a man can find that of conſcience towards God, he can forgive his enemies, *Matth.*6.14. *If yee forgive men their treſpaſſes, your heavenly Father alſo will forgive you.* 4. If a man can find, that he is able with an upright heart, to confeſſe his ſin unto God, even that is a good ground of hope, that God will forgive it. For thus *David* reaſoneth here, verſe 2,3. *Cleanſe me from my ſinne, for I acknowledge my tranſgreſſions.* 5. and laſtly. If a man can but humble himſelfe, and mourne before God for his ſin, even that will give him good hope of comfort. For Chriſt ſaith, *Mat* 5.4. *Bleſſed are they that mourne, for they ſhall be comforted.* And the Publican doing ſo, *went home juſtified, Luke* 18.14.

Anſw. My anſwer to this objection, ſhall conſiſt of two parts. 1. I will ſhew you how much is to bee aſcribed unto good works, and to that goodneſſe and grace, that Gods children may find in themſelves. 2. I will let you ſee that this doth nothing derogate from the truth of my Doctrine, concerning the repoſing all our hope in the mercy of God only.

1. For the firſt. I ſay firſt of all, that theſe good works and graces, we find in our ſelves, though they bee not the cauſes why God pardoneth our ſins, yet are they certaine and infallible ſignes, that wee have found mercy with God, and that our ſins are pardoned. For thus runneth the covenant of God. *Ezek.*36.25. *I will ſprinkle cleane water upon you, and ye ſhall be cleane*; and then followeth verſe 26. *A new heart alſo will I give unto you, and a new ſpirit will I put within you.* And thus ſpeaketh our Saviour of *Mary. Lu.*7.47. *Her ſins which are many, are forgiven her, for ſhe hath loved much.* As if he had ſaid, ſhee could

not

not have had this grace to love me, as ſhe doth; if her ſins had not bin forgiven.

Secondly. This grace and goodneſſe, which a man findeth in himſelfe, may bee a ground of hope unto him, that God will reſpect his prayers, *Iohn* 9 3. *We know that God heareth not ſinners, but if any man be a worſhipper of God, and doth his will, him he heareth. Iohn* 3.22. *Whatſoever wee aske, we receive of him, becauſe we keepe his commandements, and doe thoſe things that are pleaſing in his ſight.* The Angell telleth *Cornelius, Acts* 10.4. *thy prayers, and thine almes, are come up for a memoriall before God*; Certainely his almes made his prayers more effectuall with God.

Thirdly. The goodneſſe and grace which a man findeth in himſelfe, may bee a ſound ground of comfort unto him, even in greateſt affliction. So was it to *Paul.* 2 *Cor.*1.12. *Our rejoycing is this; even the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, wee have had our converſation in the world.* So was it to *Iob*, the teſtimony that his owne heart gave him of the conſcience hee had made of all uncleanneſſe, of dealing equally with his ſervants, of his mercifulneſſe to the poore, of his freedome from covetouſneſſe, and maliciouſneſſe. *Iob* 31. And of his hearts love to the Word, and pure worſhip of God, *Iob* 23.12. ſuſteined and yeelded him great comfort in his extreame affliction, as you may ſee *Iob* 31.35,36. *If mine adverſarie* (man or Satan) *had written a booke againſt mee, ſurely I ſhould take it upon my ſhoulder, and bind it as a crowne to mee.* So was it to *Hezechiah*, when he had received from God the meſſage of death. *Eſay* 38.3. *Remember ô Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight.* 3.

Fourthly. Theſe good works, this goodneſſe, and grace that a man findeth in himſelfe, are foundations, upon which a man may confidently ground, and build his hope, to receive a reward, and bleſſing from God: This a man muſt beleeve. *Hebr.*11.6. *He that commeth to God, muſt beleeve that he is a rewarder of them that diligently ſeeke him.* Yea, a man may ground his hope upon this, to receive the greateſt reward and bleſſing of all, even eternall life. 1 *Tim.*6. 18, 19 *Charge rich men, that they be rich in good workes, ready to diſtribute, laying up in ſtore for themſelves, a good foundation, againſt the time to come, that they may lay hold on eternall life.* 4.

Fiftly. I will ſay more then all this, when a man is to ſeeke comfort, and hope to find mercy with God, hee muſt looke firſt for it heere, Wee read. *Rom.*8. 28 ----30. of certaine degrees, whereby the Lord worketh our ſalvation, like the ſteppes of *Iacobs* ladder, of which we read *Gen.*28.12. whereof the higheſt were in heaven, the loweſt upon the earth. And although the Lord in his worke begin at the higheſt ſtep, and ſo come downeward 1. Hee foreknoweth us, loveth us, ſetteth his affection upon us. 2. Hee predeſtinateth us, 3. He calleth us, 4. He juſtifieth us, 5. He ſanctifieth, and glorifieth us Yet in our worke, when we would find comfort in the aſſurance of our ſalvation, wee muſt begin at the loweſt ſtep, and ſo goe upward. We muſt as *David* did *Pſal*,77.6. *Commune with our owne hearts, and let our ſpirits make diligent ſearch*, what ſanctification, what goodneſſe, and ſoundneſſe of grace wee can find wrought in our owne hearts. This ſanctifying grace is called the Lords earneſt, and ſeale, which we have received, and have the keeping of our ſelves. 2 *Cor.*1.22. *He hath ſealed us, and given us the earneſt of the ſpirit in our hearts.* Commune therefore with thine owne heart, and ſearch for this earneſt, this ſeale, and if thou find it, thou mayeſt boldly reaſon thus: I am ſanctified, therefore juſtified, juſtified, therefore called; called, therefore predeſtinated; predeſtinated, therefore loved of God. And thus have I finiſhed the firſt part of my anſwer to this ſecond objection, and ſhewed you how much is to bee aſcribed unto good works in this caſe. 5.

Now

2. Now I come to the ſecond part of it. Though therefore good workes be indeed foundations of our hope, and comfort (as you have heard) yet are they but ſecondary foundations; as the Apoſtles, and Prophets are called the foundations of the Church, *Epheſ.*2.20. *Revel.*21.14. like the ſills you lay in the building of your houſes, that have a ſtronger foundation under them upon which both the weight of them, and of the whole houſe doth lie; the maine foundation of all the hope, and comfort wee can have in any of our good workes, in any goodneſſe that is in us, is the mercy of God only. This will appeare evidently to you in two points.

1. First, it was his mercy onely that moved him to worke this grace in us. *Phil.* 2.13. *It is God that worketh in you both to will, and to do of his good pleaſure. Who maketh thee to differ from another* (ſaith the Apoſtle, 1 *Cor.*4.7.) *and what haſt thou that thou haſt not received?*

2. Secondly, it is mercy onely that moveth him to accept or reward any good that we do, *Pſal.*62.12. *Unto thee ô Lord belongeth mercy, for thou rendereſt to every man according to his worke*; and 130.4,5. *If thou ſhould'ſt marke iniquities* (even the blemiſhes, and foule ſtaines of our beſt ſervices) *ô Lord who ſhall ſtand? But there is forgivenes with thee that thou maiſt be feared*, or ſerved. And that made *Nehemiah* 13.22. to pray thus, *Remember me ô my God concerning this alſo, and ſpare me according to the greatneſſe of thy mercy.*

Lecture XX. On Pſalme 51. 1,2. March 28. 1626.

Reaſon. NOw the Reaſons, and grounds of this Doctrine, why the beſt of Gods ſervants have no other ground of hope to finde favour with God, for the pardon of their ſins, but onely the mercy of the Lord; why they have never pleaded their owne goodneſſe but his mercy onely, are principally two. 1. The utter inſufficiency that is in their owne goodneſſe to ground their hope upon it. 2. The allſufficiency that is in the mercy, and goodneſſe of God, to ground their hope, and confidence upon it.

1. In reſpect of the firſt; heare the confeſſion of a man that was rare, and ſingular for piety, 2 *Cor.*12.11. *Though he were in nothing behind the very chiefeſt Apoſtles*; yet he profeſſeth *he was nothing*. Three things there be, that will make it evident that the beſt man that is, cannot truſt to, or rely upon any goodneſſe that he finds in himſelfe.

1. First, Himſelfe knoweth many blemiſhes, and ſtaines in his beſt workes. *Eſa.*64.6 *All our righteouſneſſes are as filthy rags.* He hath no light, no truth of grace that feeth not this. *If we ſay that we have no ſinne* (ſaith the Apoſtle, 1 *Joh.* 1.8.) *we deceive our ſelves, and the truth is not in us.*

2. Secondly, Though himſelfe knew no blemiſh in his good workes, no evill by himſelfe, yet he knoweth the Lords pure eyes may, though he cannot. 1 *Cor.*4.4. *I know nothing by my ſelfe* (ſaith *Paul*) *yet am I not heereby juſtified; but he that judgeth me is the Lord.* This made *David* cry, *Pſal.*143.2. *Enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.*

3. Thirdly, Admit the goodneſſe that is in us, had no imperfection in it at all, that either our ſelves or the Lord could find, yet were there no truſting in it, that for it God ſhould pardon our ſinnes paſt, much leſſe give us eternall life. For 1. It is no more then we are bound to for the preſent, and therefore cannot ſatisfie for that that is paſt. *Luke* 17.10. *When ye have done all thoſe things that are commanded you, ſay, we are unprofitable ſervants; we have done that which was our duty to doe.* 2. There is no proportion betwixt that goodneſſe that is in us, and that which we looke to receive from God for it. What is all the money we can make (all that we can do or ſuffer) towards the paiment of a debt, of ten thouſand talents? and ſuch a debt is our ſin, *Mat.* 8.24. What proportion is there betweene the ſervice we can doe to God for a few yeares heere,

heere, to the wages, and reward we looke for, the eternall happineſſe, and glory of the life to come? 2 *Cor.*4.17. *Our light affliction which is but for a moment, worketh for us* (fitteth, and prepareth us for) *a farre more exceeding, and eternall weight of glory. Rom.*8.18 *I reckon that the ſufferings of this preſent time, are not worthy to be compared, to the glory that ſhall be reveiled in us.*

Now (for the ſecond Reaſon) on the other ſide, the mercy of God is ſuch, and ſo allſufficient as we may ſafely ground our hope upon it. In which reſpect the Prophet ſaith, *Pſal.*9.10 *They that know thy name will put their truſt in thee.* They that know how mercifull the Lord is, cannot chooſe but put their truſt, and confidence in him. I will go no further for the ſetting of this forth unto you, then to thoſe three things which *David* heere in my Text ſpeaketh of, and which he obſerved in the Lords gracious diſpoſition, and on which he grounded his hope. 1. There is in the Lord *loving kindneſſe.* 2. There are in the Lord *tender mercies.* 3. There is in the Lord a *multitude of tenaer mercies.* 2.

For the firſt, The Lord is of a gracious, and kind, and liberall diſpoſition. 1.
Ioel 2.13. *The Lord is gracious, and of great kindneſſe.* The love he ſheweth, the good he doth to any of his people, is moſt free, and hath no cauſe no ground at all, but in himſelfe alone. The love we beare to any, uſeth to have ſome ground in the party that we do love, we ſee ſomewhat in the party, that moveth us to it at firſt. But the love the Lord beareth to us, had no ground at all in us but in his owne goodneſſe, and loving kindneſſe alone. The Apoſtle therefore calleth it, 2 *Theſſ.*1.11. εὐδοκίαν ἀγαθωσύνης, *The good pleaſure of his goodneſſe. He ſet his love upon us,* (as *Moſes* ſaith, *Deut* 7.7,8) *becauſe he loved us.* He even reſteth in his owne *love* (as the Prophet ſpeaketh, *Zeph.*3.17.) and ſeeketh no further. So ſpeaketh the Lord, *Exod.*33.19. *I will be gracious to whom I will be gracious, and I will ſhew mercy, on whom I will ſhew mercy.* Nothing moved him to be gracious, and mercifull unto us but onely his owne good will, and pleaſure. So *Eſa.*43.25. *I, even I am he that blotteth out thy tranſgreſſions for mine owne ſake.* So 2 *Sam.*7.21. *For thy words ſake, and according to thine owne heart thou haſt done all theſe great things.* True it is, that after the Lord hath ſet his love upon us he worketh that in us by his grace that maketh us amiable, and beautifull in his ſight, and ſo cauſeth him to love us the more. This is excellently ſet forth, *Ezek.*16.9—14. *He anointed his beloved one with oyle, cloathed her with broidered worke, covered her with ſilke, decked her with ornaments, put bracelets upon her hands, and a chaine about her necke, decked her with gold, and ſilver, made her exceeding beautifull* (marke how grace, and pietie doth beautifie the ſoule in Gods eye) But when he firſt ſet his love upon us, he ſaw nothing in us that did move him to love us; as is alſo notably ſet forth in that 16. of *Ezek. When the Lord firſt paſſed by* his beloved (as it is ſaid, verſe 8) *and looked upon her, and her time was the time of love*; when he firſt loved her: what was there in her to move him to it? See that verſe 6. *When I paſſed by thee, and ſaw thee polluted in thine owne blood, I ſaid unto thee when thou waſt in thy blood, live, yea I ſaid unto thee when thou waſt in thy blood, live.* Marke how earneſt the Lord is to perſwade us, of the freeneſſe of his love to us, and how it grew not at all from any reſpect he had, to any goodneſſe was or ſhould be in us, but from his owne loving kindneſſe, and goodneſſe alone. And this is the firſt thing that *David* here conſidered in the mercy, and goodneſſe of the Lord that made him to hope he ſhould find mercy with him for the pardon of his ſin.

Secondly, In the Lord there are *tender mercies*, bowels of mercy, as the word *racham* which is heere uſed doth properly ſignifie. For thus it hath pleaſed the Lord to condeſcend unto our capacity, and to make knowne unto us in his Word his gracious diſpoſition, by comparing himſelfe unto a moſt tender 2.

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hearted man or woman, and attributing bowells unto himselfe. *Esay* 63.15. *Where is the multitude of thy bowells, and of thy mercies towards me; are they restrained? Luke* 1.78. *Through the bowells of the mercies of our God, whereby the day spring from an high, hath visited us.* And this comparison standeth in

1. two points. 1. As a tender-hearted man or woman, when they see any to bee in misery, cannot choose but pitty them, and grieve for them, and feele their bowells within moved, and pained with it; and this is the very nature of man, humanity, and not the corruption of nature. As it is sayd of our Saviour, *Mat.* 9.36. *When he saw the multitude fainting, and scattered abroad as sheepe having no shepheard,* ἐσπλαγχνίσθη *his bowells yearned, or were moved towards them,* (ô that the beholding of men in that misery, could move us so) and *Hebr.*4.15. *that hee is touched with the feeling of all our infirmities,* hee doth συμπαθῆσαι condole, and grieve, and suffer with us when we do grieve, and suffer. So the Lord when hee seeth any of his people to bee in misery, hee cannot but pitty them, and be moved with it, and grieve with them. *Iam.*5.11. *He is pitifull, and of tender mercy. Exod.*22.27. *When he cryeth unto me, I will heare, for I am gracious.* So it is said *Iudg.*10.16. *His soule was grieved for the misery of Israel.* And *Esa.*63.9. *In all their affliction, he was afflicted.* How

Object. can that bee (will you say) seing himselfe was the author of all their affliction. *Amos* 3.6. *Shall there be evill in a City, and the Lord hath not done it?* How is it possible that the Lord would so sharpely correct his people, and bring them to that misery, if it did so grieve him to see them in misery? I answer; 1. that

Answ. this is possible enough. Did you never heare of a Iudge that did shed teares, even in giving of sentence of death upon a malefactor, and shewed a fatherly affection towards the poore wretch, even at that time? like *Iohua* to *Achan. Iosh.* 7.19. *My sonne I pray thee give glory to the Lord God of Israel.* Did you never know any father so tender-hearted, as when he hath whipped his child, hee hath done it with teares in his eyes, yea, he could not containe, but must needs let his teares fall, hee hath smitten, and wept, and beene as apt to cry, even as the child it selfe? Surely so it is with the Lord. *Psalm.*103.13. *As a father pitieth his children, so doth the Lord pitie them that feare him*; Even when he correcteth us, he pitieth, and his bowells yearne towards us. 2. He never afflicteth us, nor bringeth us unto misery, but when his love constraineth him to doe it; hee must needs doe it, unlesse he would see us perish, and that his love to us, will not suffer him to doe. The Lords love to his children is not fondnesse, like the love of many foolish parents; his pitie is not like the pitty that is in many men; of which wee have a proverb, *foolish pitty, marrs the City*, that may be called well, *Crudelis misericordia.* But the Lords love is guided by his infinite wisedome, and judgement; hee will correct the dearest of his children, and that sharply too, rather then hee will see them spoiled. 1.*Cor.*11.32. *When wee are judged, we are chastened of the Lord, that we should not bee condemned with the world.* Yet taketh he no pleasure in correcting them; but as hee doth it, most unwillingly. *Psal.*103.8. *He is slow to anger, Lament.*3.33. *He doth not afflict willingly, nor grieve the children of men*; so is he most apt to repent him of the evill hee is constrained to bring upon them, and to bee troubled with it. Therefore it is said of him, *Ioel* 2.13. and in many other places, that *he repenteth him of the evill.* Both which properties are most pathetically expressed, *Hosea* 11.8, *How shall I give thee up Ephraim? How shall I deliver thee up Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.* And this is the

2. first point in this comparison. Secondly, the very sight of the misery another is in, will move a man that hath the bowells of a man, and is tender-hearted to pitty his case, and bee willing to helpe; without any other respect at all to the person (be he friend or foe, good or bad) onely because he seeth him to bee

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in misery, *Mine eye affecteth my heart* (saith the Church, *Lamen.* 3.51. *because of all the daughters of my City*, yea, the more the misery is that he seeth any man in, the more he will pity him, and be ready to helpe him; as we see in the example of the *Samaritan*, *Luke* 10 33,34, When he saw the *Iew* stripped of his cloathes, and wounded, and halfe dead, *he had compassion on him, and went to him, and bound up his wounds, &c.* And in this respect, it is oft mentioned, as a duty wee owe to them that are in misery to visit them, to go and see them. *Iam.* 1.27. *Pure religion, and undefiled before God, is this, to visite the fatherlesse, and the widow in their affliction.* But you will say, is that enough? I answer, yes, he that doth that (if he have a mans heart in him) cannot choose but doe what he can to helpe him. *They have cut off my life in the dungeon* (saith the Church, *Lamen.* 3.53) *and cast a stone upon me*, because they would not see my misery, and therefore that is noted for the cause, why neither the Priest nor the Levite helped the poore man; they could not abide to looke on him, but *passed by on the other side*, *Lu.* 10.31,32. Even so is it with our most mercifull and tender-hearted Father, the very sight of our misery without any other motive in the world, is sufficient to move him to pitty, and helpe us, yea the more our misery is, the more ready will he be to succour us, *Exod.* 3.7 See how pathetically the Lord speaketh. *Surely I have seene the affliction of my people, for I know their sorrowes, and am come downe to deliver them. Ieremy* 31.20. *My bowells are troubled for him, I will surely have mercy upon him saith the Lord.* Yea, the sight of the misery even of wicked men, doth worke this upon his tender heart, *Psal* 146 7, 8,9. *The Lord looseth the prisoners, the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed downe; the Lord preserveth the strangers, hee relieveth the fatherlesse and widow.* So againe, *Psalme* 78.38. *He being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stirre up all his wrath*; and yet these men were but hypocrites, they never sought to God, but in their affliction, verse 34. and 36. *They did but flatter him with their mouth, and lyed unto him with their tongues.* And thus have you seene the tender mercies of the Lord.

Thirdly. In the Lord there is a *multitude of tender mercies.* He is *abundant in goodnesse*, *Exod.* 34.6. *Plenteous in mercy*, *Psal.* 86.5. *Full of compassion Psal* 86.15. *Rich in mercy. Ephe.* 2.4. Admire it we may, but no man is able to expresse, and utter how great the mercy of the Lord is, *Psal* 36.7. *How excellent is thy loving kindnesse?* The mercies and kindnesses of all the men in the world compared to it, are but as a drop of water, to the great Ocean. *My thoughts are not your thoughts, neither are your wayes my wayes* (saith the Lord. *Esay* 55.8,9.) *For as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts, then your thoughts.* See this difference in three points. 3.

1. A man can forgive small wrongs, but the wrongs may bee so great, as no man can forgive; but there is no sin so heinous, but the Lord is able to forgive it, *Exod.* 34.7. *Forgiving iniquitie, transgression, and sin. Matth.* 12.31. *All manner of sin and blasphemy, shall be forgiven unto men.* Hee is able to forgive a debt of ten thousand talents, and not be undone, nay be never the poorer, *Matth.* 18.27. 1.

2. A man can forgive one a great wrong, if it were but in one action, but the wrongs may be so many, and of so many kinds, as no man can forgive them; but the Lord is able to forgive sins, though they were as many, yea more then the haires of our head, as *David* complaineth his were. *Psal* 40.12. 2.

3. A man is able once to forgive, yea to forgive (it may be) even such wrongs as hee counteth very great, and manifold; but hee can never forgive or thinke well of him, whom hee having forgiven sundry times, yet hee still wrongeth him in the same kind; but the Lord is able to forgive him that hath relapsed often into the same crime. For hee requireth this mercy even in 3.

us. *Matth.*18.22. Thou ſhalt forgive him *I ſay not unto thee, untill ſeven times, but untill ſeventy times ſeven times.* So that Gods children ſhall have no cauſe to ſay to their heavenly Father, as *Eſau* ſaid to his father. *Gen.*27.38. *Haſt thou but one bleſſing my father?* Canſt thou forgive but once? yes hee is able to forgive the ſame offence often times, if it be truly repented of.

Vſe. The uſe of this Doctrine, is firſt for inſtruction, even to teach, and aſſure you, to teſtifie unto you, as the Apoſtle did to Gods people. 1.*Pet.*5.12. that *this is the true grace of God, wherein you ſtand*, that the religion, and Doctrine that is at this day, and hath beene (through Gods mercy, now many, above ſixty yeeres without interruption) taught, and profeſſed in the Church of *England* (the Lord in mercy grant it may continue ſo to bee) and which you have received, and found comfort in, is the only true ancient Catholique, Prophetical, and Apoſtolike faith. Becauſe it giveth the whole glory of mans ſalvation, and of every degree, and piece of it, from the beginning to the end to the free grace, and mercy of God, and to nothing elſe. Therefore the Apoſtle in that place I laſt named, 1.*Pet.*5.12. calleth the true religion and Doctrine of God (for that is it hee meaneth in that place) by a Metonimy, *the true grace of God*, becauſe the whole ſubject matter of it, was the grace of God; it aſcribed nothing to man, but all to God, and to his free grace and mercy onely *Epheſ.*2.5. *By grace yee are ſaved*, and againe, verſe 8. *For by grace yee are ſaved through faith, and that not of your ſelves: it is the gift of God.* A ſurer note to try the true religion, and the true teacher by, you can never have. When our Saviour would teach them to know whether his Doctrine were of God, hee giveth them this note, *Iohn* 7.18. *He that ſpeaketh of himſelfe, ſeeketh his owne glory* (humane Doctrines doe all tend one way or other, to the glory of man, and advancing of him) *but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſſe is in him.* In this religion be reſolute I pray you: 1 *Cor.*16 13. *Watch yee, ſtand faſt in the faith, quit you like men, be ſtrong. Make ſtraight paths to your feete* (as the Apoſtle ſpeaketh *Heb.*12.13.) goe ſteadily, goe ſtrongly, waver not, *leſt that that is halting, be turned out of the way.* If you will ſuffer your ſelves to bee drawne to ſtagger, and doubt of your religion, you will bee in danger to be perverted, and drawne from it. I will therefore give you for a preſervative, that which the Apoſtle ſpeaketh, *Gal.*1.9. *If any man preach any other Goſpell unto you then that ye have received, let him be accurſed.* Whatſoever Doctrine is brought unto you, that doth derogate in the leaſt point, from the glory of Gods grace, and aſcribe any thing unto man, deteſt it, abhorre it, whither it bee old Pelagianiſme, or new Popery, and Semipelagianiſme, deteſt it, abhorre it; for they are all adverſaries to the grace of God, that teach as theſe men doe.

1. Firſt, that a man is juſtified by works, and that inherent grace which God by his ſpirit worketh in him; is directly contrary to the Word. *If by grace* (ſaith the Apoſtle *Rom.*11.6.) *then it is no more of works* that we are juſtified; *otherwiſe grace is no more grace. But if it be of workes, then it is no more grace, otherwiſe worke is no more worke.* And *Gal.*5.4. *Chriſt is become of none effect unto you, whoſoever of you are juſtified by the Law, ye are fallen from grace.*

2. Secondly. That the works of thoſe that are true beleevers, doe merit eternall life, contrary to the Word, *Eſa.*64.6. *All our righteouſneſſes are as filthy raggs, Luke* 17.10. *When ye have done all thoſe things which are commanded you, ſay, Wee are unprofitable ſervants, wee haue done that which was our duty to doe*; and the like might be ſhewed in all other points of Doctrine that derogate from Gods Grace and glory, and therefore to bee abhorred as contrary to the word of God.

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Lecture XXI. On Psalme 51. 1,2. Aprill 4. 1626.

NOw it followeth, that wee proceed unto two other uſes, that this Doctrine ſerveth unto; whereof the firſt is for exhortation, the other for comfort. *Vſe 2.*

For this Doctrine, if it be rightly underſtood and beleeved, hath great force to ſtirre us up, 1. To ſundry duties that we owe unto men, with whom wee live, 2. And chiefly to ſundry other duties, that we owe unto the Lord himſelfe.

Two duties there be, which we cannot chooſe but performe unto men, if we doe rightly underſtand, and beleeve this Doctrine; the one conſiſteth in forgiving of them that have wronged us, the other, in giving to them that ſtand in need of us.

For the firſt. Nothing hath that force to make a Chriſtian willing to forgive and to live in charity with all men, as the knowledge, and true conſideration of the Lords marvellous mercy and goodneſſe towards us, *Epheſ.*4.32. *Be yee kind one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you. Coloſ.*3.13. *Forgiving one another, if any man have a quarrell againſt any, even as Chriſt forgave you, ſo alſo doe yee.* 1. Whatſoever the wrong be, for ſo God doth forgive us, *Exod.*34.7. *He forgiveth iniquity, and tranſgreſſion, and ſin.* 2. Whatſoever the party bee that hath wronged us; for ſo doth God forgive the unworthyeſt of all, *Rom.*10.21. *All the day long he ſtretcheth forth his hands to a diſobedient, and gain-ſaying people*; ſuch as hee ſought reconciliation with, and they ſcorned it, and deſpiſed it. 3. How oft ſoever wee have forgiven him already. *Matth.*18.22. *I ſay not unto you, untill ſeven times, but untill ſeventy times ſeven times.* For ſo doth God forgive, as our Saviour ſheweth, by inferring that parable, verſe 23 *Therefore is the Kingdome of heaven likened unto a certaine King, &c.* *1. Duty*

If any man ſhall object, it is impoſſible we ſhould forgive, as God forgiveth? can there be that mercy and goodneſſe in us, that is in the Lord? Would I could forgive wrongs but as ſome men that I know can, to forgive as God forgiveth, I ſhall never be able. Anſwer. Indeed thou canſt not. But this is that that thou muſt aime at, and ſtrive unto, this is the patterne that God hath given thee to worke by. Our Saviour therefore having ſpoken of this very point of forgiving wrongs, inferreth. *Mat.* 5.48. *Be ye therefore perfect, even as your Father which is in heaven is perfect.* As if hee had ſaid, Never thinke thou haſt forgiven as thou ſhouldeſt, till thou haſt forgiven as God forgiveth. And the force of the argument from this example lyeth in foure points. *Obiect.* *Anſw.*

Firſt. That it is the example of our Father, whom we ought, whom wee cannot chooſe but reſemble, *Epheſ.*5.1. *Be ye therefore followers of God* (in this he meaneth, as appeareth by the words immediatly going before) *as deare children.* 1.

Secondly. That our Father hath in his word reveiled, and ſpoken ſo much of his mercy this way, of purpoſe to make himſelfe an example to us, and to provoke us to follow him. *Iohn* 13.15. *I have given you an example* (ſaith our Saviour) *that ye ſhould doe even as I have done unto you.* This is evident in the whole drift of that parable, *Mat.*18.23—35. 2.

Thirdly. There is no proportion betweene that which the Lord forgiveth to us, and that which wee are to forgive unto men, no more then betweene a debt of an hundred pence, and one of ten thouſand talents, *Mat.*18.24,28. all that we have to forgive, is nothing in compariſon of that. 3.

Fourthly. That the Lord hath thus farre tyed his mercy in forgiving us to this condition, that wee can forgive them that have wronged us; that no man 4.

can know or hope that his ſins are pardoned, that findeth not himſelfe able to forgive men; whomſoever he forgiveth, he maketh them alſo able, and willing to forgive. *Matth.6.14,15. If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you, but if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.* This point I will the rather ſtand upon a while, becauſe it is ſo ſeaſonable for this time. And I doe acknowledge Gods good providence in directing my miniſtery ſo, as (in handling of mine ordinary text) I ſhould have ſo juſt occaſion given mee to fall upon this point at this time. Looke to it therefore you that intend now to Communicate, or have lately Communicated at the Lords Table. When our Saviour was to preſſe upon his Diſciples this point of forgiveneſſe, hee uſeth a ſtrange preface, *Luk* 17.3. *Take heed to your ſelves.* As if he had ſayd 1. It is a matter of great moment that I am to ſpeake of, you cannot poſſibly bee ſaved, unleſſe you can forgive. 2. It is a matter of great difficultie, and ſuch as you will bee apt to deceive your ſelves in; *Take heede to your ſelves.* But to you that meane to Communicate, I may much more juſtly ſay, take heed to your ſelves, take heed you come to it in Charity; bee ſure you purge out the old leaven, before you come to eate *Chriſt our Paſſeover, that was ſacrificed for us*, as the Apoſtle ſpeaketh, 1 *Cor.*5.7. And what meant he by the old leaven? he telleth you in the next verſe, it is the *leaven of malice*, eſpecially, that wee muſt bee carefull to purge out. For certainely the bleſſed Sacrament will bee your Bane, if you come to it in malice. Nay, I dare confidently affirme, it were a matter of leſſe danger to you, to eate a morſell of Rats-bane, then to eate that Holy Bread; to drinke a cup of poyſon, then to drinke of that Bleſſed Cuppe, if you come to it in malice. I ſpeake this upon good warrant, 1 *Cor.*11.29. *He that eateth and drinketh unworthily, eateth and drinketh* (κρίμα ſaith the Originall, which the old vulgar Latin tranſlateth, *judgement*, but Maſter *Beza*, and the *Geneva*, and our new tranſlation) *damnation to himſelfe.* Damnation, if he be a reprobate, & impenitent hypocrite, judgment though he be regenerate, and a true beleever. We read a notable example and experiment of this in *Judas*, of whom it is ſayd, *Joh.*13.27. that after he had received the Paſſeover, *Satan entred into him.* How came this to paſſe? Hee had given place to the Devill before, he came in malice to the Sacrament, as you may ſee, *John* 13.2. *Satan had put in his heart to betray Chriſt.* And by malice (ſpecially) men give place to the Devill. *Epheſians* 4.26,27. *Let not the Sunne go downe upon your wrath; neither give place to the Devill.* The meaning then is, that after the receiving of the Paſſeover, *Satan* got further power over him, hee became two-fold more the child of hell then before. I pray you therefore let us take heed to our ſelves by this fearefull example. Certainly, ſomewhat hath beene amiſſe in us, that many of us have ſo often received, and found ſo little good by it; many of our people are fitly reſembled. *Eſay* 29.8. *It ſhall even bee as when an hungry man dreameth, and behold, hee eateth, but hee awaketh, and his ſoule is empty.* Many dreame they have in the Sacrament eaten the body of Chriſt, and drunke his blood, but when their conſciences ſhall bee awakened, they will find they were but in a dreame. Is it poſſible to eate the fleſh of Chriſt, and drinke his bloud, and be never the better for it, receive no increaſe of grace by it? *Hee that eateth my fleſh, and drinketh my bloud* (ſaith our Saviour, *John* 6.56,57.) *dwelleth in me, and I in him; he that eateth me, ſhall even live by me.* Happy are they that diſcerne, and can mourne for this, that they receive no more good by the Sacrament; for 1. certainely, they are not in a dreame, the ſpirit of ſlumber is not upon them; 2. certainely, they doe receive good by the Sacrament, though they feele it not, and they ſhall feele it in Gods good time. But it is much to be feared many have in the Sacrament, eaten, and drunke judgement (if not damnation) to themſelves, for

for they grow as *Iudas* did, worſe, and worſe after it, more profane, or more ſenſeleſſe and ſottiſh then before. And without doubt, one chiefe cauſe of all this is, that men come hand over head to the Sacrament, and have no care to purge out the old leaven out of their hearts, before they come thither. *Whatſoever a man ſoweth, that ſhall he alſo reape*, ſaith the Apoſtle, *Galat.*6.7. If you did ſow better in your care to prepare your ſelves before, you would reape better in the fruit, and comfort of the Sacrament afterward. And the chiefe part of the old leaven, as you have heard that ſowreth the Sacrament to us, is malice and uncharitableneſſe that we bring with us to it.

Two ſorts of men there be, to whom I will apply this Doctrine.

Applic. 1. First. I know ſome have ever beene apt to abuſe this Doctrine, and will keepe themſelves from the Sacrament a yeere, or two, or three, and all becauſe forſooth, they are not in charity, *But this wiſedome is not from above, but is earthly, ſenſuall, and deviliſh*, as the Apoſtle ſpeaketh, *Iames* 3.15. For, 1. theſe men ſhew manifeſt contempt to Chriſt, and his bleſſed ordinance, and that they never found any ſweetneſſe in it, that rather then they will forſake their malice, and ſeeke reconciliation, they will want it. To them I will ſay, as *Eſay* 7.13. *Is it a ſmall thing for you to weary men, but will ye weary my God alſo?* That which the Apoſtle ſaith. 1.*Pet.* 2.2,3. of the word may be applyed alſo to the Sacrament, which is well called *Viſibile Verbum*, hee that *hath taſted how ſweet and gracious the Lord is*, cannot chooſe but *as a new borne babe deſire it*. They that put Chriſt, and his ordinances from themſelves in this ſort, they doe even give judgement againſt themſelves, that they are *unworthy of everlaſting life*, as the Apoſtle ſpeaketh to the *Iewes*. *Acts* 13.46. 2. Theſe men profeſſe they will live ſtill in malice, and have no deſire to bee reconciled. *Eſay* 3.9. *They declare their ſinne as Sodome, they hide it not, woe unto their ſoule, for they have rewarded evill unto themſelves.* For if they had an unfeined deſire to bee reconciled, they need not refuſe to receive the Sacrament. 2.*Corinth.*8.12. *If there bee firſt a willing mind it is accepted.* Thou wilt object. I have a purpoſe to bee reconciled, but I cannot yet. I anſwer. If the *letting of the Sunne once goe downe upon thy wrath*, bee a *giving place to the Devill*, *Epheſians* 4.26,27. What place haſt thou given to the Devill, that haſt let ſo many Sunnes goe downe upon thy wrath, and reſolveſt there ſhall go more downe upon it yet? 3. Why commeſt thou to Church to joyne with Gods people in prayer, and in the word, yea, how dareſt thou pray or read it in private? For as thy malice would poyſon the Sacrament unto thee, ſo will it the Word alſo; as is plaine by the earneſt charge the Apoſtle giveth them that would receive comfort by the Word, to lay away all malice firſt, *Iames* 1.21. *Receive with meekeneſſe the engrafted word.* 1.*Peter* 2.1,2. *laying aſide all malice, as new borne babes deſire the ſincere milke of the Word.* And ſo will it thy prayers, as is plaine by that ſpeech of our Saviour, *Mar.*11.25. *When yee ſtand praying, forgive, if yee have ought againſt any.* Yea, when thou ſayeſt the Lords prayer, thou prayeſt God would ſtand affected to thee, as thou ſtandeſt affected to thine enemies. *Mat.*6.12. *Forgive us our treſpaſſes, as we forgive them that treſpas againſt us.*

Obiect. *Anſw.* 1. 2. 3.

2. But to leave theſe; there is a ſecond ſort (and thoſe the greater number by farre) that will never abſent themſelves from the Sacrament for this; they thanke God they beare malice to none in the World, they are in charity with all men. They know they are but beaſts that will preſume to come to the Sacrament, and be out of charity, they thanke God they are none of thoſe. To theſe men I will ſay as the Apoſtle doth, *Gal.*6.7. *Be not deceived, God is not mocked.* Know you have not to deale with men in this caſe, whom you may

easily deceive, but with God that cannot be mocked. *Take heed Satan fill not your hearts to lye unto the Holy Ghost*; as *Peter* speaketh to *Ananias*, *Acts* 5.3. It is good for you therefore to try your hearts well in this point; and for your helpe herein I will give you some notes whereby you may know, whether you have indeed forgiven them that have wronged you or no.

1. First, he that hath truly forgiven him that did him wrong hath cast of all purpose, and desire of revenge, so as he dares not doe him hurt though it lay in his power. *Rom.*12.19. *Dearely beloved, avenge not your selves.* Nay hee dares not give himselfe liberty to wish evill unto him, as *Iob* professeth of himselfe, *Iob* 31.30. Nay he dares not rejoyce in his hurt though himselfe have had no hand in it, *Pro.*24.17,18. *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth, lest the Lord see it, and it displease him.* Hast thou thus forgiven?

2. Secondly, he that hath truly forgiven his enemy will be willing to doe him good when he needs him, and glad of such an opportunity. *Rom.*12.27. *If thine enemy hunger, feed him, if he thirst give him drinke.* Looke to thy patterne, thus doth thy father forgive. *Luk.*6.35. *Love ye your enemies, and doe good, and ye shall be the children of the highest, for he is kinde to the unthankefull, and to the evill*; and *Ephes.*4.32. *Be ye kind to one another, tender hearted, forgiving one another even as God for Christs sake hath forgiven you.* Wilt thou say thou hast forgiven all the world, thou maliceſt no body, and yet there bee neighbours of thine that wronged thee (as thou thinkest) three, foure, five, or sixe yeeres agoe, and thou hast beene strange to them ever since, thou shewest them no kindnesse, but even in such ordinary courtesies as thou dost to the rest of thy neighbours thou balkest them alwaies, and leavest them out; so as all thy neighbours can witnesse thou art not friends with them? *Acts* 5.3. *Why hast Satan filled thy heart to lie unto the Holy Ghost?*

3. Thirdly, he that hath truly forgiven, and is in charity will strive to forget, and will not willingly thinke of the wrongs have beene done him by any: he would faine learne the art of oblivion for such things; becaus he knoweth the corruption of our nature is such, that the thinking of wrongs will make the heart boile, with desire of revenge. *Levit.*19.18. *Thou shalt not avenge, nor beare any grudge against the children of thy people, but thou shalt love thy neighbour as thy selfe. Shemei* knew this, and therefore prayeth *David* 2 *Sam.*19.19. that he would *not remember* what he had done. In this manner doth thy father forgive. *Ier.*31.34. *I will forgive their iniquity, and I will remember their sinne no more.*

4. Fourthly, he that hath truly forgiven, and is void of all malice doth unfainedly desire to be at peace with him, that hath done him most wrong, and to love him, and is therefore willing to seeke peace, and use all meanes of reconciliation that he can. *Psal.*34.14. *Seeke peace, and ensue it. Rom.*12.18. *If it be possible as much as in you is, have peace with all men.* 1 *Thess.*4.11. *Study to be quiet*, cast about for it, strive earnestly for it φιλοτιμεῖσθαι. Yea 1 though he did the wrong, not himselfe, *Mar.*11.25. *Forgive if ye have ought against any.* 2 Though he be inferiour to himselfe. *Gen.*13.8. *Abraham said to Lot, &c.* For so doth our father, he seeketh to his enemies for peace. 2 *Cor.*5.20. *God beseecheth you by us to be reconciled.* Now what meanes hast thou used? What desire hast thou shewed this way?

5. Fiftly, he that hath truly forgiven, & is in charity indeed, though he have some enemies that are so lewd as that he cannot thinke well of them, nor dares shew kindnesse to them, nor ought, till he see them repent. 2 *Thess.*3.14. *Note such, and keepe no company with them that they may be ashamed*; and we have our fathers example for this, *Exod.*34.7. as mercifull as he is he will *by no meanes cleare the guilty.* Yet doth he that hath truly forgiven unfainedly desire that the

the worſt man that is would mend, that he might thinke well of him. He can therefore pray for ſuch. *Mat.*5.44. *I ſay unto you love your enemies pray for them that deſpitefully uſe you, and perſecute you.* 2 *Theſſ.*3.15. *Count him not as an enemy but admoniſh him.* So doth thy father, he unfainedly deſireth the amendment of the worſt of his enemies. *Ezek.*33.11. *As I live ſaith the Lord I have no pleaſure in the death of the wicked, but that he turne from his way, and live; turne ye, turne ye from your evill waies, for why will ye die O houſe of Iſrael?* Haſt thou this charity? I know thou pretendeſt againſt ſuch as thou hateſt he is a bad man, &c. And doſt thou diſlike him for his badneſſe onely. 1. Likeſt thou none that are as bad? 2. Can thy heart witneſſe thou haſt unfainedly deſired his amendment? *Gal.*6.7. *Be not deceived God is not mocked.* Looke to thy patterne, love as thy father loveth.

Sixtly, and laſtly, He that hath forgiven, and is void of malice, if the party that hath wronged him, and hee thinketh ill of will not bee reconciled, reclaimed, reformed, will grieve for it, it is a trouble to his mind to thinke ill of any man, to be at ods and variance, to be ſtrange to any man (though this cannot be avoided, yet) it is a trouble to him, *Pſal.*120.6,7. *My ſoule hath long dwelt with him that hateth peace, I am for peace, but when I ſpeake, they are for warre.* But ſee how this troubled him, verſe 5. *Woe is me that I ſojourne in* Meſech, *that I dwell in the tents of* Kedar. For as there is great comfort in love, *Phil.*2.1. ſo is there great vexation in variance to a good mind. Looke to thy patterne therefore, and thou ſhalt find, thy Saviour loved thus, hee was grieved that his enemies would not be reclaimed, *Mar.*3.5. *He mourned for the hardneſſe of their hearts,* and 8.12. *He ſighed deepely in his ſpirit for them.* And of our heavenly Father we read, that he loved his enemies thus, *Pſal.*95. 10. *Fourty yeeres long was I grieved with this generation.* *6.

Canſt thou ſay, thou haſt loved thus? O happy thou then.

If any man ſhall object as *Iohn* 6.60. *this is an hard ſaying, who can heare it?* who can endure ſuch Doctrine? fleſh and bloud can never doe this. I anſwer, 1. fleſh and bloud indeed cannot, nor *fleſh and bloud can never inherite the kingdome of God,* 1.*Cor.*15.50. If thou be not regenerate, *and borne againe, thou canſt not ſee the kingdome of God. Ioh.*3.3. 2. Pray with the Apoſtle *Lu.*17.5. *Lord increaſe our faith.* If thou wert well perſwaded, how great the Lords love hath bin to thee: thou wouldſt eaſily doe it, *Obiect.* *Anſw.*

Lecture XXII. on Pſalme 51. 1,2. Aprill 18. 1626.

IT followeth now, that we proceed to the ſecond duty that we owe unto men. This Doctrine therefore, which hath made knowne unto you the wonderfull goodneſſe, and loving kindneſſe of the Lord, and the infinitneſſe of his tender mercies towards poore miſerable ſinners, that ſtand in need of his mercy, muſt ſtirre up and provoke us to be good and mercifull to them that ſtand in need of us. Neither is there any thing in the world, that will have that force, to make us willing to doe good, and to ſhew mercy unto men, as the true knowledge, and conſideration of this, how good and mercifull the Lord hath beene unto us, *Luke* 6.36. *Be ye mercifull* (ſaith our Saviour) *as your father alſo is mercifull*, and *Matth.*18.33. *Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pitty on thee?* Yea, *Mat.*5.45. our Saviour teaching how bountifull and good the Lord is to all ſorts of men, perſwadeth all his Diſciples to be ſo too, by this argument, *that you may be the children of your Father which is in heaven.* As if he ſhould ſay, there is nothing whereby you may better be knowne to be the children of God, nothing wherein you can more reſemble him, then in this willingneſſe, and readineſſe to do good, and to be beneficiall unto others. 2. *Duty*

And there be foure things principally commended to us for our imitation in this example of our heavenly father. 1. He is full of the bowells of mercy, apt to pittie them he seeth to be in misery. 2. He is bountifull, and ready to helpe them, and do them good. 3. His bounty is altogether free, and respecteth nothing in them that might move him to it, but onely this that they are in misery, and have need of him. 4. He is apt to do good, not only to them that are in misery but to all, even to all his creatures.

1. First, we must labour to be tender hearted, and pitifull towards them that are in distresse, and misery. For this is our fathers disposition, as we have heard, *Iam.5.11. He is very pitifull, and of tender mercy.* And so must we be, if wee will approve our selves to be his children. *Ephes.4.32. Be ye kinde one to another, and tender hearted.* 1 *Pet.3.8. Have compassion one of another, be pitifull. Col.3.12. Put on* (as a beautifull garment that will greatly adorne, and grace your profession) *as the elect of God, holy, and beloved, bowels of mercies.*

Applic. 1. They are therefore certainely most unlike to our heavenly father. 1. That are hard hearted towards the poore, not affected nor moved with their cryes, and miseries. *Deut.15.7. Thou shalt not harden thy heart from thy poore brother.* 1 *Ioh.3.17. He that shutteth up his bowels of compassion from his needy* brother (as if he should say, when he findeth his heart apt to be moved with compassion, violently restraineth himselfe from it) *how dwelleth the love of God in him?* We should provoke, and force our selves to it (as we have heard) and not against it. *Pro.21.13. He that stoppeth his eares at the cry of the poore* (and striveth not to be affected with it) *he also shall cry himselfe* (God can make the hardest hearted man cry himselfe) *but he shall not be heard.* And *Pro.11.17. He that is cruell* (to the poore) *troubleth his owne flesh.*

2. 2. That do the workes of mercy without any mercy at all, without any compassion of heart, toward the misery of them that they doe relieve. But either 1 out of a respect to their owne credit, as the Pharisees, *Mat.6.1,2.* Or 2 out of hypocrisie as *Iudas, Ioh.12.5,6.* Or 3 out of a desire to be rid of them and freed from the noise of their clamour; as the unrighteous judge relieved the poore widow, *Luk.18.5.* Where as indeed the mercifulnesse of the heart, from whence that proceedeth which wee do for the poore, is that which graceth our almes-deeds more then the valew of the thing that wee give unto them. *Mat.5.7. Blessed are the mercifull, Esa. 58.10. If thou draw out thy soule to the hungry, then shall thy light arise in obscurity and thy darkenesse be as the noone day. Iob 30.25. Was not my soule grieved for the poore?*

2. Secondly, we must not content our selves to pity the poore, but we must also relieve them, and be ready to doe them good. For this is the disposition of our heavenly father. *Psal.146.7,9. He giveth food to the hungry, he relieveth the fatherlesse, and the widow.* Yea he is bountifull in his goodnesse to such, *Iames 1.5. He giveth to all men as need liberally, and upbraideth not.* And so must we do if we will approve our selves to be the children of our heavenly father. And surely there was never any that did find the Lord to be mercifull to them, in the pardon of their sinnes that were not by the spirit of God made mercifull to them that stood in need of them. *Psal.112.4,5. The righteous man is mercifull, and full of compassion; a good man is mercifull, and lendeth.* And verse 9. *He hath dispersed, he hath given to the poore.*

1. Two things there be that do highly commend this duty unto us. 1. That the Lord in his Word hath declared himselfe to be greatly pleased, and delighted with it. *Mic.6.8. What doth the Lord require of thee but to do justly, and to love mercy?* It is a duty that doth greatly grace all other even the best duties that we can performe. *Acts 10.4. Thy prayers, and thine almes, are come up for a memoriall before God.* Yea it is a duty more pleasing unto God, then any outward duty even of the first table. *Mat.12.*

2. *7. I will have mercy and not sacrifice.* 2. That it is a duty that God hath made

greater

greater promiſes unto then to any other, almoſt that a Chriſtian can performe. *Mat.*5.7. *Bleſſed are the merciſull for they ſhall obtaine mercy.* In which reſpect *Solomon* ſaith, *Pro.*14 21. *He that hath mercy on the poore, happy is he.* And three ſorts of promiſes there be which are made unto it. 1. That it ſhall never hinder nor beggar a man; that that is thus given ſhall not be loſt. See this promiſe, *Pro.*19.17. *He that hath pity on the poore, lendeth unto the Lord; and that which he hath given, the Lord will pay him againe.* It will returne againe; yea it will returne againe with advantage, and increaſe. In which reſpect it is compared, to the caſting away of your ſeed into the ground, 2 *Cor.* 9.6. *He which ſoweth ſparingly ſhall reape ſparingly, and he which ſoweth bountifully ſhall reape bountifully.* Admit thou doſt not find it againe preſently, certainely (if thou give thine almes with a good heart) it ſhall not be loſt, thou ſhalt find it againe one day. *Eccl.* 11.1. *Caſt thy bread upon the waters; for thou ſhalt find it after many daies.* And *Pſal.*37.26. *He is ever merciſull, and lendeth; and his ſeed enjoyeth the bleſſing.* Yea that that is thus given will bring Gods bleſſing upon all that wee have beſides. *Deut.*15.10. *Thou ſhalt ſurely give him, and thine heart ſhall not bee grieved when thou giveſt unto him; becauſe that for this, the Lord thy God ſhall bleſſe thee in all thy works, and in all thou putteſt thine hand unto.* *Luke* 11.41. *Give almes of ſuch things as ye have, and behold, all things are cleane unto you.* This anſwereth two objections that uſually men make to excuſe their uncharitableneſſe to the poore. 1.

Firſt, beleeve me I know not how ſoone I may want my ſelfe. I anſwer, Thou art an infidell if thou ſay ſo, for God hath ſaid this is the way to keepe thee from want. *Pro.*28.27 *He that giveth unto the poore ſhall not lack.*

Secondly, I have chi'dren to provide for. I anſwer, thy children ſhall not be the poorer for this, if God bee to be beleeved; but on the contrary thy miſerableneſſe to the poore, is the way to bring Gods curſe upon thy ſelfe, and thy children too. *Pro* 11.24. *There is that ſcattereth, and yet increaſeth, and there is that withholdeth more then is meet, but it tendeth to povertie.*

The ſecond ſort of promiſes that are made to this duty are theſe; that there is nothing we can do that will give us that ſecurity of heart, that joy, and comfort againſt the dayes of common calamity, or againſt any particular judgement, that may befall our ſelves, as this will doe, that wee have beene given to the workes of mercy, this will free our hearts from the feare of them. *Pſal.*112.7,8. *He ſhall not be afraid of evill tidings, his heart is fixed truſting in the Lord, his heart is eſtabliſhed, he ſhall not be afraid.* *Iam.*2.13. *Mercy glorieth againſt judgement.* For 1 we have a promiſe there it will give us hope to be delivered from them. *Pſal.*41.1. *Bleſſed is he that conſidereth the poore, the Lord will deliver him in time of trouble*, or 2 that God will give us ſtrength and comfort in them, *Iſa.*58.10. *If thou draw out thy ſoule to the hungry, and ſatisfie the afflicted ſoule, then ſhall thy light ariſe in obſcurity, and thy darkneſſe be as the noone day.* As if he had ſaid, the moſt uncomfortable eſtate thou canſt fall into, ſhall be comfortable to thee. In which reſpect *Solomon* makes this a ſtrong motive to the workes of charity. *Eccl.*11.2. *Give a portion to ſeven, and alſo to eight,* (be liberall in thine almes) *for thou knoweſt not what evill ſhall be upon the earth.* As if he ſhould ſay; how ſoone thou mayſt looſe all that thou haſt. And ſurely as there is now much evill threatned to our ſtate, by the power, and deſignes of our bloudy enemies, ſo if the wiſeſt of Gods Prophets were now alive to direct us, what to do to prevent theſe evills they would adviſe us (next to our repentance our teares, and prayers unto God) unto this courſe as *Daniel* did that great King, *Dan.*4.27. *O King, let my counſell be acceptable unto thee, breake off thy ſins by righteouſneſſe* (make reſtitution) *and thine iniquities* 2.

ties by ſhewing mercy to the poore, if it may be a lengthening of thy tranquillity. As if he had ſaid, if any thing will turne away the judgement, this will.

3. The third and laſt ſort of promiſes that are made unto this duty are ſuch as concerne the life to come. For this will ſtrongly confirme a man, in the hope of eternall life, if he have beene given to the workes of mercy. In which reſpect the Apoſtle calleth it, 1 *Tim.*6.19. The *laying up for our ſelves a good foundation againſt the time to come, that we may lay hold on eternall life.* And our Saviour, *Luke* 16.9. *Make you friends of the Mammon of unrighteouſneſſe, that when ye faile, they may receive you* (as faithfull witneſſes of your faith) *into everlaſting habitations.* In which reſpect alſo in that great day of reckning, when every man ſhall receive according to his workes, there ſhall be principall regard had to the workes of mercy. *Mat.*25.34—36. *Come ye bleſſed of my father, &c. for I was an hungred, and ye gave me meat, &c.* And ſo much for the ſecond point, I told you was to be obſerved, in this example of our heavenly father.

3. The third is this, that we muſt not onely pity them that are in miſery, and relieve them too; but we muſt do it freely alſo, though the parties we relieve be moſt unworthy of it.

Some cautions I will premiſe before I prove this.

1. Firſt, true it is that the poore in all places are for the moſt part the moſt void of grace, and not ſo miſerable in their corporall as in their ſpirituall eſtate, as *Ieremy* ſpake of them in his time. *Ier.*5.4. *they are fooliſh* (or profane) *they know not the way of the Lord, not the judgement of their God. Pro* 30.9. *Leaſt I be poore, and ſteale, and take the name of my God in vaine*; as if he had ſaid, ſo do uſually poore men.

2. Secondly, they that can do it, ought to uſe their utmoſt endeavour for the reforming of them; and it is the ſinne, and ſhame of this, and all other places that they are born with as they are. That which *Solomon* ſpeaketh of all children may ſpecially be applyed to the poore, and their children. *Pro.*22.15. *Fooliſhnes is bound in the heart of a childe but the rod of correction* (the houſe of correction) *ſhall drive it farre from him.*

3. Thirdly, you that are by office to take care for the poore, ought to enquire into their conditions as well as into their wants, and to put a difference in your almes. Let ſuch as are uncleane, or idle, or ſuch as ſo ſoone as you give them a penny will to the ale-houſe with it preſently, let ſuch I ſay ſmart for it, let them feele the miſery of want a little better. It is the Apoſtles charge, 2 *Theſſ.*3.10. *If any will not worke, let him not eate.*

4. Fourthly, and laſtly, We are all bound in our almes to put a difference betweene the poore. *Gal* 6.10. *Let us doe good to all men, eſpecially to them that are of the houſhold of faith.* Our heavenly father whom we muſt follow doth ſo. 1 *Tim.*4.10. *He is the Saviour* (the preſerver) *of all men, ſpecially of them that beleeve.* Such of the poore as feare God, though they ſeeke not to us, we ſhould ſeeke out them, as *Oneſiphorus* did *Paul*, when he was priſoner at Rome. 2 *Tim.*1.17 *He ſought me out diligently, and found me.* For that that is done to the leaſt of theſe is done to Chriſt. *Matth* 25.40. *Verily I ſay unto you in as much as ye have done it to one of the leaſt of theſe my brethren, ye have done it to me.* And what a comfort may that bee to thee to have releeved Chriſt? And wee may have more aſſurance of reward, in the leaſt kindneſſe done to ſuch a one, then in all that we doe for other poore. *Mat.* 10.42. The leaſt thing a man giveth to a poore man *in the name of a Diſciple, verily I ſay unto you,* (ſaith our Saviour) *he ſhall in no wiſe loſe his reward.* And the Apoſtle ſaith, *Heb.*6.9,10. of them that *have miniſtred to the Saints* (in the name of Saints hee meaneth) *and yet doe miniſter*, that they have *better things* in them, then can be in an hypocrite, *and ſuch as do accompany ſalvation.*

salvation. Yet though all these things be so, the point I propounded remaineth true, that the wickednesse of the poore should not cause us to shut up our bowells, and be hard-hearted towards them. Marke how the Apostle having spoken of sundry faults of the poore. 2.*Thess.*3. inferreth this exhortation, vers. 13. *But yee brethren be not weary in well doing.* As if he should have sayd, their lewdnesse will weary, and dishearten you, if you take not heed. Let us therefore looke to our pattern. *Luke* 6.36. *Be ye mercifull, as your heavenly Father is mercifull.* How is that? verse 35. *Hee is mercifull to the unthankefull, and to the evill.* 1.*Tim.*4.10. *He is the Saviour of all men.* Their very misery is a sufficient motive to him, though there bee no goodnesse in them at all; and so should it be unto thee, *Exod.*23.5. *If thou see the Asse of him that hate thee, lying under his burden, wilt thou cease to helpe him?* Marke, 1. a beast in misery must be relieved, much more a man; 2. A beast of such a one as hateth Gods people (and that must needs be sure a very bad man) must be relieved, much more the man himselfe.

Foure things there bee that may perswade thee to it. 1. These wretched men are thine owne flesh, *Esa.*58.7. And it is a foule sin to *hide thy selfe from thine owne flesh.* 2. They may belong to Gods election for ought thou knowest. *Destroy not him* (by with-holding thy mercy saith the Apostle, *Rom.*14.15.) *for whom Christ dyed.* 3. Thou respectest not him in thine almes (if thou give with a good heart) but the Lord. *Prov.*19.17 *Hee that hath pity on the poore, lendeth unto the Lord.* 4. Even that, thou givest unto these that are most unworthy (if thou give it with a good heart) shall not loose a reward. *Eccles.*11.1. *Cast thy bread upon the waters,* (be liberall towards all that stand in need) *for thou shalt find it after many dayes.* Now for this duty I would I could say to all you, as the Apostle did to the *Corinthians,* 2.*Cor.*9.12. *As touching the ministring to the Saints, it is superfluous for me to write unto you, for I know the forwardnesse of your mind.* Certainely, it is not superfluous for mee, but most needfull to speake unto you of this duty, for I know no forwardnesse in any almost unto this duty. First, it is the sin and shame of our times, that many dying in good estate, some in very great estate, bequeath nothing to the poore, though they can then enjoy them no longer. These men, 1. as they have lived, so they dye in open profession of their profane infidelity, that they beleeve not that that the Scripture hath spoken of this duty. 2. They are spots in our holy profession, and cause the Gospel to be evill spoken of, as if it were a barren, and fruitlesse religion, *Rom.*2.24. *The name of God is blasphemed among* the Papists, *through such men.* I know they doe better that give in their life time, and seldome doe they give well, that never give till they dye. Yet 1. It is a great increase of sin to give, neither living nor dying. 2. It becommeth them well, that have given most in their life, to leave at their death also a testimony behind them of their charity, as good *Dorcas* did, *Acts* 9.39. *The widowes that were weeping for her, shewed the coates and garments which shee made while she lived,* and *left* behind her for the poore.

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Applic.

1.

Secondly, It is the sin and shame of many that live among us, that they give nothing to the poore; they count it a great priviledge, and will plead for it (as for their lives) to be freed and exempted from this charge. And why so? forsooth they have it not. Looke on their apparell, looke on their expences in ale, in tobacco, in gaming, and you shall see no want at all; they spend more then two or three of their honest neighbours; looke on their proud and stately carriage towards their betters, and you would take them to bee gallants, and rich men. Onely, when they should give any thing to the poore, then they are bankrupts, then they have nothing. What? shall such as professe themselves to bee Christians, and the Children of God, count it a priviledge to bee exempted from giving to the poore? Certainely, a Christian will count it a matter of humbling

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humbling unto him, to have nothing to giue, and he will labour hard that he may have ſomething to give; according to that *Ephe* 4.28. *Let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* Thou workeſt, that thou mayeſt have to live, and to maintaine thy family, (ô that many of you did do ſo well) nay thou workeſt, that thou mayeſt have to haunt the Ale-houſe, to game, to maintaine thy pride, and where is the poore man to be found that worketh to that end, that hee may have to give unto them that need?

3. Thirdly. It is the ſin and ſhame of the moſt, that (though they give) they give not willingly, and cheerefully, and ſo loſe the comfort, and fruit of all that they give, *Paul* biddeth *Timothy* charge rich men, that they would bee *ready to diſtribute, willing to communicate.* 1.*Tim.*6.18. and *Rom.*12.8. *Let him that ſheweth mercy, doe it with cheerefulneſſe.* 2.*Cor* 9.7. *God loveth a cheerefull giver.* For this *Paul* commended the *Macedonians*, 2.*Cor.*8.4. *They prayed Paul with much intreaty, that he would receive their gift,* for the poore Saints at *Ieruſalem.* Two things there bee that doe diſcover moſt men give not willingly. 1. It commeth ſo hardly from them, they muſt bee ſeſſed to ſo much, they are ſo late, and backward in their paiments, it commeth from them as if their heart ſhould be taken out of their bellyes. They give as the Apoſtle ſpeaketh, 2.*Cor.*9.7. *grudgingly, and as of neceſſitie.* If the law compelled them not, they would never give. 2. Men give not according to their abi'ity, and that that wee give is nothing worth, unleſſe it bee proportionable to our ability. *Acts* 11.29. *The Diſciples, every man according to his ability, determined to ſend reliefe to the brethren in Iudea.* They that are *rich in this world, ſhould bee rich in good workes.* 1.*Tim,*6.18. And this is that, for which our Saviour preferreth the gift of the poore widdow before all that was given by others, *Luke* 21.4. that ſhe gave to the utmoſt of her abi'ity, and ſo did not they.

I would therefore have theſe men to conſider, that in giving to the poore (if they give with good hearts) they doe themſelves more good then they can doe the poore, if they gave much more then they doe, *Act.* 20.35. *It is a more bleſſed thing to give, then to receive.* *Prov.*11.17. *The mercifull man doth good to his owne ſoule.* The more plentifully thou giveſt, the greater ſhall thy reward be. 2.*Cor.*9.6. *He that ſoweth ſparingly, ſhall reape ſparingly, and he that ſoweth bountifully, ſhall reape bountifully.* Pray therefore with the Apoſtles, *Lu.*17.5. *Lord increaſe our faith.* Certainly, if thou hadſt faith to beleeve Gods promiſes it would be no ſuch trouble to thee to give to the poore.

Obiect. Now to ſhut up all, I muſt anſwere one objection that our men uſually make, for this hardneſſe of heart in this kind. I could be content to give what I am aſſeſſed, and more too, ſo I ſaw equallity uſed in ſeſſements.

Anſw. To which I anſwer. 1. That ſurely there ought care to bee had of this, *I meane not* (ſaith the Apoſtle 2.*Cor.*8.13.) *that other men ſhould bee eaſed, and you burdened* They that have to doe in buſineſſe for the poore, ſhould deale faithfully, and impartially. See the Apoſtles care in this matter, 2.*Cor.*8.20,21. he was very carefull that no man might blame him in that buſineſſe. 2. But ſay there bee a fault this way, ſuffer not thou the ſin of others, to hinder thee from doing thy duty, or make thee doe it grudgingly, and ſo to looſe thy reward. Remember what the Apoſtle ſaith, *Rom.*12.21. *Bee not overcome of evill, but overcome evill with goodneſſe.*

If any man ſhall thinke I ſtand too much on this poi'nt, let him remember. 1. That it well becommeth a miniſter of the Goſpell, at all times, to plead for the poore. When *Paul* tooke his leave of the chiefe Apoſtles, the only thing they intreated of him, was this, that in his miniſtery, hee would *remember the poore, the ſame which I alſo of my ſelfe* (ſaith he) *was forward* to doe. *Gal* 2.10. 2. This is a time wherein officers are here, and in all other places cho-

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ſen to take care for the poore, and ſeſſements are uſually made for that purpoſe; and therefore this is a ſeaſonable doctrine for this time. 3. I ſpeake the more of it to ſtirre you up at this time, to ſhew your compaſſion, and extend your liberality toward the poore of this Towne. I have long thought it a ſhame unto us, that ſuch an aſſembly as this is, ſhould ſo often meete together to ſerve God, and no collection be made in it in all this time for the poore. I could alleadge the example of other reformed Churches, to provoke us to this, and name to you congregations in our owne land, where collections are made for the poore every moneth once, upon the Lecture day. But I pray you rather conſider the equitie of that law of God. *Deuteronо.*16.16,17. *Three times in a yeere, ſhall all thy males appeare before the Lord thy God, in the place which he ſhall chuſe------ and they ſhall not appeare before the Lord empty, every man ſhall give, as he is able, according the bleſſing of the Lord thy God, which hee hath given thee.* If it were for nothing elſe, even to profeſſe our homage to God, it is fit in our Church-aſſemblies, we ſhould ſomtimes give ſomewhat to the poore. I have hitherto forborne to doe it, becauſe of that willingneſſe many of you ſhewed in your weekely contributions, while the faſts continued. Now I hope it will not offend any of you that beleeve this, that you have heard (as I doubt not but you all doe) if once a quarter I crave this of you, that as you are made heere *partakers* of our *ſpirituall things*, ſo you will bee content to *miniſter* unto our poore, in *theſe carnall things*. *Romanes* 15.27.

Lecture XXIII. On Pſalme 51. 1,2. Aprill. 25. 1626.

THe fourth and laſt thing wee are to obſerve for our imitation in the example of the Lords goodneſſe, and bountifulneſſe, which the Scripture propoundeth for our patterne, in giving to ſuch as ſtand in neede of us, is this. 4.

That the Lord is not only good and bountifull to them that are in miſery, but to all his creatures, to all men eſpecially. *Pſal.*119.68. *Thou art good, and doſt good.* 1.*Pet.*2.3. *The Lord is gracious.* *Pſal.*145.9. *The Lord is good to all.* Wee can looke no way, but wee ſhall ſee monuments of his goodneſſe and bounty. *Pſalm.*33.5. *The earth is full of the goodneſſe of the Lord.* And this is noted of our Saviour, that hee ſought not himſelfe, but in every place where hee came did good. *Acts* 10.38. *Hee went about doing good.* Though hee had many in his time that were moſt lewd men, and did well deſerve it, yet did he never ſhew his power in the deſtroying or hurting of any man, but all his miracles ſtill tended to the good, and benefite of all men, as himſelfe anſwereth his Diſciples, when they would have provoked him to command fire to come downe from heaven to conſume the Village that refuſed to lodge him. *Luke* 9.56. *The ſon of man is not come to deſtroy men's lives, but to ſave them.* And in this is he alſo propounded by the holy Ghoſt, as an example to us, *Phil.* 2.4,5. *Looke not every man on his owne things, but every man on the things of others alſo*; As if he had ſaid, Labour to doe good to others, *Let this minde bee in you, which alſo was in Chriſt Ieſus.* And *Rom.* 15.2,3. *Let every one of us pleaſe his neighbour, for his good unto edification; for even Chriſt pleaſed not himſelfe*, fought not himſelfe. In this property, all Gods children doe ſtrive to reſemble their heavenly Father. They are not onely harmeleſſe, peaceable, and quiet men, ſuch as will not wrong, nor wrangle, nor hurt any that they live with. In which reſpect, *David* calleth them, *Pſalme* 35.20. *The quiet of the land.* And this *Hamor*, and *Shechem*, witneſſed of *Iacob*, & his family, that while they lived among them though contrary in religion to them, yet they lived *peaceably with them.* *Gen.*34.21. *Eſa.*11.9.

They ſhall not hurt and deſtroy in all my holy mountaine. But they that are Gods children in deed, and not in ſhew, and profeſſion only, will ſtrive to be profitable, and to doe good to the places they live in, and the more good they doe, the liker they are to their heavenly Father. That which God ſaith of *Abraham, Geneſis* 12.2. *Thou ſhalt bee a bleſſing*; belongeth to all the true children of *Abraham*, they are a bleſſing to the places they live in. Not onely 1. by their prayers; as *Elias* was to Iſrael, *Iames* 5.18. At whoſe prayer, *the heavens gave raine, and the earth brought forth her fruit.* And *Amos*, likewiſe, *Amos* 7.3,6. *The Lord repented for this* (at his prayer) *It ſhall not bee, ſaith the Lord.* 2. Nor onely becauſe the Lord for their ſakes uſeth to doe good to the places where they live, *Gene.* 39.5. *The Lord beſſed the Ægyptians houſe for Ioſephs ſake.* But even 3. In this reſpect alſo, becauſe they ſeeke, and endeavour to doe good to them with whom they live; and that not in ſpirituall things only, but even in the things of this life; yea he doth this diligently, *Prov.* 11.27. *He diligently ſeeketh good.* A good Chriſtian is not onely *Bonus vir*, a good man, but *Bonus civis*, a good Common-wealths-man, a good Townes-man alſo. It is ſaid to the commendation of *Mordecai, Eſd.*10.3. that *he was accepted of the multitude of his brethren, ſeeking the wealth of his people.* This gained him love, and honour, in the hearts of all the people, he ſought the publike good. And of *Iehojada* it is ſaid, he was greatly honored after his death for this. 2.*Chron.*24.16. *Becauſe he had done good in Iſrael.* But you will ſay theſe were publike perſons, and great men, it became them well to be ſuch. I anſwer, it is true, they were ſo, and indeed of ſuch men this is chiefly required. For the thing that God aimed at, in advancing of any, was only this; that they might be *Patres patriæ*, do more good to the Countrey & places where they live, then men in meaner degree can doe. *Rom.* 13 4. *He is the miniſter of God to thee for good.* and verſe 6. *For this cauſe pay you tribute alſo; for they are Gods miniſters.* And ſurely this is the onely thing that will gaine true honour, and eſteeme, and authority unto Gentlemen, and great men, in the hearts of all that know them, not their birth, nor their lands, nor their offices, nor their power, but their goodneſſe, I meane the readineſſe that is in them to doe good to the places where they live, *Luk* 22.25. *The Kings of the Gentiles exerciſe Lordſhip over them, and they that exerciſe authority upon them, are called benefactors.* This was it that gained them ſuch authority in the hearts, even of Gentiles, that they ſought not themſelves in theſe great places, but the good of the people. But this belongeth not to publike perſons, and great men only; the pooreſt Chriſtian that is, muſt not live to himſelfe alone, but ſtrive to bee profitable, and to doe good to them he liveth with. See the commandement of God for this, *Galat.*6.10. *As wee have opportunity, let us doe good unto all men.* A notable direction wee have for this, *Ieremy* 29.7. *Seeke the peace of the city, whether I have cauſed you to be carried away captives, and pray unto the Lord for it. For in the peace therof, ſhall ye have peace.* Though that City were a moſt wicked place, yet (ſeeing God by his providence, had brought them to dwell there) they were bound, not only to pray for it, but to ſeeke the good of it, the Wealth, and Peace, and Proſperity of it by all meanes. Such as truly feare God, will not bee backward in any worke that tendeth to the publike good of the place they live in. *Titus* 3.14. *Let ours alſo learne to maintaine good workes for neceſſary uſes, that they bee not unfruitfull.*

Obiect.

Anſw.

Applic. Now if wee apply this, that wee have heard of this laſt point, that hath beene obſerved for our imitation in the goodneſſe, and bounty of the Lord, wee ſhall finde there are very many, that are ſo unlike to our heavenly Father, in this point, that wee have no cauſe to judge them to bee his children.

First.

First. The Papists, who are notoriously knowne, to be so farre from seeking the peace and prosperity of their country, that they have for many yeares unceassantly sought the utter ruine, and subversion of it, and the betraying of it into the hands of strangers, yea, such strangers as are the worst nation, *Ezek.*7.24. most bloudy enemies. And this is not the fault so much of the men that professe popery, this is the fault of the religion it selfe. Their chiefe teachers, the Iesuites, (the common incendiaries of the world) teach them, they ought to doe so, they shall merit heaven by doing so. Certainly this religion cannot be of God, nor they that professe it. And was there ever such a religion before in the world as this is? Other heresies, and religions there have bin (perhaps) that were as pernicious to the soules of men as Popery; that is, of the *Gnosticks*, and *Arrians* of old, of the *Anabaptists*, and *Antitrinitarians* of late; But a religion so pernicious to states, and Common-wealths, as popery is, was there never heard of in all the world. They have another father mentioned, *Iohn* 8 44. *Ye are of your father the devill, and the lusts of your father ye will doe, he was a murtherer from the beginning*. He *whose name is in Hebrew, Abaddon, and in Greeke, Apollyon*, the destroyer mentioned, *Rev.*9.11. is the father of that religion, that teacheth men to practise the ruine and destruction of their owne countrey. Three things they pretend for all their practises against the state and Kingdome. 1. The wrongs 1.
and oppressions they endure among us. But to this I say; admit all their clamors, and complaints of this were most true; yet can this make it lawfull for them to doe as they do? The true ancient Catholike, and Apostolike faith, teacheth men thus, *Rom.*12.19. *Avenge not your selves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay saith the Lord.* And *Mat.*5.44. *I say unto you, love your enemies, blesse them that curse you, doe good to them that hate you, pray for them that despitefully use you, and persecute you.* And can this then be any other religion then *Antichrists*, that teacheth them to revenge themselves, yea, to revenge themselves as cursed *Haman* did, *Est.*3.6. But 2. they pre- 2.
tend zeale for Christ, and his religion in this, we are not onely their enemies, but we are enemies to Christ, and his religion, they say; and therefore it were a meritorious deed, to destroy us all. So did *Iames* and *Iohn*, when they would have had fire to come downe from heaven, to consume those *Samaritans*, *Lu.*9. 54. But did Christ approve of that zeale? Looke the next verse 55. *He turned and rebuked them* for this zeale, *yee know not what manner spirit ye are of.* So may we say to these men, certainly this is not the spirit of Christ which descended upon him *in a bodily shape like a Dove*, *Luke* 3.22. this is not the spirit of Iesus the Saviour of the World (whose name your hypocriticall teachers will needs beare) this is the spirit of *Apollyon* the destroyer, that teacheth men to doe so. 3. They pretend the wickednesse of our nation, and of our religion also. Admit our religion were as bad as they can imagine, Noveltie, heresie, Idolatry, *Calvino-turcism*, as they blasphemously terme it; Admit that in our Land they were oppressed, persecuted, kept in extreame bondage, & servitude; Yet 1. our religion cannot be so bad as that was in Babylon; 2. nor the oppression be so great, which they indure in our Land, as those which Gods people indured in Babylon. 3. Our Land is their native Country, wherein they and their ancestours were borne and bred, & wherein they have (many of them) attained to great wealth, and state, the meanest to many more comforts then ever Gods people did in Babylon, that strange land, that land of miserable bondage, and captivity. And yet Gods people might not, nay durst not conspire the destruction of Babylon, or the betraying of it to a forraine enemy, but were bound to seeke by all meanes the peace, and prosperity of it, and to pray to God for it, as you have heard out of *Ieremy.*29.7.

Three things there bee that move mee to insist so much upon this point. 1. To instruct you how to deale with such friends of yours as are addicted

to Popery. I know well that that prophecy is now fulfilled which you read, *Rev.*17.2. the Whore of Babilon *hath made the inhabitants of the earth drunke with the wine of her fornication.* It is a vaine thing to reason with, or seeke to perswade drunken men. But surely if there be any of your friends that have not yet drunke so deepe of that cup, that they have lost their wits, this will be as likely an argument to perswade them that that religion cannot be of God, as
2. any you can use unto them. 2. To confirme your selves in the dislike, and detestation of Popery, and that we may with comfort resist even unto bloud stri-
3. ving against this sinfull, this bloudy religion, *Heb.*12.4. 3. To warne you of the great danger we, and our nation do continually live in, that have among us so mighty a generation of these vipers, that so we may be made more carefull to make sure our peace with God, and to cry instantly unto him as *David* doth, *Psal.*3.7,8. *Arise O Lord, save me O my God, salvation belongeth unto the Lord; thy blessing is upon thy people. Selah.*

2. The second sort of those that declare themselves not to be the children of our heavenly father, are such as are so farre from doing good in the places where they live, that they are the undoers of men, usurers, extortioners, decayers of townes, and depopulatours of them; Of whom it may be said as *Esa.*59.7. *Their thoughts are thoughts of iniquity, wasting, and destruction are in their paths. Mic.*2.1,2. *They devise iniquity, and worke evill upon their beds* (there they hammer it) *when the morning is light they practise it, because it is in the power of their hands, they covet fields, and take them by violence, and houses, and take them away, so they oppresse a man, and his house, even a man, and his heritage.* These men I take the readiest way to bring ruine upon their owne houses. You know who it is that hath said *Esa.*5.8. *Wo unto them that joyne house to house, and field to field, till there be no place, that they may be placed alone in the midst of the earth*; but what followeth, verse 9. *In mine eares said the Lord of hosts, of a truth many houses shall be desolate, even great, and faire without inhabitant.* And *Hab.*2.9. *Wo to him that coveteth an evill covetousnesse to his house, that he may set his nest on high: Thou hast* (saith the Lord, verse 10,11.) *consulted shame to thy house, by cutting off many people, and hast sinned against thy soule, For the stone shall cry out of the wall, and the beame out of the timber shall answer it.* 2. Certainely let all oppressours, and cruell persons of what kind soever, all usurers, and extortioners, that like great pikes devoure all the little fishes that come neere them, pretend religion never so much, make never so faire shewes; Gods children they are not, they beare not his image, they are nothing like him, his children they are whom they resemble in their disposition, they are the children of Apollyon, the children of the destroyer.

3. Thirdly, All lewd persons even in this point shew themselves not to be the children of God but of the divell, even because they doe no good to the place they live in, but are a burden, a plague, and a curse to it. That which the Prophet speaketh of swearers; *Ier.*23.10. *because of oathes the land doth mourne*; may be said of drunkards also, and whoremongers, and idolaters, and profane wretches they will make the place mourne they live in; they are as *Ionah* was in the ship they will endanger all that live with them; they are as *Achan* was to the whole host of Israel, *Iosh.*7.1. For *Achans* sake *the anger of the Lord was kindled against the children of Israel.* Of them it may be said as *Esa.*14.20. *Thou shalt not be joyned with them in buriall, because thou hast destroyed thy land, and slaine thy people. Zach.*7.14. *For they laid the pleasant land desolate.* Therefore I do what you can to keepe such out, to get such out of your families, and townes you live in. 1 *Cor.*5.13. *Therefore put away from among you such wicked persons.* 2 If you did beleeve this you would all joyne together to restraine, and punish these lewd persons according to the exhortation of the Apostle, *Heb.*12.15. *Looking diligently, lest any root of bitternesse springing up, do trouble you, and thereby many be defiled.*

Fourthly,

Fourthly, Such as live idly, and without a calling or in such a calling as is unprofitable to the Common-wealth, such as whereby others receive no benefit or profit at all; that serve for no other use but to devoure Gods creatures, and make a dearth. This is noted for a grievous sinne, and a chiefe part of the corruption of our nature. *Rom.* 3. 12. *They are together become unprofitable, there is none that doth good* χρηστότητα, that is profitable, and usefull to others. And religion, and grace, where ever it prevaileth, maketh men profitable, as it did *Onesimus Phil.* 11. The Papists dote much upon the monasticall life, and count it a state of great perfection, because in it men spend their whole time in prayer, and heavenly contemplations. But the Scripture teacheth us it is a state of greater perfection, to live in such a calling wherein a man may be most profitable, and usefull to others. *David* counted it a great affliction, and matter of humbling to him; *Ps.* 31. 12. that he was (in the time of his banishment) *like a broken vessell* that none could make any use of. And certainely the poorest servant, and drudge that is, may have more comfort in his estate, then the greatest Gentleman that doth nothing but eat, and drink, and play; nay then the greatest Scholler or Divine in the world, that doth no good to others with the knowledge, and learning that God hath given him. 1 *Cor.* 12. 7. *The manifestation of the spirit, is given to every man to profit with all.* And that is the reason why the Apostle preferreth propheſying before all other gifts, because it tendeth most to the benefit, and profit of others, 1 *Cor.* 14. 4. 4.

Fiftly, Such as are all for themselves, and have no care of the common good. This is the common sinne of our times. 1. In any businesse that concerneth the good of a whole towne, how hardly are men drawne to yeeld their helping hand any way? 2. In bearing the common burden, and charge of a towne, how ready are all men to withdraw, and exempt themselves? 3. Such as are put in trust to deale in businesses of the country or towne they live in, are a great deale more careleſse, and more lavish in expences then they are wont to be in their owne businesses. These men I would have to remember. 1. The expresse commandement of God, 1 *Cor.* 10. 24. *Let no man seeke his owne; but every man anothers wealth.* 2. That the good men have done to others, and the care they have had that way, will yeeld more comfort to their conscience, and give them more assurance that they are now in the state of grace, and shall hereafter come to the state of glory, then the care they have had, and paines they have taken to gather to themselves. 1 *Tim.* 6. 18, 19. *Charge rich men that they do good, that they be rich in good workes ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternall life.* For the more good we doe to others, the liker we are to our heavenly father as we have heard now. 3. This will get us a good name, and esteeme both while we live, and when we are gone. For this was *Iehojada* so honoured at his death, 2 *Chron.* 24. 16. *because he had done good in Israel.* And a good name is more worth then all our wealth. *Pro.* 22. 1. *A good name is rather to be chosen then great riches.* 4. This is the best way to assure us of Gods blessing even in these outward things. *Ps.* 37. 3. *Trust in the Lord, and doe good, so shalt thou dwell in the land, and verily thou shalt be fed.* 5.

Lecture XXIIII. on Psalme 51. 1,2. May 2. 1626.

NOw it followeth that we procced unto the second sort of duties that we are to be exhorted unto, from the consideration of the infiniteneſse of Gods mercy, and those are such as we owe unto the Lord himselfe. There be then two other duties that from this Doctrine wee are to bee exhorted unto.

The first of them doth most properly respect our selves; and I will propound it unto every one of you in the words that *Eliphaz* in another case useth unto *Iob* 1. *Duty.*

5.27. *Lo this, we have ſearched it, ſo it is, heare thou it, and know it for thy ſelfe.* Obſerve this well that you have heard of the marvellous mercy of God towards poore ſinners; it is a moſt certaine truth, as by diligent ſearching of the holy Scriptures we have made it evident unto you; heare thou it (whoſoever thou art) and know it for thy ſelfe beleeve it, and apply it to thine owne ſoule.

Seeing the Lord is abundant in loving kindneſſe, ſo plenteous in mercy, labour thou to know that he is ſo unto thee; that thou maiſt be able to ſay as *David* doth twice in one Pſalme. *Pſal.*59.10,17. *He is the God of my mercy.* As if he had ſaid; his mercy is mine, it belongeth unto me. Reſt not content till thou find that *his mercifull kindneſſe is for thy comfort* as *David* prayeth, *Pſal.* 119.76. I ſpeake not of the common mercy of the Lord. I know you can all, even the moſt wretched creature of you all ſay, you have, and doe daily taſt of that. *Acts* 17.28. *In him we live, and move, and have our being. Lam.*3.22,23 *It is of the Lords mercies that we are not conſumed; becauſe his compaſſions faile not, they are renewed every morning.* And ſo doth every creature the Lord hath made. *Pſal.*145.9. *The Lord is good to all, and his tender mercies are over all his workes*; and 147.9. *He giveth to the beaſt his food; and to the yong ravens that cry.* And this common mercy of God is that which moſt men content themſelves with, that they may live, and live long, and live in health, and quietneſſe, and pleaſure; though this be no other mercy then the bruit beaſts enjoy as well as they. But the mercy that I exhort you to make your owne, to get aſſurance that it belongeth to your ſelves, is the ſpeciall mercy of God, the mercy of *David* as *Solomon* ſpeaketh. 2 *Chron.*6.42. *Remember the mercies of David thy ſervant.* The mercy that *David* obtained, the mercy that *David* beggeth heere, *Pſal.*51.1. *According to the multitude of thy tender mercies, blot out my tranſgreſſions.* That mercy that reacheth unto the pardon of thy ſinnes, and ſalvation of thy ſoule, that is the mercy that thou ſhouldſt labour to know it belongeth unto thee. Reſt not in, nor ſatisfie thy ſelfe with any other mercy that thou haſt received, but ſeeke carefully to make this thine owne.

Five notable differences there be, betweene this mercy of the Lord, and the other: which may ſerve for ſo many motives, to provoke us not to reſt in the other, but to ſeeke for this.

1. Firſt, thoſe are ſuch mercies as God caſteth upon his enemies, and ſuch as he maketh no reckoning of, yea more abundantly then upon his owne; As it is ſaid of royalty, and kingly ſtate, one of the chiefe of them. *Gen.*36.31. Many *Kings reigned in the land of Edom, before there reigned any king over the children of Iſrael*; But theſe are peculiar to Gods Elect, his dearly beloved ones. In which reſpect Chriſt calleth thoſe not ours but others goods, but theſe mercies he calleth our owne, peculiar unto us, *Luk.*16.12. *If ye have not beene faithfull in that which is another mans, who ſhall give you that which is your owne?* And wilt thou content thy ſelfe with theſe mercies, reſt in them, dote upon them, which *Cain*, and *Iudas*, and ſundry others that thou art perſwaded were abhorred of God, and fry now in hell, had as great a portion of as thy ſelfe? O do not ſo but cry as *Pſal.*106.4. *Remember me O Lord with the favour that thou beareſt unto thy people; ô viſit me with thy ſalvation.*

2. Secondly, Thoſe mercies (though God beſtow them on his elect alſo, and we could not live without them, yet they) are in his account but trifles, and ſuch as (in compariſon of theſe) he maketh no reckoning of; like a little over-meaſure that is given you when you have bought any thing, like to the browne paper, and pack-thrid that the mercers give you for nothing, *Mat.* 6.33. *theſe things ſhall be added to you.* But theſe mercies he maketh precious account of, theſe are his jewells, wherein he ſetteth forth the riches and glory of his mercy, and bounty. As *Ahaſhuerus* the King of the Medes, and Perſians *ſhewed the riches of his glorious kingdome, and the honour of his excellent majeſty* in

in that *feast* he *made to his princes, and servants, Est.*1.4. so doth God much more set forth the riches, and glory of his mercy, in bestowing these precious mercies upon any; For as the Apostle speaketh, *Rom.*14.17. *The kingdome of God is not meat, and drink, but righteousnesse, and peace, and joy in the Holy Ghost.* These mercies therefore are called *Ephes.*1.7,8. *the riches of his grace, wherein he hath abounded towards us.* Therefore when *Paul* speaketh of the mercy of God toward him in the pardon of his sinne, he saith, 1 *Tim.* 1.14. that *the grace of God was exceeding abundant* towards him. This is a marvellous mercy of God, that he should pardon any of us our sinnes and give us eternall life, such a mercy as we can never sufficiently admire, and wonder at. *Shew thy marvellous loving kindnesse, ô thou that savest by thy right hand, them that put their trust in thee*, saith *David, Psal.*17.7. And *Paul* 2 *Thess.*1.10. God *shall be admired in all them that beleeve in that day.* Thirdly, Those 3.
mercies are but of a short continuance, they last no longer then this short, and momentany life; they are called therefore Βιωτικὰ *things of this life*, 1 *Cor.*6.4. But these are everlasting mercies, and will out-last this life, and endure unto eternity. *Psal.*103.17. *The mercy of the Lord is from everlasting to everlasting upon them that feare him.* Fourthly, Those mercies are uncertaine even in 4.
this life, 1 *Tim.*6 17. *Trust not in uncertaine riches.* But these are sure mercies, not flitting or uncertaine, if they be once gotten they can never be lost; and are therefore called *Esa.*55.3. *the sure mercies of David. Davids* mercies, the mercies he begged heere, the mercies he made such reckoning of; the mercies peculiar to him, and the elect of God, are sure mercies, and can never be lost. Fiftly, and lastly, Those mercies a man may have and have them in 5.
abundance, and be made never a whit the better man, never a whit more acceptable to God, never a whit the neerer unto eternall happinesse. Nay for the most part, they make men that enjoy them most abundantly, the worse men a great deale, they estrange their hearts from God, and deprive them of his kingdome. *There is a sore evill which I have seene under the sunne* (saith *Solomon, Eccl.*5.13.) *namely, riches kept for the owners thereof to their hurt. Luke* 18.24. *How hardly shall they that have riches enter into the kingdome of God? vers.*25. *It is easier for a Camell to go through a needles eye, then for a rich man to enter into the kingdome of God.* But these mercies of *David* never did any man receive, but they made him a better man then he was before. No man ever obtained this mercy to have his sinnes pardoned, but his heart was changed, and he became a new man presently. *Acts* 5.31. *Christ giveth repentance unto Israel, and forgivenesse of sinnes.* So *Ezek.*36.25,26. *I will sprinkle cleane water upon you, and ye shall be cleane, a new heart also will I give you, and a new spirit will I put within you.* Labour therefore to make this thine owne to get assurance that these mercies of *David* do belong to thee; that in the time of thy need thou maist have the benefit, and comfort of these mercies. Els will this one day lie heavie upon thy heart, that there being so much mercy in the Lord, such a fountaine, yea such a sea of mercy, yea thou knowing so much, and having seene in the ministery of the Gospell this *fountaine opened* unto thee as the Prophet speaketh, *Zach.*13.1. yet thou art not washed in it, thou art not cleansed from thy sinnes, thou art never the better for it. That there is mercy enough in the Lord to pardon *Davids* sinnes, and *Manasses* sinnes, and *Peters* sinnes, and *Mary Magdalens* sinnes, yea *all manner of sinne, and blasphemy*, as our Saviour speaketh, *Mat.*12.31. yet thy sin remaineth still unpardoned. And all because thou hast *despised these riches of the goodnesse of God*, as the Apostle speaketh, *Rom.*2.4. Thou hast esteemed much more of those common mercies of God, then of these, like the Prodigall who so long as he could get enough to fill his belly (though it were but hogs-meate) never thought of returning to his father, and seeking for his favour, *Luk.*15.16,17. O this is it, this despising

of the Lords ſpeciall mercies, is that that *will treaſure*, and heape *up wrath* to a man *againſt the day of wrath*, as the Apoſtle ſpeaketh, *Rom.*2.5.

Obiect. Now if any man ſhall ſay I would faine know that this mercy of God belongeth to me; but how may I come to be aſſured of it?

Anſw. To that man I anſwer there be five things which may be both as ſignes and notes whereby thou mayſt know it belongeth to thee; and as meanes alſo to bring thee unto this aſſurance that thou deſireſt.

1. Firſt, If thou canſt ſeeke, and ſue to him for this mercy with all thine heart, that is more then for any other things, prizing this mercy above all other mercies, thou needeſt not doubt but it belongeth to thee; thou ſhalt be ſure to have thy part in it. Marke the promiſes made to ſuch as are in this caſe. *Ieremy* 29. 13. *Ye ſhall ſeeke me, and find me, when ye ſhall ſearch for me with all your heart. Pſalme* 69.32. *Your heart ſhall live that ſeeke God.* Other mercies thou mayſt long for, and ſue earneſtly for, and never obtaine them; but theſe ſpirituall mercies (without which thou canſt not be ſaved) thou maiſt bee ſure to obtaine if thou canſt thus deſire, and ſeeke for them. *Luke* 11.13. *How much more ſhall your heavenly father, give the holy ſpirit to them that aske him? Pſal.* 105.3. *Let the heart of them rejoyce that ſeeke the Lord.* So that if thou want theſe the fault is in thy ſelfe. *Ye have not* (ſaith the Apoſtle *Iam* 4.2.) *becauſe ye aske not.*

2. Secondly, If thou canſt be miſerable, and dejected enough in thine owne eyes thou ſhalt not need to doubt but this mercy belongeth unto thee. Miſery (we know) is the object of mercy, and chiefe motive to compaſſion. If thou canſt therfore unfainedly lay open unto God thy miſery, thy ſpirituall miſery I meane, the wounds, & ſores of thy ſoule, as poore creeples do their ſores to mē whom they would move to pity them, thou needeſt not doubt, to find mercy with the Lord. Thus doth *David* ſeeke for mercy heere as you may ſee, verſe 3,4,5. *I acknowledge my tranſgreſſion, and my ſin is ever before me; Againſt thee, thee onely have I ſinned, and done this evill in thy ſight; behold I was ſhapen in iniquity, and in ſin did my mother conceive me.* So doth he likewiſe *Pſal.*25.16. *Turne thee unto me, and have mercy upon me, for I am deſolate, and afflicted.* They that ſeeke to God for mercy muſt judge themſelves unworthy to find mercy, as *Benhadads* ſervants did when they ſued to *Ahab* for mercy they *went with ropes on their heads, and ſackcloth about their loines*, 1 *King.*20.32. The Lord is plentifull in promiſing his mercy to ſuch miſerable, humble, and dejected ſoules, *Pſal.*9.12. *He forgetteth not the cry of the humble*; and 10.17. *Lord thou haſt heard the deſire of the humble*; Therefore is this title given to the Lord he is called a *God that comforteth the abject*, 2 *Cor.*7.6.

3. Thirdly, If thou be one that feareſt to offend God in any thing; thou needſt not doubt of his mercy; for thou haſt his promiſe, *Luke* 1.50. *His mercy is on them that feare him, from generation to generation.*

4. Fourthly, If thou canſt truſt in his mercy, and rely, and reſt upon it, certainly it belongeth to thee. That maketh *David* pray thus, *Pſal.*33.22. *Let thy mercy ô Lord be upon us according as we do hope in thee*; and 147.11. *The Lord taketh pleaſure, in them that hope in his mercy.*

5. Fiftly, If Chriſt be the onely ground of thy hope and confidence, to find mercy with God; if thou truſt to obtaine it onely through the merit of his bloud. There is no comming before the mercy-ſeat of God but through him. This was notably figured unto Gods people in the ceremoniall law. 1. None might goe into the holy of holies, where the mercy-ſeat ſtood to obtaine mercy for Gods people, but the High-prieſt onely who was a figure of Chriſt, *Heb.*9.7. 2. He might not upon paine of death, preſume to come before the mercy-ſeat to obtaine mercy for Gods people, without incenſe which ſignifyed the interceſſion of Chriſt. *Levit.*16.13. *The cloud of the incenſe muſt cover the mercy-*

ſeat,

ſeat, that he die not. 3. He muſt not come before the mercy-ſeat without the bloud of the ſacrifice (which ſignified the bloud of Chriſt) *Heb.9.7. Into the ſecond Tabernacle went the High-prieſt alone not without bloud, which he offered for himſelfe, and for the errours of the people. Levit.16.14. He ſhall take of the bloud of the bullocke, and ſprinkle it with his finger upon the mercy-ſeat.* No hope of comfort at Gods mercy-ſeat but onely through the merit of Chriſts bloud; who is therefore called *our hope, 1 Tim.1.1.* But having him for our High-prieſt we may *goe boldly to the throne of grace, and may obtaine mercy, and find grace to helpe in time of need*, as the Apoſtle ſpeaketh, *Heb.4.16.* And ſo much ſhall ſerve to be ſpoken of the firſt dutie which concerneth the Lord himſelfe; Seeing the Lord is ſo infinite in mercy labour thou to know that hee is ſo unto thee.

Lecture XXV. On Pſal. 51. 1, 2. May 16. 1626.

NOw for the ſecond duty, which concerneth the Lord himſelfe; it is that which the Prophet exhorteth us unto, *Pſal.29.2. Give unto the Lord the glory due unto his name*; that is, carry your ſelves toward him accordingly, give him his due. If we know, and beleeve indeed that God is ſo gracious, and mercifull (ſpecially if we know, and beleeve he is ſo unto us) how can we chooſe but love him, and feare to offend him, and cry ſhame upon our ſelves that we are no more willing, and deſirous to ſerve and pleaſe him? Therefore doth the Apoſtle pray for the *Epheſians, Epheſ.3.18,19.* that God would make them *able to comprehend with all Saints, what is the length, and breadth, and deapth, and height; and to know the love of Chriſt which paſſeth knowledge, that they might be filled with all the fullneſſe of God*; as if he ſhould ſay. If once you fully knew this love that God hath borne to you in Chriſt, it would even fill you with all the fullneſſe of God, that is, with all the ſanctifying, and ſaving grace of God. Many deceive themſelves miſerably in this point; and challenge to themſelves an intereſt in Gods ſpeciall mercy, without any ground at all. I will therefore ſhew you five notable effects that the true knowledge of this marvellous mercy and goodneſſe of the Lord, muſt needs worke upon them that have it. Whereby (as by certaine notes) you may try your ſelves, whether you do indeed beleeve and know, that this ſpeciall mercy of the Lord doth belong unto you. *Duty 2.*

First, It will make men afraid to offend him. Nothing hath that force to work in a man the true feare of God as this hath. *Pſal.130.4. There is mercy with thee that thou maiſt be feared*; and *Hoſ.3.5. They ſhall feare the Lord, and his goodneſſe in thoſe daies.* And that is the right feare of God, which the knowledge of Gods mercy doth breed in us. 1.

Secondly, He muſt needs grieve, and be troubled when he hath offended him. Nothing hath that force to melt, and breake the heart with godly ſorrow for ſinne, as the true knowledge of the Lords marvellous mercy, and loving kindneſſe towards us. *Zach.12.10. I will poure upon them the ſpirit of grace* (that is, the *ſpirit of adoption* which ſhall perſwade them of my fatherly love towards them, as it is called *Rom.8.15.*) *and they ſhall looke on him whom they have pierced, and then they ſhall mourne for him as one mourneth for his onely ſon.* And what was it that made *Mary Magdalen* weepe ſo abundantly for her ſinnes, *Luk 7.38?* Our Saviour telleth us, verſe 47. it was her love that grew from the conſideration of Gods marvellous mercy in pardoning her ſo many foule ſinnes. 2.

Thirdly, He muſt needs take delight in the ſervice, and worſhip of God. Nothing hath that force to make the worſhip of God ſweet unto us as the true knowledge, and conſideration of the mercy, and goodneſſe of God. *As for* 3.

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me (saith *David*, *Psal.*5.7.) *I will come into thy house in the multitude of thy mercy.* That is that, that shall draw me to thy house, and make me love it; and *Ier.*31.12. *They shall come, and sing in the height of Zion, and shall flow together to the goodnesse of the Lord.* So *David* giveth this for the cause, why he begged so earnestly of God that he *might dwell in the house of the Lord all the daies of his life. Psal.*27.4. *to behold the beauty of the Lord*; that is, how amiable, and gracious the Lord is: As if he should say, I can no where behold, and see that so well as in his house; and that is the thing that maketh me so farre in love with the house of God. O if men knew the sweetnesse, and infiniteneſse of Gods mercy they would love his house, and delight more in it then they doe.

4. Fourthly, He must needs desire earnestly to know the will of God, and what he may do to please, and honour him. Nothing hath that force to worke in a man an appetite to the Word as this hath. 1 *Pet.*2.2,3. *As new borne babes desire the sincere milke of the Word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious.* As if he had said; els you cannot, and then you cannot choose but do it. So *Psal.*119.64. *The earth ô Lord is full of thy mercy, teach me thy statutes*; and verse 68. *Thou art good, and doſt good, teach me thy statutes.* As if he had said; Who would not seeke to know the will of so mercifull, of so bountifull a God as thou art? and what may best please thee?

5. Fiftly, and lastly, He must needs be desirous to please him, and to doe his will when he knoweth it. Nothing hath that force to worke in a man a care of his wayes, a care to obey the Lord in all things even in those duties that are most painefull, and wherein hee is most to deny, and crosse himselfe, yea though it were to the laying downe of his life, as the true knowledge, and consideration of the Lords marvellous goodnesse, and mercy hath. *Thy loving kindnesse is before mine eyes*; *and I have walked in thy truth*, saith *David*, *Psal.*26.3. And the Apostle *Rom.*12.1. *I beseech you brethren by the mercies of God, to present your bodies as a living sacrifice unto God.* As if he should say, if this will not move you to it nothing will. *The love of Christ constraineth us* (saith the Apostle, 2 *Cor.*5.14) *because we thus judge that if one dyed for all, then were all dead*; and who can doe too much for him that hath so dearely loved him? The goodnesse, and mercifulneſse, and bountifull disposition wee discerne in some men, ô what force hath it to draw, and knit our hearts unto them? *For a good man some will even dare to die*, saith the Apostle, *Rom.*5.7. And what is the goodnesse, and mercifullnesse of any man, if it be compared to the goodnesse, and mercy of the Lord? Surely not so much as one drop of water compared to the maine Ocean. And thus have I finished this use of exhortation, and shewed you what the duties are both towards men, and towards the Lord himselfe that this Doctrine doth most effectually stirre us up unto.

Vse 3. It followeth now that we proceed to the third, and last use of this Doctrine which is for comfort. For this Doctrine serveth most effectually for the comfort 1 of all men how wicked soever they have beene if now they desire to repent: 2 and chiefly of Gods own people that have already repented.

1. For the first, there is not the vilest sinner in the world, if he now feele his sins and desire to be reconciled unto God, but he may receive comfort, and encouragement from this Doctrine to turne unto God, and seeke to him for mercy. Nothing hath that force to keepe a poore sinner from repentance as this, when he doth despaire of finding mercy with God, if he should turne and seeke unto him. When a sinner doth resolve upon this, as *Cain did*, *Gen.*4.13. *My sinne is greater then can be pardoned.* This was the maine thing that made those wicked *Iewes* to resolve, that they would *walke after their own devises, and every one*

doe after the imagination of his evill heart (as the Prophet ſaith, *Ieremy* 18.12.) becauſe *they ſaid there was no hope.* And on the other ſide, Nothing hath that force to encourage a man to repent, and turne unto God, as if he can be perſwaded of this, that (how vile a ſinner ſoever he hath beene) yet he may hope to find mercy with him, if he can ſeeke unto him for it. The Rebell, or Pyrat, that knoweth there is a proclamation out againſt him, will never come in, but if he once heare, and can beleeve, that there is a Proclamation of pardon, yea, and of ſome great advancement, if he will yeeld himſelfe, and come in, this, and nothing elſe will cauſe him to come in, and change his courſe, & become a faithfull and legall ſubject. This is that which the Apoſtle teacheth, *Rom.* 2.4. *The goodnes of the Lord* (if it were rightly knowne and beleeved, not driveth, and draweth as his terrours doe, but) *leadeth* men willingly *unto repentance.* Inſomuch, that as *Benhadads* ſervants perſwaded him by this argument to ſeeke peace, and reconciliation with *Ahab*, when he had highly provoked him, 1. *King.* 20. 31. *Behold, we have heard, that the Kings of the houſe of Iſrael are mercifull Kings.* So have Gods Prophets and ſervants, ſought to perſwade the moſt hainous ſinners, to ſeeke peace with God, and to turne unto him by this argument, becauſe he is ſo mercifull a God. Foure notable proofes I will give you for this and no more. Firſt, thus doth the Prophet *Eſay* perſwade all ſorts of ſinners. *Eſay* 55.7. *Let the wicked forſake his wayes, and the unrighteous man his thoughts; and let him returne unto the Lord, and he will have mercy upon him, and to our God, for he will aboundantly pardon.* Secondly, thus doth *Hezechiah* perſwade the ten tribes that had deepely revolted, unto repentance, 2 *Cor.* 30.9. *For the Lord your God* (ſaith he) *is gracious, and mercifull, and will not turne away his face from you, if yee returne unto him.* Thirdly, thus alſo ſpeaketh the Lord to Iſrael, even after their captivity, when their caſe ſeemed moſt deſperate, and irrecoverable. *Ierem.* 3.12. *Goe, and proclaime theſe words toward the North, and ſay, returne thou backſliding Iſrael ſaith the Lord—for I am mercifull ſaith the Lord.* And fourthly, thus doth the Apoſtle *Peter* perſwade with thoſe Iewes that had beene the betrayers, and murderers of the Lord of life, when they were even almoſt in deſpaire, and knew not what to doe, *Acts* 2.38,39. *Repent, and be baptized every one of you, in the name of Ieſus Chriſt, for the remiſſion of ſins, and yee ſhall receive the gift of the holy Ghoſt, for the promiſe is to you, and to your children, and to them that are afarre off, even as many as the Lord our God ſhall call.* So that I may boldly ſay to him amongſt you all, that hath beene the moſt notorious ſinner, if God have now given thee a heart deſirous to forſake thy ſins, and to turne unto him, be not diſcouraged, thou needſt not doubt of finding mercy with him, if thou canſt ſeeke unto him.

Two maine objections there be, whereby ſome kind of men are kept from turning unto God, and ſeeking to him for mercy, ſpecially at ſuch times as they ſtand moſt in need of mercy.

Obiect. 1 Firſt. Though God be mercifull, yet he is alſo juſt, yea, a moſt ſevere, and terrible judge to take vengeance on ſuch wicked men as I have bin, *Exod* 34.7. *He will by no meanes cleare the guilty*, and *Pſal.* 5.5. *He hateth and abhorreth all the workers of iniquity.*

Anſw. I anſwer. This is not meant of ſuch as feele their ſins, and deſire to repent, as thou doſt; but of ſuch as love their ſins, *Pſal.* 11.5. *The wicked, and him that loveth violence, doth his ſoule hate.* Of ſuch as goe on in their ſins, *Pſal.* 68.21. *God will wound the head of his enemies.* Who are theſe? He anſwereth in the next words, which are an exegeſis, or interpretation of the former, *ſuch as goe on in their treſpaſſes.* To ſuch doe all the curſes of the law, all thoſe ſentences of the holy Scripture, that ſet forth the ſeverity of God, belong; not to ſuch as feele their ſins to be a burden to them, and deſire to turne unto God, 1. *Tim.* 1.9,10. *Know this, that the Law is made,* (the curſes of the Law are written,

ten,and appointed) *for the lawleſſe, and diſobedient, for the ungodly, and for ſinners, for the unholy and profane, &c.*

Object.2 The ſecond objection is this; Though God be infinite in mercy, and his common mercies be over all his workes, yet his ſpeciall mercy belongeth to none but to his elect, and they are but a few; *Mat.20.16. Many are called, but few are choſen.* The greateſt part of men are *veſſels of wrath*, as the Apoſtle ſpeaketh, *Rom.9.22.* predeſtinated, and *ordained unto damnation, Iude 4.* And I have ſo lived as I ſee cauſe to feare, I am of that number, at leaſt I cannot be ſure that I ſhall find mercy with God, though I ſhould turne unto him.

Anſw. I anſwer. That though 1. the Lord did indeed in his eternall counſell predeſtinate ſome unto life, and ſome unto perdition, 2. and that the number of the Elect bee ſmall in compariſon of the reprobate; yet hath no poore ſinner that deſireth to turne to God, any juſt cauſe given him to be diſcouraged from it by this Doctrine. This I will prove to you by three reaſons.

1. Firſt. Becauſe no man ought, no man can ſay and conclude, that he is a reprobate, becauſe of the life he hath lead, That he is in the way that leadeth unto deſtruction, he may know, but that he is one of thoſe that God did in his eternall decree appoint unto deſtruction, he cannot know. 1. Becauſe God hath not by his word or ſpirit reveiled this to any particular man that he is a reprobate, excepting only him that hath ſinned againſt the holy Ghoſt, which ſin thou art farre enough from that deſireſt to repent, and to turne to God. Concerning the election of particular men, God hath indeed given teſtimony both by his word, 1 *Theſſ.*1.4,5. and by his ſpirit alſo, *Rom.*8.16. *The ſpirit it ſelfe beareth witneſſe with our ſpirit, that wee are the children of God.* 1 *John* 5.10. *He that beleeveth in the Sonne of God, hath the witneſſe in himſelfe.* But Gods ſpirit never teſtified unto any man that he is a reprobate. So that to every man that is ſo conceited, we may ſay as *Paul* in another caſe doth, *Galat.*5.8. *This perſwaſion commeth not of him that calleth you.* It commeth not of God. And as our Saviour ſaith, *Matth.*5.37. *Whatſoever is more then this, commeth of the evill one.* Beſides, 2. God hath hertofore, and may ſtill call moſt wicked men at the very laſt houre of their lives, and ſo declare them to be his elect, who of all men in the world were moſt unlikely to be of his Elect; as wee ſee in the example of the thiefe, *Luke* 23.40.

2. Secondly. As no man can juſtly ſay he is a reprobate, becauſe God neither by his word nor ſpirit hath teſtified any ſuch thing of him; ſo ſuch ſinners as I now ſpeake of, have juſt cauſe to judge that they are not reprobates, that *God hath not appointed them to wrath, but to obtaine ſalvation by our Lord Ieſus Chriſt*, as the Apoſtle ſpeaketh, 1 *Theſ.*5.9. For thoſe whom God hath made *veſſels of wrath, are fitted unto deſtruction*; as the Apoſtle ſaith, *Rom.*9.22. They goe on ſtill in the way that leadeth unto deſtruction, and are hardened in their ſins. Though the greateſt part of men ſhall not find mercy with God, yet the cauſe of this is not in the Lord, it is in themſelves only, becauſe they ſeeke it not, *Hoſ.*13.9. *O Iſrael thou haſt deſtroyed thy ſelfe.* God ſheweth himſelfe ready enough to receive even ſuch unto mercy, but they care not for it. So ſpeaketh Chriſt even of *Ieruſalem*, though ſhe had killed and ſtoned his Prophets. *Matth.*23.37. *How often would I have gathered thy children together, even as a Henne gathereth her chickens under her wings, and ye would not.* That ſinner therefore that findeth God hath wrought in him a deſire to get under Gods wings, a deſire to repent, and to turne unto God, is in the way that leadeth unto life, God is preparing, and fitting him for glory, and therefore he hath juſt cauſe to judge, that he is no reprobate, but a veſſell of mercy, *Rom.*9.23.

3. Thirdly, and laſtly. No man is to judge of his preſent or future eſtate, nor of Gods purpoſe towards him, by the ſecret will of God, but by his reveiled will,

Deut.

*Deut.*29.29. *The ſecret things belong unto the Lord our God, but thoſe things that are reveiled, belong to us, and to our children for ever.* We may not in this caſe, pry curiouſly, nor enquire into the ſecret counſell of God, but reverently admire it; and cry with the Apoſtle, *Rom,*11,33. *ô altitudo, ô the depth.* Remember what befell the men of *Bethſhemeſh.* 1.*Sam.*6.19. *God ſmote above fifty thouſand of them for looking into the Arke of God.* Looke thou,& enquire thou into the reveiled will of God, and there thou ſhalt find enough to encourage thee to turne unto him, and to aſſure thee that thou needeſt not doubt to find mercy,and grace with him,if thou canſt now ſeeke it.

First,God hath reveiled in his Word,that he doth not deſire nor take pleaſure in the deſtruction of any wicked man; no not in his temporall deſtruction. 1.
Hee gave the old World warning of the Floud, an hundred and twenty yeares before it came, that by their repentance, they might have prevented it, as you ſhall ſee by comparing. 1 *Peter* 3.20. with *Gene.*6.3. He gave *Pharaoh*, and the *Ægyptians* warning of the plagues they enforced him to bring upon them, that by their repentance they might prevent them. And in giving them warning of the fiery haile, he expreſſely ſaith, he did it to that end that they might ſave their ſervants, and their cattell from that deſtruction.*Exod.*9.19. *Send therefore now, and gather thy cattell, and all that thou haſt in the field, &c.* When his people had ſo deeply provoked him, to bring them into miſerable captivity,and he had aſſured them by his Prophets, that he would do it; yet how oft was *his heart turned within him, and his repentings kindled together?* as the Prophet ſpeaketh, *Hoſea* 11.8. How oft, and how earneſtly doth he warne them of it? How many meanes doth hee uſe to perſwade them, that by their repentance they would prevent it; See for proofe of this, *Ieremy* 26.2,3. And 36.2,3,6,7. And if hee take no pleaſure in the deſtruction of the bodies of wicked men, is it poſſible hee ſhould delight in the deſtruction, and damnation of their ſoules? No, no, hearken how deepely he proteſteth againſt this, *Ezekiel.* 33.11. *Say unto them, as I live, ſaith the Lord, I have no pleaſure in the death of the wicked.* Yea, he proteſteth this ſo deepely, even for this very purpoſe, that hee might encourage every poore ſinner to turne unto him. I have no pleaſure in the *death of him that dyeth ſaith the Lord God, Ezekiel* 18.32; *wherefore turne your ſelves and live yee.*

Secondly, God hath reveiled in his Word, that he doth earneſtly deſire the repentance and ſalvation of the moſt wicked man, and taketh great pleaſure in it,; and therefore earneſtly ſeeketh to reclaime them, *Ezek.*33.11. *As I live ſaith the Lord, I have no pleaſure in his death, but that he turne from his way, and live; turne yee, turne yee from your evill wayes, for why will yee dye ô houſe of Iſrael.* And this thou hadſt heretofore, and haſt this day experience of in thy ſelfe. How earneſtly, and how mightily hath God laboured with thee this way? Yea,h beſeecheth thee,and prayeth thee to be reconciled to him. 2.*Cor.* 5.20. Yea, there is nothing would ſo much delight him, as to ſee thee repent; as is ſet forth in the father of the prodigall,ô what mirth and joy made he when he returned to him? Luke 15.23,24. 2.

Thirdly, God hath reveiled in his Word, that Chriſt with all his merits, ſhould be in the miniſtery of the Goſpell offered unto all that feele themſelves to be ſinners(as the brazen ſerpent was lifted up,for all to looke upon that were ſtung,*Num.*21.9.)unto thee as well as unto any other is he offered, and thou art commanded to beleeve he dyed for thee. *Mar.*16.15. *Preach the Goſpel to every creature.* And what is it to preach the Goſpel to him? Surely,to ſay to him as *Lu.*2.11. *Unto you is borne this day,in the city of David,a Saviour which is Chriſt the Lord.* So Chriſt inviteth all. *Ioh.*7.37. *Ieſus cryed ſaying,if any man thirſt,let him come unto me,and drinke.* And of his invitation of ſinners in this ſort, the 3.

Lord saith, *Esa.45.19. I said not in vaine seek ye me, I the Lord speake righteousnesse.* If a poore sinner being thus invited, should come to Christ for grace, would he reject him? No, in no wise. *Ioh.6.37. All that the father giveth mee, shall come unto me, and him that commeth unto me, I will in no wise cast out.*

4. Fourthly, God hath not in words only, but really given thee cause to feele by manifold experiments, that he loveth thee, and wisheth thee well. Even this is an argument of his love, that he hath preserved thee from so many dangers, *Ps. 41.11. By this I know that thou favourest me, because mine enemy doth not triumph over me*; that he feedeth and cloatheth thee, *Deut.10.18. He loveth the stranger in giving him food and raiment*; that thou sleepest so safely, and quietly on nights, *Psal.127.2. He giveth his beloved sleep.* Thou wilt say, these are but common mercies..

Object.

Answ. I answer. True, yet concerning them, observe foure things. 1. That to the faithfull, these are pledges of his speciall love, as these places have proved. 2. That they are arguments of his goodnesse, even towards all men that enjoy them. For so saith the Apostle, *Rom.2.4.* And if any man should have done this for thee, saved thy life but once, when thou wert in danger to have lost it, delivered thee out of debt, and danger, maintained thee with food, and raiment all thy life, thou wouldest not doubt but he loved thee unfainedly. Thou wouldest count it a foule sin to suspect or doubt of his love, or to entertaine such a thought, ô but for all that he hath done this for me, I doubt I have not his heart, I doubt hee hath purposed in himselfe to be my destroyer in the end. And is it nothing for thee to suspect this of God? 3. Though these be but common mercies, yet it is a great sin to despise or set light by them. *Rom.2.4. Despisest thou the riches of his goodnesse, and forbearance, and long suffering?* 4. Thou depisest them if thou be not by them led, and encouraged to repent, and turne unto God *Rom.2.4.*

Lecture XXV.I. on Psalme 51. 1,2. May 23. 1626.

2. NOw it followeth, that we proceed to the second sort of those to whom the consideration of the loving kindnesse, tender mercies, and the multitude of tender mercies that are in the Lord, doth minister cause of comfort, and encouragement, and those are such as are regenerate, and in the state of Grace, and have truly repented, yet are subject oft to inward feares, and trouble, by doubting of the mercy and love of God. For it is evident by the Word, and by daily experience also, that many of Gods deareſt, and choiceſt servants, such as above all other, have most title to these speciall mercies of God, that wee have heard of, are yet much subject to trouble of mind, much given to inward heavinesse, and feare; yea many of them are in that case that *David* complaineth he was in, *Psalme 88.15. While I suffer thy terrours, I am distracted.* Yea, 2. many of them continue a long time in this case as *David* complaineth, *Psal 38.6. I am troubled, I am bowed downe greatly, I goe mourning all the day long*, and *Heman, Psal.88.15. I am afflicted and ready to dye, from my youth up, while I suffer thy terrours.* And upon this ground groweth all this trouble of mind, and terrour, that they are subject unto, that they cannot be perswaded that they are in the favour of God, and that his speciall mercy, and loving kindnesse belongeth unto them. This *Heman* expresseth to have beene the cause of all his trouble. *Psalme 88.14. Lord, why castest thou off my soule, why hidest thou thy face from mee.* Now before I speake any thing to the comfort of these poore soules, I thinke it necessary to give you some reasons, why I insist upon this use. For I know well, that many of you will thinke this a needlesse labour, and be little or not at all affected with this Sermon. *Pro.27.7. The full soule loatheth the honie combe.* 1. I know well, the most of you stand

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in no need of comfort, you have much more need of humbling then of comfort a great deale. The ſecure ſinner that never felt yet, what it was to bee troubled in mind for ſin, hath more need to heare of the terrors of the Law, then of the comforts of the Goſpell. *The Law was made* (ſaith the Apoſtle, 1.*Tim.* 1.9. that is appointed and ordained of God) *for the lawleſſe, and diſobedient, for the ungodly, and for ſinners.* Theſe comforts that I am to ſpeake of, are the childrens bread, and *it is not meete to take the childrens bread, and to caſt it to doggs*, as our Saviour ſpeaketh, *Matthew* 15.26. I know well, that ſuch kind of men will bee likely to take hurt, by this that I ſhall teach, by *turning the Grace of God, into laſcivionſneſſe*, as many did in the Apoſtles dayes, *Iude* 4. To ſuch, Chriſt, and the Doctrine of Gods mercy is a ſtone of ſtumbling, and a rocke of offence, as *Peter* ſpeaketh. 1. *Peter* 2.8. 2. I know well, that not onely ſuch men, but the moſt of you that profeſſe the feare of God, have no need of comfort, but of humbling rather. As our Saviour ſpeaketh, *Matthew* 9.12. *the whole have no neede of a Phyſician, but they that are ſicke.* And you have juſt cauſe to deſire rather that Doctrine, that may ſearch, and pierce; and wound your hearts, then that that ſhould comfort them, and to pray with David, *Pſalme* 141.5. *Let the righteous ſmite me*, that is, *let him reproove mee; that ſhall bee a beneſite, and a kindneſſe* unto me. *The fat, and the ſtrong* (among Gods ſheepe; and ſuch are the moſt of you) *ſhould be fed with judgement*, as the Lord ſpeaketh, *Ezek.*34.16. 3. I know well, that many of you, that truly feare God, do not ſtand in preſent need of comfort, you are for the preſent in no trouble of mind, your hearts are chearefull, and comfortable, through the aſſurance, and feeling you have of Gods love. *His Candle ſhineth upon your head*; as *Iob* ſpeaketh, 29.3. You know *the joyfull ſound* (and can take comfort in his word and promiſes) you *walke in the light of Gods countenance*, and of you I may ſay, as *Ethan doth*, *Pſalm.*89. 15. *Bleſſed is the people that know the joyfull ſound; they ſhall walke O Lord in the light of thy countenance.* But though I know all this concerning three ſorts of you, that heare mee now, yet dare I not paſſe over this uſe of comfort.

2.

3.

First. Becauſe I am ſure that ſome of you that heare me now, have preſent need of it. Nay it cannot be preſumed, but that in ſo great a congregation (ſpecially of voluntaries, whom no law of man as on the Sabbaths, but their owne inclination, and love to the word draweth together) there are many tender hearts, that have had experience of this trouble of mind. This we may learne from the teder care the Apoſtle had in writing to particular Churches to prevent the grieving, & troubling of the hearts of ſuch people; which argueth, he doubted not but there were ſuch among them. *Rom.* 8. when he had ſpoken of the dangerous ſtate of the naturall man, ver. 8 *They that are in the fleſh cannot pleaſe God*; he addeth verſe 9. *But yee are not in the fleſh, but in the ſpirit.* And writing to the Church of *Corinth* (which was a congregation very looſe, and diſordered) very ſharply; and namely; 1 *Cor.*6.9,10. *Know ye not that the unrighteous ſhal not inherit the kingdome of God; be not deceived, neither fornicators, nor Idolaters, nor wantons, nor theeves, nor drunkards, nor reviler's, ſhall inherite the kingdome of God.* Hee addeth by way of prevention (becauſe he knew that even in that congregation, there could not chooſe but bee ſome humbled ſinners) verſe 11. *And ſuch were ſome of you, but yee are waſhed, but yee are ſanctified, but yee are juſtified, &c.* Sundry other ſuch places I could alleadge for this purpoſe.

1.

Secondly, there is none of you that heare me this day, but though you be for the preſent whole & ſound in your ſpirits, cheerfull and comfortable, and that upon good ground too, & the Lord in mercy continue you in that eſtate, yet you muſt looke for a change; you muſt not thinke this cheerfulnes, & comfort will laſt alwayes,

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waies, you must looke to drinke of the cup of inward trouble, and affliction of minde which the rest of your brethren, and sisters have begun to you in, sooner or later in one measure or other (it may be ye shall not pledge them in the same glasse that *Iob* or *David* began to you in, the Lord it may bee out of respect to your weakenesse will call for a lesser glasse for you, but) pledge them you must, and pledge them in the same wine in one measure or other, ye know not what your measure will be; and you must not choose your glasse your selves, *the cup is in the Lords hand, and he mixeth it, and he powreth it out*, as *Asaph* speaketh (for I have not taken this comparison, and allegory from the wretched fashion of your drunkards in drinking of healths, but from the sacred Word of God) *Psal.*75.8. Certainely we must looke for *an evill day* as the Apostle speaketh, *Ephes.*6.13. And we have no reason to thinke or hope we may avoid it, if we consider 1. That this hath beene the case not of some, or of a few good men, but of the whole Church the mother of us all, who is in that short booke of the Canticles reported twice to have beene in that case, *Cant.*3.1. and 5.6, *Her welbeloved had withdrawne himselfe, and was gone.* 2. That our blessed Saviour had experience of this tentation, and affliction, that in his owne sense for the present his father had forsaken him, *Mat.*27 46. and we are all predestinated to be conformed unto his image in affliction, *Rom.*8.29. 3. We all have the same adversary that other of Gods people have had that will buckle, and wrestle with us one day. This reason the Apostle giveth the Ephesians why they must looke for an evill day, *Ephes.*6.12. *For we wrestle not against flesh, and blond, but against principalities, against powers, &c.* And if ever hee assault us, these are the tentations he is most likely to assault us by; and if thou be free from them thou art not of God, thou art an hypocrite, thou hast no part in Christ, Gods mercy belongeth not unto thee. For these are his chiefe, his *fiery darts*, as the Apostle calleth them, *Ephes.*6.16. 4. That we all give the Lord as just cause daily by our carnall security, and neglect of our watch to humble, and afflict us, as ever any other of his people have done. Insomuch as I may say to every one of you as the Prophet *Oded* did to the Israelites, 2 *Chron.* 28.10. *Are there not with you, even with you, sinners against the Lord our God?* And this is a chiefe scourge that the Lord useth to afflict his people for their security by, even by withdrawing, and hiding himselfe from them. As Christ served his Church when she grew lazy, and was loath to rise and put on her clothes, and defile her feet to open unto him, he withdrew himselfe, and went away, *Cant.*5.3,6. So that you that have the most cheerefull, and comfortable hearts have cause to hearken to this that I shall say for the comfort of Gods afflicted servants, because your selves may have use of it hereafter. We have the wit now in summer to provide for winter; and oft to traine our souldiers and to try their armour aforehand; let us learne to be wise for our soules, and to get our armour in a readinesse against the day of conflict, we are like to have with Satan. In which respect I may use to you the words of the Prophet, *Esa.*42.23. *Who among you will give eare to this? who will hearken, and heare for the time to come?*

3. Thirdly and lastly, Admit there were but one or two among you that had present need of comfort, and none of the rest of you either needed it now, or were like to stand in need of it hereafter, yet stand I more bound to respect the two poore afflicted soules then al the rest of you, though you were as many more as you are; and rather let you all go without that portion that belongeth to you, then those two. And I have three reasons to move me to it.

1. First, the example of the Prophet *Elisha*, 2 *King.*4.27. who had tender respect to the Shunamite when *her soule was vexed within her.* Yea of Christ, who is ἀρχιποίμην the chiefe shepheard, and pastour who professeth this to be his chiefe care. *Ezek.*34.16. *I will bind up that which was broken, and will strengthen that that was sicke.* And that this was the chiefe worke God appointed him to when

when he ſent him to preach, *Eſa.*61.1,2. *He hath ſent me to bind up the broken-hearted, and to comfort all that mourne in Zion*; And gave an experiment of this in *Peter*, and *Mary* whom (becauſe they were afflicted in conſcience) he ſhewed more care of after his reſurrection then of all the reſt of the Diſciples, *Mar* 16 9. 1 *Cor.*15.5. *Ioh.*21.15.

Secondly, the charge and commandement of Chriſt which he hath given all his Miniſters concerning theſe; as appeareth *Eſa.*40.1,2. *Comfort ye, comfort ye my people, ſaith your God: ſpeake ye comfortably to Ieruſalem.* And in that charge to *Peter*, *Ioh.*21.15. *Feed my lambes.* 2.

Thirdly, as theſe poore ſoules have need to be comforted, and have this evill uſually accompanying their other miſery that it is a hard thing to faſten any comfort upon them, *their ſoule* uſually *refuſeth comfort* when they are in this caſe as *David* ſpeaketh, *Pſal* 77.2. So the miniſtery of the Word (being ordained to this very end, 1 *Cor.*14.3.) hath more force, and God ſheweth his power more in it this way then in any private meanes; According to that *Eſa* 57.19. *I create the fruit of the lips, peace peace, to him that is farre off, and to him that is neere ſaith the Lord, and I will heale him.* Now therefore hearken unto me ſo many of you as feare the Lord, and yet are much ſubject to trouble of mind, and heavineſſe of heart; and (to uſe the words of the Evangelicall Prophet, *Eſa.*51.1.) *hearken unto me, ye that follow after righteouſneſſe ye that ſeeke the Lord.* Stirre up your hearts, to admit of the word of conſolation. 3.

Foure things I have to ſay to you for your comfort.

First, It is the will of God that ſuch as you are ſhould be cheerefull, and comfortable in your ſpirits. He hath oft charged you in his Word to be ſo, yea as oft, and as carneſtly as ever he charged you to feare him, and to lead a godly life, *Pſal.*32.11. *Be glad in the Lord, and rejoyce ye righteous*, (ſo I would wiſt thou ſay if I were ſo, but marke what followeth) *and ſhout for joy all ye that are upright in heart.* Yea *Pſalme* 105.3. *Let the heart of them rejoyce, that ſeeke the Lord.* Yea *Phil.*4.4. *Rejoyce in the Lord alway; and againe I ſay rejoyce.* To omit many other places as *Pſalme* 2.11. 33.1. 48.11. 68.4. 97.12. 149.2.5. *Matth.*5.12. *Luke* 10.20. *Rom.*12.12. *Phil.*3.1. 1 *Theſſ.* 5.16. By all which you may perceive this, that God greatly delighteth to ſee you cheerefull, and comfortable. 1.

Secondly, I muſt intreat you to conſider the miſchiefe that commeth by your giving ſo much way to your heavineſſe, and feares. 1. You give occaſion to wicked men to blaſpheme and ſpeake evill of the good waies of God, as if this preaching, and profeſſion made men mad or mopith that follow it; and ſo yee alienate their hearts from religion, and make them hate preaching. As the ſpies that brought an evill report of the land of promiſe, and ſaid *Numb* 13.32. *It was a land that devoured the inhabitants of it*; alienated the hearts of the people from it, and made them murmur againſt *Moſes*, and *Aaron*, *Numb.*14.2. It is ſaid *Acts* 9.31. that while the faithfull *walked in the feare of the Lord, and in the comfort of the Holy Ghoſt, they multiplied.* That is the way to add to the Church, and gaine others to it when Chriſtians walke cheerefully, and comfortably; and ſo the contrary is a ſtumbling blocke to keepe men from it. 2. By yeelding to this heavineſſe you give advantage to Sathan, and make your ſelves leſſe able to reſiſt his tentations. *Neh.*8.10. *Be not ſo ſorrowfull, for the joy of the Lord is your ſtrength.* 3. By yeelding to this heavineſſe, and feare ye make the duties, and ſervices ye do to God leſſe acceptable unto him. For as *God loveth a cheerefull giver*, 2 *Cor.* 9.7. ſo doth he a cheerefull worſhipper. *Pſalme* 100.2. *Serve the Lord with gladneſſe.* The Lord would have us *call the Subbath a delight*, *Eſa.*58. 13. And threatneth captivity even for this, *Deut.*28.47. *Becauſe they ſerved him not with joyfullneſſe and with gladneſſe of heart.* 2.

3. Thirdly, I muſt deſire you to conſider, how juſt cauſe ſuch as you are have to be comfortable, and cheerfull in the Lord, what cauſe ſoever you have of humbling in your ſelves. For certainly ye are in a bleſſed ſtate. *Pſal.*128.1. *Bleſſed is every one that feareth the Lord.* 1. You are the people to whom the kingdome of heaven doth belong, *Mat.*5.3. *Bleſſed are the poore in ſpirit; for theirs is the kingdome of heaven.* And all things that befall you ſhall certainely tend to the fitting of you for it, and therefore you have juſt cauſe of joy. *Feare not, little flock* (ſaith our Saviour, *Luk.*12.32.) *it is your fathers good pleaſure, to give you the kingdome. Rom.*8.28. *All things worke together for good, to them that feare God. Rom.*5.2. *We rejoyce in hope of the glory of God.* Yea *we glory in tribulation alſo, verſe* 3. 2. You are the people whoſe ſins are forgiven, and for whom Chriſt hath fully ſatisfyed the juſtice of his father, ſo as though you may be chaſtiſed ſharply for them, puniſhed you ſhall never be. *In that day there ſhall be a fountaine opened to the houſe of David, and to the inhabitants of Ieruſalem for ſinne, and for uncleanneſſe, Zach.*13.1. In what day? See that *Zach.*12.10. when God ſhall *poure upon them the ſpirit of grace, and ſupplications* ſo as *they ſhould looke upon him whom they had pierced, and mourne for him.* And therefore thou haſt juſt cauſe of joy. *Eſa.*40.2. *Speake ye comfortably to Ieruſalem and cry unto her that her warfare is accompliſhed* (the battell is fought, and victory obtained againſt all her enemies) *that her iniquity is pardoned, for ſhe hath received of the Lords hand double for all her ſinnes.* 3. You are the people that (how ever men eſteeme you, or you thinke of your ſelves) are precious in Gods ſight, and of high account with him above all the princes in the world. *Pſal.*147.11. *The Lord taketh pleaſure in them that feare him.* He hath appointed the glorious Angels to be your ſervants. *Mat.*18.10. *Take heed you deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their Angels do alway behold the face of my father.* You are more gracious with him, and may prevaile more with him in prayer, and a wiſe Chriſtian had rather to have one of you to pray for him, then all the learned, and eloquent men in the world. *Pſal.*145.19. *He will fulfill the deſire of them that feare him*; and 10.17. *Lord thou haſt heard the deſire of the humble.* Your prayers, and ſervices (how poore and unperfit ſoever they ſeeme to your ſelves) he will take in good part. *Mal.*3.17. *I will ſpare them as a man ſpareth his owne ſonne that ſerveth him.* He will not be rigorous to obſerve what is amiſſe in your ſervices. *Mic.*7.18. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage?* And in this reſpect you have juſt cauſe to be comfortable. *Rom.*8.31. *If God be for us who can be againſt us*; at leaſt to hurt us? 4. You are the people whom Chriſt (as I told you before) hath more care of, then of all the world, nay then of all his Church beſides, whom he graciouſly and earneſtly inviteth to come unto him, and promiſeth eaſe unto *Mat.*11.28. *Come unto me all ye that are weary, and heavy laden, and I will give you reſt.* And therefore you have cauſe to rejoyce; And I may ſay to you as they did to *Bartimeus, Mar.*10.49. *Be of good comfort, ariſe, he calleth thee.* 5. And laſtly, you are the people that have ſpeciall intereſt in all Gods mercies. If there be any goodneſſe any mercy in the Lord (as you have heard from this Text there is an infinite multitude of them) they are all yours. *Luke* 1.50 *His mercy is on them that feare him, from generation to generation.*

You therefore that feare God know 1 that you ought to be comfortable, that it is your ſin that you are not, learne to check your ſelves for it, and ſay as *Pſal.* 42.11. *Why art thou caſt downe ô my ſoule? and why art thou diſquieted within me?* 2 Pray to God that he would make thee cheerefull, as *David* doth, *Pſ.*51. 8. *Make me to heare joy and gladneſſe, that the bones that thou haſt broken may rejoyce*; and 86.4. *Rejoyce the ſoule of thy ſervant* For he, and he onely is able to comfort them that are caſt down. *Eſa.*51.12. *I even I am he that comforteth you.*

Lecture

Lecture XXVII. On Psalme 51. 1,2. May 30. 1626.

THe fourth, and laſt thing that I am to ſay to theſe poore ſervants of God that are afflicted in Conſcience, is; That the objections they make againſt themſelves, and the reaſons whereby they uſe to conclude againſt themſelves, that they have juſt cauſe to be thus heavy, and uncomfortable are weake, and inſufficient to inferre any ſuch thing upon. 4.

The firſt, and chiefe objection, they make againſt themſelves, is this. Alas I cannot be aſſured of the favour of God, or that I have any part in Chriſt, or in his ſpeciall mercy, but am rather perſwaded God hath rejected me, and maketh no other reckoning of me then of an enemy, and a caſtaway, and how can I then be comfortable, and cheerefull? Now my anſwer unto this ſo dangerous an objection ſhall conſiſt of two parts. For I will ſhew you 1 how they that are in this caſe muſt ſtay and comfort themſelves while they continue in this tentation, that they may not faint, and ſinke under it, and 2 how, and by what meanes they may recover themſelves out of it, and get the victory over it. *Object.1.*

For the firſt, There be five conſiderations that are of great force to ſupport Gods poore ſervants, that are in this caſe. *Anſw.1.*

Firſt, Thou muſt conſider that thou haſt no cauſe to give credit unto this perſwaſion. For it is but a tentation of Satan, as thou maiſt know by this, becauſe it is ſo directly oppoſite to the Word of God. The ſpirit of God ſaith, 1 *Tim.*1. 15. that *this is a true ſaying, and by all meanes worthy to be received, that Chriſt Ieſus came into the world to ſave ſinners.* That (above all others) ſuch as thou art, that are *heavy laden are invited by Chriſt to come to him*, and promiſeth that *he will give them reſt*, *Mat.*11.28. That *this is Gods commandement that wee ſhould beleeve on the name of his ſon*, 1 *Ioh.*3.23. That Gods *mercy belongeth to them that feare him, throughout all generations*, *Luk.*1.50. And what ſpirit then muſt that needs be, that would perſwade thee, that thou haſt no part in Chriſt, nor in the mercy of God? Certainely it muſt needs be the ſpirit of Satan who is called our adverſary Διάβολος, 1 *Pet.*5.8. an enemy, and a ſlanderer, a lyer and the father of lies, *Ioh* 8 44. And wilt thou beleeve him. 2. But thou ſayſt thine owne heart perſwadeth thee ſo. I anſwer, thy eſtate is not to be judged of as thou ſpeakeſt, and thinkeſt of thy ſelfe. For as *there is that maketh himſelfe rich*, *Pro.*13.7. (full of peace, and joy from aſſurance of his ſalvation, and of Gods favour to him) *that hath nothing* (not one jot of true peace, and joy, no favour at all with God; ſo) *there is that maketh himſelfe poore* (perſwadeth himſelfe to be in a moſt wretched eſtate) *and hath great riches* is highly in Gods favour, and hath great ſtore of ſaving grace. It is not therefore ſafe for a man to judge of his owne eſtate according to the perſwaſion he hath of himſelfe, ſpecially for a Chriſtian that is in this tentation, that is in the caſe of ſpirituall deſertion, to judge of his eſtate towards God according to the perſwaſion he hath of himſelfe. As in time paſt, there was much infidelity, malice, covetouſneſſe in thee and yet thou didſt not thinke ſo nor couldſt be induced to beleeve it; ſo there may be now much grace in thee, and yet in this aſtoniſhment of thy ſoule thou canſt not ſee it to be ſo. Thy eſtate is not to be judged of, according to that that thou ſpeakeſt and thinkeſt of thy ſelfe being in this caſe. For thou art now ſicke, and ſicke of ſuch a diſeaſe as deadneth, and diſtempereth thine underſtanding, *Matth.*9.12. Have yee not knowne many that in burning feavers, and ſuch like diſeaſes have had ſuch thoughts, and ſpeaches as in their health they would have abhorred? And of ſuch a one, we are apt to ſay, alas it is not he but his diſeaſe that maketh him ſpeake, and think ſo; and ſo ſhouldſt thou ſay of thy ſelfe now, as *Aſaph* did being in this very caſe, *Pſal.*77.10. *I ſaid this is mine infirmity.* God forbid, he ſhould judge of thee 1.

as thou doſt of thy ſelfe, in this caſe. No, no, he knoweth thee better then thou knoweſt thy ſelfe. *When my ſpirit was overwhelmed within me* (ſaith *David*. *Pſ.* 142.3) *then thou kneweſt my path.* 3. Oh, but thou wilt ſay; Is it poſſible I ſhould be in Gods favour, and in the eſtate of grace, and not perceive it my ſelfe, feele no comfort in it? I anſwer, yes, this is poſſible enough, *Davids* ſin was forgiven (& conſeqvently) he was in the favour of God ſo ſoon as ever he repented, and *Nathan* in the name of God aſſureth him of ſo much. 2 *Sam.* 12.13. *The Lord hath put away thy ſin*, and yet he perceived it not, nor felt the comfort of it of a good while after, as appeareth by this Pſalme, ſpecially ver. 8. *Make me to heare joy and gladnes*, and ver. 12. *Reſtore to me the joy of thy ſalvation.* As our Saviour after his reſurrection appeared to *Mary Magdalen*, was with her, and ſpake to her, and yet ſhee ſought for him, and wept becauſe ſhee could not find him, in ſo much as Chriſt ſayd to her, *Woman, why weepeſt thou?* Hee was with her, and ſpake to her, and ſhee knew it not. *Iohn* 20.14,15. So to the two Diſciples that went to *Emaus*, Chriſt appeared, was with them, and talked with them, and yet they were ſad, and full of heavineſſe, *Luke* 24.15,16. Why? Hee drew neere to them in a moſt gracious manner, and went with them, and yet they knew it not; for ſo ſaith the text. *Their eyes were holden that they ſhould not know him.* And even ſo it may bee with thee. It is one mercy to have our ſinnes pardoned, to bee received into Gods favour, and to have ſaving grace beſtowed upon us, and another mercy, to have the knowledge of this, to perceive, and feele wee are in this caſe. The former ſundry of Gods ſervants, have received, and yet have ſpent ſundry yeares in Gods ſervice, before they could attaine unto the latter. *At that day* (ſaith our Saviour, meaning after his aſcenſion, *Ioh.* 14.20.) *ye ſhall know, that I am in my father, and you in me, and I in you.* Chriſt was already in them, and they in him, but they knew it not yet, they had no feeling nor comfort of it to ſpeake of. A man may be you ſee in Gods favour, though he perceive it not himſelfe, we may not judge our owne eſtate by our feeling. Nay, this is the praiſe, and commendation of faith in Gods account when we can beleeve, and reſt upon his word and promiſe, even when we have no ſenſe nor feeling of his favour, when he ſeemeth to frowne upon us, to hide and turne away his face from us And that which our Saviour ſaith of ſight, may be ſaid of all ſenſe and feeling alſo, *Ioh.* 20.29. *Thomas becauſe thou haſt ſeene, thou haſt beleeved: bleſſed are they that have not ſeene, and yet have beleeved.* And this is the firſt conſideration, that may ſtay and comfort a poore ſoule that is in this eſtate.

2. Secondly, thou muſt conſider, that this hath bin the caſe of many of Gods deareſt ſervants, the Lord hath for a time hid his face from them, they have beene deprived of all feeling of his favour. *Iob* was in this caſe, *Iob* 13.24. *Wherfore hideſt thou thy face, and holdeſt me for thine enemy?* And *Heman* was *Pſalme* 88.14. *Lord why caſteſt thou off my ſoule, and hideſt thy face from mee?* And *Aſaph* was *Pſalme* 77.3. *I remembred God, and was troubled, I meditated, and my ſpirit was overwhelmed.* And *David* complaineth, *Pſal.* 109.22. His *heart was wounded* within him, hee had a wounded ſpirit. And *Paul*, 2 *Cor.* 7.5. that he had not onely *fightings without, but terrours within.* And the Bleſſed Virgins ſoule was *pierced through*, as with a ſword, *Luke* 2.35. But what ſpeake I of particular members of Gods Church, that were in this caſe? The whole Church, the whole myſticall body of Chriſt, is brought in by *Solomon*, in his Song of ſongs, complaining that ſhee was in this caſe, *Canticles* 5.6. *Her beloved had withdrawne himſelfe, and was gone from her, ſhee ſought him, but could not finde him, ſhe called upon him, but hee gave her no anſwer.* *Eſay* 49.14. *Zion ſaid, the Lord hath forſaken mee, my God hath forgotten mee.* And *Lament.* 3.18 the whole Church complaineth, *my hope is periſhed from the Lord.* Yea, what ſpeake I either of particular members, or of the

whole

whole body of the Church of God? our bleſſed Saviour himſelfe, who *never committed ſinne, neither was guile found in his mouth*, as the Apoſtle ſpeaketh, 1 *Pet.*2.22. even he in the dayes of his fleſh, had experience of this tentation, and was deprived for a time of the ſenſe of Gods favour, when he cryed out in bitterneſſe of his ſoule, *Matth.*27.46. *My God, my God, why haſt thou forſaken me?* This ſecond conſideration hath great force to ſuſtaine the heart of any poore ſervant of God, that is thus troubled. And ſo it is ſpoken of, 1 *Pet.* 5.8,9. *Your adverſary the devill, as a roaring Lyon, walketh about, ſeeking whom he may devoure, whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.* As if hee ſhould ſay, Let him roare, and ſhew his malice, and rage againſt any of you never ſo much, your caſe is no worſe for this, then other of Gods ſervants hath bin, and therefore faint not, yeeld not to him, but reſiſt him manfully. For from hence thou mayſt thus inferre, and reaſon with thine owne heart. 1. That a man may be deare unto God, and highly in his favour, and yet be for a time deprived of the ſenſe of it. For ſo was *Iob* certainly, and *David*, and *Paul*, and the Bleſſed Virgin, and our bleſſed Saviour. And ſay therefore to thine owne ſoule, as *Pſalme* 73.15. If I ſhould judge otherwiſe, *behold, I ſhould offend againſt the generation of thy children.* 2. That no child of God ſhould thinke it ſtrange, if they fall into this affliction, nor hope to be exempted quite from it, but looke, and prepare for it. *Beloved* (ſaith the Apoſtle, 1 *Peter* 4 12.) *thinke it not ſtrange, concerning the fiery tryall, as though ſome ſtrange thing had happened unto you.* Nay a man ſhould reaſon thus with his owne ſoule rather, if I ſhould alwayes remaine like theſe confident fooles, that never had any doubtings, nor feares, which I ſee all the beſt of Gods ſervants, yea, the whole myſticall body of Chriſt, yea, Chriſt my Saviour himſelfe were ſo much ſubject unto; what ſhould I thinke of my ſelfe? If I ſhould bee *without* this *chaſtiſement* alway, *whereof all are partakers, then were I a baſtard, and no ſon*, as the Apoſtle ſpeaketh, *Hebr.*12.8.

The third conſideration that may ſtay us, and keepe us from ſinking, and being overcome of this tentation, is this; That as in all other afflictions, *Eſa.*45.7. ſo in this eſpecially, the Lord hath a ſpeciall hand, it is the Lords doing. It is he that hideth his face from thee, that with-holdeth from thee the feeling of his favour, and thy ſpirituall comfort, *Pſ.*30.7. *Thou didſt hide thy face, and I was troubled.* This conſideration is forcible to quiet the heart that hath grace in any affliction, and to keep us from murmuring, and till we can humbly acknowledge this ſoveraignty of the Lord, and ſtoupe unto it, our heart can never find reſt in any, ſpecially not in this inward affliction, till we can ſay with *Ely*, 1 *Sam.*3.18. *It is the Lord, let him do what ſeemeth him good, Why doſt thou ſtrive againſt him?* (ſaith *Elihu* to *Iob*, 33.13.) *for he giveth not account of any of his matters.* God is not bound to give thee a reaſon of his proceedings, why hee dealeth thus with thee, rather then with ſuch, and ſuch; but thou art bound to ſubmit thy ſelfe to his will, becauſe hee can doe thee no wrong, and may doe with his owne what pleaſeth him. *Who hath enjoyned him his way?* (ſaith *Elihu*, *Iob* 36 23.) *or who can ſay, thou haſt wrought iniquity?* thou haſt done wrong. If therefore the Lord ſhould bee pleaſed all the dayes of our life, to hide from any of us the light of his countenance, (though this were indeed a moſt heavy affliction) nay if hee ſhould indeed (not in our feeling only) caſt us away for ever, yet doth it become us to beare it patiently, and not to murmure againſt him for it, but to put on *Davids* reſolution, and to ſay as hee doth, 2 *Samuel* 15.26. *If he doe thus ſay, I have no delight in thee; behold, here am I, let him doe to me as ſeemeth good to him.* 3.

Fourthly. Thou muſt conſider that the Lord in hiding his face from thee, in with-holding for a time the comforter from thee, intendeth to doe thee 4.

good

good by this meanes. *He* chaſtiſeth us *for our profit*, ſaith the Apoſtle, *Heb.*12. 10. And of thy infirmity I may ſay, as our Saviour did of *Lazarus* his diſeaſe, *Ioh.*11.4. *This ſickneſſe is not unto death.* But even as thou ſeeſt the wiſe, and carefull Phyſitian maketh his patient by ſome vomits, and potions much more ſick, in his own apprehenſion then he was before, and the ſurgeon lanceth, and maketh deep wounds, of purpoſe to cure him of the mortall diſeaſe, and ſore he ſeeth him in danger of; So doth thy heavenly Phyſician, and Surgeon deale with thee, he maketh thy heart ſicke, and woundeth thee thus of purpoſe that he may ſave thy ſoule, and work a perfect cure upon it, and make it more ſound, and healthfull then ever it was before.

Sundry are the benefits that God procureth to his children by this kind of affliction; ſix of them I will ſhew you, which may ſerve for ſo many reaſons why he doth deale thus with them.

1. Firſt, by this meanes he correcteth them, and maketh them to repent for their drowſineſſe, and carnall ſecurity. Chriſt doth not uſe to withdraw himſelfe from his people but when they grow drowſy, and ſleepy, and neglect their watch. This you ſhall ſee, *Cant.*3.1. & 5.2,3.

2. Secondly, he *giveth them theſe thornes in their fleſh, theſe meſſengers of Satan to buffet them*, that by humbling them thus, he may prevent, and keepe them from ſin that he ſeeth them in danger to fall into; and thus did he deale with the Apoſtle, 2 *Cor.*12.7.

3. Thirdly, by this meanes the Lord prepareth his people for comfort, and maketh them more capable of it; and none have ever attained to that abundance of ſpirituall comfort, as thoſe that have moſt deeply taſted of this cup of ſpirituall affliction. *As the ſufferings of Chriſt abound in us*, (ſaith the Apoſtle, 2 *Cor.*1.5) *ſo our conſolations alſo abound in Chriſt.* For the Lord our God delighteth for to work by contraries. As in the worke of creation he cauſed *light to ſhine out of darkneſſe* as the Apoſtle ſpeaketh, 2 *Cor.*4.6. and in the worke of redemption by Chriſts death he brought us to life, by his extreame ſhame, and ignominy he bringeth us to glory, *by his ſtripes he healeth us*, as the Prophet ſpeaketh, *Eſa.*53. 5. and in that miracle that Chriſt wrought by anointing the blind mans eyes with clay, he reſtored him to ſight, *Ioh.*9.6. So in the work of grace, he uſeth to bring his ſervants by hell to heaven, by doubting to faith, by much inward anguiſh and terror to abundance of peace, and conſolation in Chriſt. By what meanes did the Lord bring M^r. *Bradford*, M^r. *Glover*, and ſundry other of the bleſſed Martyrs to that ſtrength of faith, & inward comfort, as even *quenched the violence of the fire* as the Apoſtle ſpeaketh, *Heb.*11. 34? (for though the Apoſtles words be there happily to be underſtood literally, yet may the phraſe be fitly applyed to this alſo) ſurely they were men that had bin much exerciſed with inward affliction of mind, as we may read in their ſtory. And how did the Lord make *Iacob* ſo ſtrong in faith, that whereas before he was afraid of his brother *Eſau* as he complaineth in his prayer to God, *Gen.*32.11. *I feare him leſt he will come, and ſmite me, and the mother with the children*; now he became bold as a lion, and met him without feare, going on to meet him before the reſt, *Gen.*33. 3. Nay he was ſo full of confidence, and comfort in God, that he gloried, and boaſted he had *ſeene God face to face*, and therefore *called the name of the place Penuel* the face of God, *Gen.*32.30. Surely before he came to this comfort, God had wreſtled with him as an enemy, *Gen.*32.24. and made him (out of the ſenſe he had of Gods diſpleaſure) to pray, and weep bitterly *he wept, and made ſupplication to him*, ſaith the Prophet, *Hoſ.*12.4. And few there be that ever came to ſee God face to face, to behold the light of his countenance cleerely, and manifeſtly as *Iacob* did, with whom God hath not beene wont to wreſtle ſometimes as he did with *Iacob*.

Lecture XXVIII. On Psal. 51. 1,2. Iune 13. 1626.

FOurthly, By this meanes God weaneth his children from the love of this world, and maketh them thinke of home, and of their fathers house; As you know affliction, and nothing but affliction made the prodigall to do, *Luke* 15.16,17. If we should alwaies possesse that outward peace, those sweet joyes and comforts, which the light of the Lords countenance and sense of his favour worketh in our hearts, we should have our heaven upon earth, and be too ready to say and thinke as *Peter* did (when he was ravished with joy in beholding the light of Christs countenance shining as the sun) *Mat.*17.4. *Lord it is good for us to be heere*, and to abide heere still. These vicissitudes, and changes, these interruptions of our peace, and spirituall desertions we meet with heere, are a most effectuall meane to make us thinke of home, where we shall be out of the reach of Satan, and all his tentations, where we shall never weepe more nor be troubled with these terrours, and sorrowes that so much disquiet us, where *all teares shall be wiped from our eyes, and there shall be no more sorrow, nor crying, nor paine* as *Iohn* speaketh, *Revel.* 21.4. These sorrowes wee meet with heere in *this place of our pilgrimage*, as *David* calleth it, *Psal.*119.54. this forrein country where wee are many times a long while, before wee can heare from our father, and the letters, and love-tokens, he sendeth us are oft intercepted by one or other, are most effectuall meanes to make us long to be with our father *in whose presence* (and no where els) *is fullnesse of joy, and at whose right hand there are pleasures for evermore*, as the Prophet speaketh, *Psal.*16.11. 4.

Fiftly, by this meanes above all others the Lord worketh his people to a more high and pretious esteeme of his favour and of the comfortable assurance and feeling of it. For as it is with all other blessings of God, so it is with this, If we did not feele the want of it sometimes, we could never valew it to the worth. The Lord therefore hideth his face a great while sometimes, from his deerest children, and letteth them not see the light of his countenance that he might cause them. 1. To seeke him more diligently and never rest till they have found him againe. 2. To hold him faster when they once have recovered him; and both these waies declare, that they highly esteeme of his favour indeed. Both these effects had Christs withdrawing himselfe from his Spouse, *Cant.*3. 1—4. For thereupon 1. She sought him 1 in her bed by secret prayer, and meditation; 2 when that would not serve, *she went about the city in the streets*, and sought him by the helpe of the conference, and prayers of Gods people; 3 when she could not yet finde him, she went to the watchmen, and Ministers of the Church, and sought him by the helpe of that ordinance of God; she neglected no meanes she could possibly use to recover her comfort. That was the first effect I told you of. 2. When she had found him *she held him, and would not let him goe*. And certainely by daily experience we find this. 1. That none so thirst after Christ, none so esteeme of the meanes of grace, none take such paines for them, none use them so diligently, and constantly. 2. Christ, and his Gospell is not so sweet to any, none have so tender consciences, so fearefull to offend God in any thing, as those are, that have had experience of this affliction; according to the old proverbe *the burnt child will dread the fire*. They that were stung by the firey serpents (and none but they) made high account of the brasen serpent, no body needed to perswade them to run to it and fixe their eyes upon it, *Num.*21.9. and so it is in this case. And (above all other men) he that hath once tasted how gracious the Lord is, and hath felt the sweetnesse, and comfort that the assurance of Gods favour yeeldeth unto the soule, let him be deprived of it a while, and he would give the whole world, if he had it to recover this comfort againe. He will be ready to cry as *David*, *Psal.*63.1,2. *O God, thou art* 5.

art my God, early will I ſeeke thee, my ſoule thirſteth for thee, my fleſh longeth for thee, to ſee thee ſo as I have ſeene thee in thy ſanctuary. And when God ſhall have reſtored to ſuch a ſoule, but the leaſt glympſe of the light of his countenance, ô how hee prizeth it? How ſweete is Chriſt, and his Goſpel to him. That which the Apoſtle ſpeaketh *Romans* 10.15. is the voice of ſuch a one, and of none other. *O how beautifull are the feete of them which preach the Goſpel of peace?*

6. Sixtly and laſtly. By this meanes the Lord doth eſtabliſh his people, and cauſeth them to be better rooted, and ſetled in a Chriſtian courſe, and ſo alſo more fruitfull unto him, then otherwiſe they could be: And a ſingular benefit doubtleſſe this is. The Apoſtle prayeth for the *Coloſſians.* *Col.*2.7. that they *may be rooted, and built up in Chriſt, and eſtabliſhed in the faith.* And *Peter* for thoſe he wrote to, 1 *Pet.*5.10. that God would make *them perfect, ſtabliſh, ſtrengthen, ſettle them.* And God hath no ſuch way to bring his people to this, as by exerciſing them ſometimes with theſe ſpirituall deſertions. They that haue layd their foundation upon the rocke, did digg deepe firſt. *Luk* 6.48. That even as we ſee the winds, and ſtormes, and froſts, that trees, and plants are ſubject unto, make them take deeper root, and ſo to be more fruitfull in due time; even ſo it is with the Lords plants alſo, none are ſo ſteady, and conſtant in a Chriſtian courſe, none ſo full of the fruits of righteouſneſſe, as thoſe that have taſted deepeſt of this cup of inward affliction. And this the Prophet giveth for a reaſon, why the Lord doth *breake the hearts* of his people, and make *them mourne ſo*, and giveth *them the ſpirit of heavineſſe, Eſa.*61.3. *that they might be called* (that is knowne, and acknowledged even by others apparantly, and notoriouſly) *trees of righteouſneſſe, the planting of the Lord, that he might be glorified.* So that that which the Apoſtle ſpeaketh of all affliction, may be moſt truly ſaid of this. *Heb.* 12.11. *This chaſtiſement for the preſent, ſeemeth not to be joyous, but grievous.* (leſſe comfort it hath in it, then any other affliction, more bitter, and grievous it is then any other) *nevertheleſſe, afterward it yeeldeth the peaceable fruit of righteouſneſſe, unto them which are exerciſed thereby.*

5. The fift and laſt conſideration that may ſtay, and comfort Gods people in that caſe is this, That certainly they ſhall not be overcome of this tentation, becauſe God hath bound himſelfe by promiſe, to ſuſtaine them in it, and give them the victory over it. *Pſal.*37.24. *Though he fall, he ſhall not be utterly caſt down: for the Lord upholdeth him with his hand. Deut.*33.27. *The eternall God is thy refuge, and underneath are the everlaſting armes.* So that I may boldly ſay to thee that art in this caſe, as *Pſal.*55.22. *Caſt thy burden upon the Lord, and he ſhall ſuſtaine thee.* Yea, this affliction ſhall certainly have a comfortable iſſue, and end in much joy. *Pſal.*126.5. *They that ſow in teares, ſhall reape in joy*, and *Iob.*16.20. *Your ſorrow ſhall be turned into joy.*

And thus have I finiſhed the firſt part of mine anſwer to the maine objection that Gods people that are in diſtreſſe of conſcience, are apt to make againſt themſelves. I have ſhewed you five props, that God in his word hath given them to ſtay them from being overthrowne by theſe winds, and ſtormes, and flouds, that beate upon them.

*Anſw.*2. Now followeth the ſecond part of my anſwer, wherein I muſt ſhew you how, and by what meanes they that are in this caſe, may recover their comfort, and get the victory over this tentation. And here I muſt deliver to you, 1. certaine caveats, and tell you what you muſt take heed of, and not do, 2. certaine directions, and ſhew you what you muſt do, if you deſire to recover the comfortable aſſurance, and feeling of Gods favour, when you have loſt it. The caveats are two.

Firſt, take heed thou ſeeke not to eaſe, and deliver thy ſelfe out of this diſtreſſe by unlawfull means. And there be three falſe wayes, whereby men are wont to

ſeeke

ſeeke eaſe in this caſe, and to put God and their owne ſpirituall eſtate out of their mind. 1. By ſhunning that miniſtery, that did uſe to touch them to the quicke, and to pierce their hearts. Thus did *Ahab* ſhun *Micajah*, 1 *Kin.*22.8 *I hate him, for he doth not propheſie good concerning me, but evill.* And *Felix* *Paul*, *Acts* 24.25. *Goe thy way for this time, and when I have a convenient ſeaſon, I will call for thee.* 2. By giving over their private duties of reading and prayer, ſaying in their hearts, with that deſperate Purſevant, whom *Ioram* ſent to apprehend the Prophet. 2.*Kings.*6.33. *What ſhould I wait for the Lord* (ſerve the Lord) *any longer?* 3. By giving themſelves over to carnall mirth, to drinking, and gaming, and good fellowſhip, according to the counſell *Sauls* Courtiers gave to him. 1 *Samuel* 16.16. *Seeke out a cunning player on a Harpe,; and when the evill ſpirit from God is upon thee, let him play, and thou ſhalt be well.* But take thou heed of ſeeking eaſe to thy ſoule any of theſe wayes, hate them, abhorre them that give thee this counſell, and ſay with *Iob* 21.16. *Let the counſell of the wicked be farre from me*; and with *David*, *Pſal.*119.128. *I hate every falſe way.* For 1. they that take this counſell, make Satan their Phyſician to cure them, when God hath made them ſicke, their Surgeon to heale the wounds that God hath made in their ſoules. And certainely all his medicines, and ſalves, have deadly poiſon in them; the wounds hee ſeemes to heale, hee makes farre more incurable. The wounds that God makes, none but God can cure. *Iob.*5.18. *Hee woundeth, and his hands make whole.* Gods meanes which they ſhunne, though they doe make them ſad for a time, yet they have in them, the ſeed, and roote of comfort, and will bring the heart to comfort in the end, if they bee conſtantly, and conſcionably uſed, the ſadneſſe that they cauſe, *maketh the heart better*, as *Solomon* ſpeaketh, *Eccleſ.* 7.3. That miniſtery that pierceth moſt, is of a healing, and comforting nature, compared therefore to an excellent oyle and balme, *Pſalm.* 141.5. And of Religion, and religious duties, *Solomon* ſaith, *Proverbs* 3.17. *All her paths are peace.* Where as Satans meanes on the contrary, though they ſeeme to give eaſe, and joy to the heart for the preſent, yet indeede they doe the heart no good, they can worke no ſound cure on a wounded ſpirit, *Eccleſiaſt.*2.2. *I ſaid of mirth, what doth it?* Nay, it makes the wound in the end, worſe then it found it. *Proverbs* 14.13. *The end of that mirth is heavineſſe.*

2. They that take this courſe, doe ſeeke to hide themſelves from God, as *Adam* did, *Geneſis* 3.8. 1. And what madneſſe is it for a man to thinke hee can bee able to doe ſo? A child or a ſervant may runne away from his father, or Maſter, when they are angry or threaten them, but who can runne away, or hide himſelfe from God? *Pſalme* 139.7. *Adam* thought to have hidden himſelfe, but hee could not, *Geneſis* 3.9. 2. Admit one could doe ſo, yet is not that the way to recover his favour, by hiding our ſelves, or running from him, *Draw neare to God* (ſaith the Apoſtle, *Iam.* 4.8.) *and hee will draw neare to you.*

The ſecond caveat I muſt give you is this, take heed you yeeld not unto this tentation, but reſolve to reſiſt it, that is the way to overcome it; if thou reſiſt it not, thou art in danger to be overcome of it. *Iames* 4.7. *Reſiſt the Devill, and he will flye from you.* When ſo foule a tentation as this is, to bee perſwaded that God hateth thee, and hath rejected thee, and is thine enemy, that thou haſt no part in Chriſt, nor in Gods mercy, is ſuggeſted into thy mind, reject it with deteſtation, as our Saviour did the like, *Matth.*4.10. *Get thee hence Satan.* But how ſhould I reſiſt it? wilt thou ſay. The Apoſtle telleth thee, 1.*Peter.*5.9. *Whom reſiſt ſtedfaſt in the faith.* Two things thou muſt do in this caſe. Firſt, conſider what God in his word hath ſaid, concerning ſuch as thou art. Search into the word, acquaint thy ſelfe with Gods promiſes. Thus did 2.

Christ resist Satan, *Matth.*4.4,7,10. This is the *sword of the spirit. Ephes.* 6.17. Resolve therefore thus with thy selfe, as *David* doth, *Psal.*85.8. *I will hearken* (not what Satan, or mine owne heart saith, but) *what the Lord God will say* of such as I am. Say to thine heart as our Saviour doth to the Lawyer, *Luke* 10.26. *What is written in the Law? how readest thou?* It is written, *Psal.*103. 17. *The mercy of the Lord is from everlasting to everlasting upon them that feare him.* And such a one thou canst not deny thy selfe to bee. It is written, *Prov.*28.13. *He that covereth his sins shall not prosper, but who so confesseth, and forsaketh them, shall have mercy.* It is written, *Ps.*105.3. *Let the heart of them rejoyce that seeke the Lord.* It is written, *Rom.*5.20. *Where sin abounded, there grace did much more abound.* There is no comparison betweene the multitude, and hainousnesse of thy sins, and Gods mercy, or Christs merit. It is written, *Iohn* 6.37. *Him that commeth to me* (desireth unfainedly to have benefite by me, and to beleeve in me) *I will in no wise cast out*; and such a one thou canst not deny thy selfe to bee. And many other such comfortable promises are written in Gods word. Acquaint thy selfe with them, ô they may stand thee in great stead one day, *David* found this, *Psal.*119.93. *I will never forget thy precepts, for with them thou hast quickened me.*

2. Secondly. Resolve with thy selfe, thou wilt give credit unto and rest upon that which God hath said in his word, though a thousand Devils, and thine owne heart also should say never so much to the contrary, though thou have no feeling nor comfort at all in the assurance of Gods favour. Say with *David*, *Psal.*56 3,4. *When I am afraid, I will trust in thee.* Why so? *In God will I praise his word, in God have I put my trust.* As if hee had said; though I be full of feares, and consequently void of comfort, and feeling, yet I have Gods word and promise, and that I will trust to. For we live by our faith, and not by our feeling; *Hab.*2.4. *The just shall live by his faith.* It is the nature of faith, to give credit unto, and rest upon the word, though wee see, or feele nothing to rest upon. *Hebr.* 11.1. *Faith is the evidence of things not seene.* So that looke what the Apostle saith of hope. *Rom.*8.24. *We are saved by hope, but hope that is seene, is not hope*; the same may be said of faith, *We are saved by faith, but faith that is seene, is not faith.* Indeed that, and that only is true faith that is grounded, not upon any outward, or inward signes of Gods favour, not upon any thing wee see or feele, but upon the word and promise of God onely. According to that of *David*, *Psal.*119.114. *Thou art my hiding place, and my shield, and in thy word doe I trust.* Wee must learne to beleeve and trust God, upon his bare word and promise, without any of these pledges, and pawnes of his, that are in our owne possession, else wee deale no better with him, then the most wretched usurer that is, will deale with the veryest beggar, or bankrupt, yea, the falsest, and dishonestest man in the world, hee dares not trust him on his word, nor on his oath, nor on his bond, neither but upon a good pawne, and pledge he dare trust him. And for a most effectuall motive unto this, consider how fearefull a sin infidelity is, not to give credit to the word, and promise of God, to doubt of Gods love and mercy to thee in Christ. *Iohn*16.9. *He shall convince the world of sin, because they beleeved not on me.* No sin in all the world, is so hainous as

1. that. Three things will make this evident to thee. First, consider the severity God hath shewed toward his dearest servants, for not giving credit to his word, even in such things as were most unlikely to come to passe. God had promised *Moses* and *Aaron*, that if they would speake to the rocke in the sight of the people, it should give forth water enough to satisfie the whole congregation, and their cattell too (a most unlikely, and incredible thing) yet because they did but doubt of this, God would not let them enter into the promised land. *Numb.*20.8,12. God had promised *Zachary*, hee would give him a son, by his wife *Elizabeth* (a thing most unlikely, in regard of the age of them both,

and

and her barrenneſſe) yet becauſe he doubted of it, the Lord made him dumbe, *Luke* 1.20.

Secondly, Conſider the nature of this ſin. As by faith we greatly honour God, and give glory to him. *Rom.*4.19,20. we ſanctifie and hallow his name, as the Lord ſpeaketh, *Num.*20.12. *Ye beleeved me not, to ſanctifie me in the eyes of the children of Iſrael.* So by infidelity, we rob God of his glory, and doe him the greateſt diſhonour and reproach that can be, 1 *Ioh.*5.10. *He that beleeveth not God, hath made him a lyar.* 2.

Thirdly. Conſider the odiouſnes of this ſin in the effects of it, which are three. 3.

Firſt, as faith is that that maketh us, and all our ſervices acceptable, and pleaſing unto God, when they are done out of a perſwaſion of his fatherly love towards us, *By faith* (ſaith the Apoſtle, *Heb.*11.4.) *Abel offered a more excellent ſacrifice then Cain.* And he that would pray, muſt conceive of God as of his father. *Mat.*6.9. *Yea, whatſoever ye doe in word or deed* (ſaith the Apoſtle, *Coloſ.*3.17. if ye would have God to accept of it) *do all in the name of the Lord Ieſus* (that is, in this perſwaſion that through Chriſt God is well pleaſed with you) *giving thanks to God the father by him.* So infidelity maketh us, and all our actions, prayers, preachings, almes, &c. odious unto God. *Heb.*11.6. *Without faith it is impoſſible to pleaſe God.* 1.

Secondly, As *faith purifieth the heart*, keepeth it in a care to pleaſe God, in a feare to offend him, *Acts* 15.9. So infidelity defileth the heart, maketh it leſſe fearefull to offend him, leſſe carefull, and willing to doe him any ſervice, leſſe to hate ſin, and to love goodneſſe, in a word more apt to decline, and fall from God any way. This is plaine by that caveat that the Apoſtle giveth *Heb.*3.12 (which it were good for Gods people that are in this tentation oft to thinke upon) *take heed brethren leſt there be in any of you an evil heart of unbeliefe in departing from the living God.* Marke 1. that it is infidelity that maketh the heart evill, and naught. 2. It is that, that maketh us apt to depart, and fall away from God. 2.

Thirdly & laſtly. As faith is the only Antidote, and defenſative againſt all Satans tentations, the *ſheild that wil quench all his fiery darts*, *Eph.*6.16. So infidelity maketh us naked, & layeth us open unto every tentation. *He that wavereth and doubteth* (ſaith the Apoſtle *Iam.*1.6.) *is like a wave of the Sea, driven of the winds, and toſſed*, So that to conclude this ſecond caveat, I muſt ſay to every one of Gods children that is under this tentation, as the Apoſtle doth, *Heb.*10.35. *Caſt not away thy confidence, which hath great recompenſe of reward.* And as the Prophet doth, *Eſa.*50.10. *Who is there among you that feareth the Lord, that walketh in darknes, & hath no light? let him truſt in the name of the Lord, and ſtay himſelfe upon his God.* As if he had ſaid, If thou be of the number of them that feare to offend God, though thou have no comfort, no feeling of his favor, no light, nothing but darknes, yet truſt in God ſtill for all that, & becauſe of his word and promiſe reſolve that thou wilt beleeve, and be perſwaded of his love, and put thy truſt in him, though he do withdraw the ſignes, and ſenſe of his favour from thee, and ſay with *Iob.*13.15. *Though he ſlay me, yet I will put my truſt in him.* 3.

Now if any ſhall object, and ſay. How can we reſolve that we will beleeve, and be perſwaded of Gods love? Is that in our power? Do you not teach wee have no freedome of will at all to that that is good? *Object.*

I anſwer, & I ſpeak it confidently upon cleare & certaine evidence of the word of God 1. That there is no more freedome of wil in any naturall man to that that is ſpiritually good, then there is in a dead man or in a ſtone to move it ſelfe. In *Adam* when he was created, we all had it, in *Adam* when he fell, we all loſt it. But 2. I ſay, that by the ſecond *Adam*, we have recovered it againe, & he by his ſpirit, doth worke in all the regenerate, a freedome of will, and ability to move our ſelves to that that is good; ſo as they can ſay, as *Paul* doth *Rom* 7.8. *To will is preſent with me.* And as *David Pſalme.* 119.115. *Depart from me yee evill* *Anſw.*1.

doers, for I will keepe the commandements of my God. And certainely there is great force in this to preſerve us from any tentation, if wee would thus before-hand ſet our wills, and (as it were) harden our faces againſt it, by reſolving with our ſelves, wee will not yeeld unto it, as *David* did. *Pſalme* 119.57. *O Lord I have ſaid that I will keepe thy words*, and ſticke to it, and verſe 106. *I have ſworne, and I will performe it, that I wil keepe thy righteous judgements.*

Lecture XXIX. On Pſalme 51. 1,2. Iune. 20. 1626.

FOlloweth, that we now come to the directions, I promiſed to give, and to ſhew you what Gods ſervants that are in this caſe of ſpirituall deſertion, are to doe to receive their comfort. And theſe directions are ſix principally.

1. First. They muſt enquire into, and labour to find out in themſelves, the cauſe of this affliction, that by unfained repentance they may remove it. Thou muſt examine what ſin it is, that is in thee, or hath beene in thee, that hath thus provoked God to with-draw the comfort of his ſpirit from thee. This is the wiſeſt courſe to be taken in any affliction. *David* took this courſe in a grievous famine. 2.*Sam.*21.1. *David enquired of the Lord.* What he did enquire, may appeare by Gods anſwer, that is to ſay, what the ſpeciall ſinne was, that he or his people had committed, that provoked God to this. *It is for Saul* (ſaith the Lord) *and his bloudy houſe, becauſe he ſlew the Gibeonite.* But in this kind of affliction of mind, this courſe is ſpecially to bee taken. This courſe *Saul* (before hee fell away from that goodneſſe, hee had learned by being brought up in Gods Church) tooke when hee had ſought unto God, and could receive no anſwer from him. 1.*Sam.*14.37,38. *Draw ye neare hither, all ye chiefe of the people, and know, and ſee wherein this ſinne hath bin this day.* As if hee ſhould ſay, Certainly, ſome ſin of ours is the cauſe, why the Lord refuſeth to anſwer us, let us find it out, and remove it. Thus did *Iob* when he was in this caſe we now ſpeake of when hee had loſt the feeling of Gods favour (for that was doubtleſſe his chiefe affliction) he beſeecheth God to helpe him to find out the cauſe of it in himſelfe. *Iob* 10.2. *Shew me wherefore thou contendeſt with me.* And 13.23. *Make me to know my tranſgreſſion and my ſinne.* For 1. though not alway, yet uſually this is the cauſe even of this affliction; either ſome ſin they have fallen into (as in this caſe of *David*) or ſome ſecret corruption they nouriſh in themſelves, that choketh their peace and comfort, and like a thicke fog, or filthy vapour, riſing up in their ſoules, keepeth the light of Gods countenance from ſhining on them; according to that *Eſay* 59.2. *Your iniquities have ſeparated betweene you and your God, and your ſinnes have hid his face from you.* Now this, this ſpeciall ſin muſt be found out, *Lam.*3.40. *Let us ſearch and try our waies, and turne againe unto the Lord.* 2. This is a ſure way to recover our comfort, when wee can mourne more for this, that by ſin we have departed from God, then that God hath by this ſpirituall deſertion departed from us, and ſo by repentancere turne to him againe, hee will certainly returne then to us, and reſtore to us our comfort. For this is his promiſe. *Mal.*3.7. *Returne unto me, and I will returne unto you ſaith the Lord of hoſts.*

2. The ſecond direction is this. Thou muſt call to mind the times that are paſt, how it hath bin with thee formerly; Hadſt thou never any comfortable feeling of Gods favour, and of the worke of Gods grace in thy heart? Didſt thou never heare in thy ſelfe, that ſweete voice of the ſpirit of adoption, witneſſing to thy heart, that thou wert Gods child, & enabling thee to cry *Abba* Father; of which the Apoſtle ſpeaketh, *Rom.*8.15,16. Examine thy ſelfe well, rub thy memory, and call this to mind. This direction the Apoſtle giveth the faithfull *Hebrewes*, when

when hee would perſwade them to hold faſt their confidence, and not to caſt it away, *Hebrewes* 10.35. *Call to remembrance* (ſaith hee verſe 32.) *the former dayes, in which after ye were illuminated, ye endured a great fight of afflictions*, and what joy you found in your ſelves then, verſe 34. *Ye tooke joyfully the ſpoyling of your goods.* This courſe *David* tooke in this very caſe, *Pſalme* 77.5,6. *I have conſidered the dayes of old, the yeares of ancient times, I call to remembrance my ſongs in the night, I commune with mine owne heart, and my ſpirit made diligent ſearch*, and verſe 10. *And I ſaid, this is mine infirmity, but I will remember the yeares of the right hand of the moſt High.* By remembring the yeares of the right hand of the moſt High, that is, of the comforts hee had found in the aſſurance of Gods favour, hee came to perceive, that it was but his infirmitie to bee thus dejected now. This courſe hee alſo tooke at another time, when hee was in this caſe, *Pſalme* 143. 45. *My ſpirit is overwhelmed within mee, my heart within mee is deſolate, I remember the dayes of old.* Obſerve (beloved) and take notice therefore I pray you, of the working of Gods grace in your ſelves, of the ſweete comforts you finde at any time, in the light of Gods countenance and aſſurance of his favour, in the hearing or reading of his Word, in receiving the Sacrament, in your prayers, and ſpecially in your afflictions. Yea, doe as *David* did. *Pſal.*85 8. *I will hearken what the Lord God will ſpeake, for hee will* (certainely at one time or other) *ſpeake peace to his people and to his Saints.* Keepe a Regiſter of theſe times, becauſe the remembrance of them may ſtand you in ſtead, when a change ſhall come. For you may write (as wee ſay) and build upon this; if ever thou wert in Gods favour, thou art ſtill, if ever God by the ſpirit of adoption did ſay unto thy ſoule, I am thy ſalvation, thy God, thy father; Chriſt is thy Saviour, his body was broken for thee, his bloud was ſhed for thee, he is ſo ſtill.

The ſpirit of God in the holy Scripture teacheth this expreſſely, *Iohn* 5.14. *Verily, verily, I ſay unto you, He that heareth my word, and beleeveth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life*; And *Romans* 11.29. *The gifts and calling of God, are without repentance*; that is, ſuch gifts, and ſuch a calling, as God vouchſafed to the fathers, *Abraham*, *Iſaac*, and *Iacob*, (for of thoſe the Apoſtle had ſpoken) the gifts of Election, juſtification, ſanctification, effectuall calling, God never repented him of. This the Apoſtle *Iames* alſo teacheth, *Iames* 1.17,18. that in thoſe gifts of God that are good indeed, and perfect gifts, perfectly good, (ſuch as hee inſtanceth in the next verſe, the gift of regeneration, to bee) there is *no variableneſſe, nor ſhadow of turning* in the Lord. Thus the Lord anſwereth his people that were in this very tentation, *Ieremy* 31.3. *The Lord hath appeared to mee of old, ſay they* (ſo it is to bee read, as in the *Geneva*; As if they had ſayd, but now hee hideth himſelfe, and hath forſaken mee) *Yea*, (ſaith the Lord) *I have loved thee with an everlaſting love, therefore with loving kindneſſe have I drawne thee.* As if hee ſhould have ſayd, I would never have drawne, and effectually called thee to bee my people, If I had not loved thee with an everlaſting love, If I had meant ever to caſt thee off againe. So that 1. this ſhould make us all in love with Grace. *Wiſedome is the principall thing* (ſaith *Solomon*, *Pro.*4.7) *therefore get wiſedome, and with all thy getting, get underſtanding. For riches, and honor, are with her, yea, durable riches, and righteouſneſſe. Pro.*8.18. and 2. thou that haſt ever felt the worke of grace, & comfort of Gods ſpirit in thy ſelfe, mayeſt boldly from thy former experience conclude as *David* doth. *Pſalme* 23.6. *Surely goodnes and mercy ſhall follow mee all the dayes of my life, and I ſhall dwell in the houſe of the Lord for ever. Iohn* 8.35. *The ſervant abideth not in the houſe for ever, but the ſonne doth.*

Though my love to God be changeable, yet Gods love to me is not. *Eſa.64.5. In theſe is continuance, and we ſhall be ſaved.* Though therefore the comforter have withdrawne himſelfe from thee for a time, be ſure he will returne againe, and therefore wait for him. And that which the Prophet ſaith of his viſion, may fitly be applyed to this purpoſe. *Hab.2.3. Though it tarry, wait for it, for it will ſurely come, it will not tarry*; hee meaneth, one moment longer then the appointed time, the fitteſt time. Reſolve with thy ſelfe, as the Prophet doth, *Eſay* 8.17. *I will wait upon the Lord, that hideth his face from the houſe of Iacob* (even from his owne choſen people ſometimes) *and I will looke for him.* Certainely, of this ſickneſſe of thy ſoule I may ſay to thee, as Chriſt did of *Lazarus, Iohn* 11.4. *this ſickneſſe is not unto death*, thou ſhalt ſurely recover it; *thy ſorrow ſhall be turned into joy*, as our Saviour hath promiſed. *Iohn* 16.20.

3. The third direction is this. Thou muſt well examine thy preſent eſtate, and thou ſhalt find, that though the ſpirit of adoption ſeeme to be gone, and thou canſt not find that worke of the ſpirit in thy ſelfe, yet the ſpirit of ſanctification abideth ſtill in thee, and (if thou wilt well examine thy ſelfe) thou ſhalt find that worke of the ſpirit in thee. 1 *Iohn* 2.17. *The annointing which ye have received of him, abideth in you*, and 3.9. *Whoſoever is borne of God, doth not commit ſinne* (that is, as other men doe, or as himſelfe did before) *for his ſeed remaineth in him.* Examine thy heart well, and thou ſhalt find evident notes of this. Firſt. Thou art afraid to doe any thing that thou knoweſt would offend God, and whence commeth that? from fleſh and bloud? No, no, of every naturall man, the Apoſtle pronounceth, *Rom.*3.18. *There is no feare of God before his eyes.* Secondly. Thou loveſt all that feare God, and this is a certaine ſigne Gods ſpirit abideth in thee. 1 *Iohn* 3.13,14. *Marvell not my brethren, though the world hate you, wee know that wee have paſſed from death to life, becauſe wee love the Brethren.* Thirdly, even in this caſe, wherein now thou art, thou prayeſt ſtill, and dareſt not neglect that duty, as *David* did, *Pſalme* 31.22. *I ſaid in my haſt, I am cut off from before thine eyes, nevertheleſſe, thou heardeſt the voice of my ſupplications, when I cryed unto thee.* Even then I plyed thee with ſupplications, and 61.2. *From the end of the earth will I cry unto thee, when my heart is overwhelmed.* And whence commeth this I pray you? Surely theſe prayers of all others, proceed from the ſpirit, as the Apoſtle teacheth. *Romans* 8.26. *The ſpirit helpeth our infirmities, for wee know not what wee ſhould pray for as wee ought; but the ſpirit it ſelfe maketh interceſſion for us, with groanings which cannot bee uttered.* Fourthly, thou loveſt God, though he doe hide his face, and frowne on thee, yea, this very ſorrow, and anguiſh thou art in, is a certaine Symptome, and ſigne of thy love to God, that is the cauſe, that is the roote of it, thou couldeſt not bee troubled, as thou art with this, that thou wanteſt the ſenſe of Gods love, if thou didſt not dearely love him. Certainely, *thou art ſicke of love*, as the Church was, *Canticles* 2.5. When Chriſt withdrew himſelfe a while from her, and ſhee ſought him ſo carefully, ſhee bewrayeth, and could not conceale this to be the cauſe of her griefe. *Cant* 3.1,2,3. *I ſought him whom my ſoule loveth. I will go into the city, and ſeeke him whom my ſoule loveth. I ſaid unto the watch-men, ſaw ye him whom my ſoule loveth?* And whence came it that *Mary* wept ſo, *Luke* 7.47. *She loved much.* And whence commeth this I pray thee, that thou ſo loveſt the Lord? From fleſh and bloud? No, no, this can come from nothing, but from Gods ſpirit & ſaving grace; as is plaine by that queſtion thrice moved to *Peter. Ioh.*21.15—17. *Doſt thou love me?* And by that of the Apoſtle, 1 *Cor.*8.3. *If any man love God, the ſame is knowne of him.* Fiftly and laſtly. Thou doſt at the leaſt unfainedly deſire to feare God, and to love him, and to call upon him, and to love his children, and it is a great griefe, and trouble to thy heart, that thou canſt not doe it better. *To will, is preſent with thee,*

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as the Apoſtle ſpeaketh, *Rom.*7.18. Certainely, this change that is wrought in thy will, theſe unfained deſires of grace, doe prove evidently, that the ſpirit of God dwelleth in thee, *Phil.*2.13. *It is God that worketh in you, both to will, and to doe, of his good pleaſure.* And *Nehe.*1.11. *Nehemiah* proveth himſelfe to be Gods ſervant, even by this note, becauſe hee *deſired to feare Gods name.* Now from theſe five notes of Gods ſpirit dwelling in thee, thou mayeſt infallibly inferre theſe concluſions, for the recovering of thy comfort. 1. That thou haſt faith, and art thereby united unto Chriſt. *1 Iohn* 3.24. *Hereby we know, that hee abideth in us, by the ſpirit which he hath given us.* And 4.13. *Hereby wee know that wee dwell in him, and he in us, becauſe hee hath given us of his ſpirit.* As the naturall ſpirit is in no member that is not united to the head; ſo can the ſpirit of ſanctification bee in none, that is not by faith knit unto Chriſt our head; as the Apoſtle applyeth this compariſon, *Epheſians.*4. 16. And our Saviour, *Iohn* 15.4. *As the branch cannot beare fruit of it ſelfe, unleſſe it abide in the Vine, no more can yee, except ye abide in me.* 2. That thou haſt juſt cauſe to bee comfortable, thou haſt the roote, and ground of ſound comfort in thy ſelfe, *Pſalme* 32.11. *Bee glad in the Lord, and rejoyce ye righteous, and ſhout for joy, all ye that are upright in heart.* 3. That it is thy great ſin, for which thou haſt juſt cauſe to checke, and blame thy ſelfe, that thou art not more thankefull, that thou rejoyceſt no more in thine eſtate. Is it thinkeſt thou a bleſſing, or a common bleſſing to have Chriſt, to have Gods ſpirit dwelling in thee? to have this bleſſed change wrought in thy ſoule? *Paul* giveth thankes for this, *Romans* 6.17. *God bee thanked, that ye were the ſervants of ſinne, but ye have obeyed from the heart, that forme of Doctrine, that was delivered unto you.* And 1 *Theſſal.*3.9. *What thankes can we render to God againe for you, for all the joy wherewith we rejoyce for your ſakes before our God.* Yea, hee profeſſeth. 2.*Theſſalon.*1.3. that hee was *bound to give thanks to God alwayes for them.* And were not they (thinke you) much more bound to be thankefull to God themſelves, and to rejoyce in their eſtate? Certainely, Chriſtians offend God much in this, and hinder not onely their owne comfort, but their growth in grace too, that they are alwayes poring, and muſing upon, and mourning for their wants, and failings, and never caſt an eye upon any grace God hath wrought in them, never joy in it, nor lift up their hearts to God in thankefulneſſe for it. 4. and laſtly. That ſeeing Gods ſpirit dwelleth in thee, certainely the comfort, and feeling of Gods favour, though it be gone for a time, will come againe. *Pſalme* 37.37. *Marke the perfect man, and behold the upright; for the end of that man is peace.* And *Malac.*4 2. *Unto you that feare my name, ſhall the Sunne of righteouſneſſe ariſe, with healing in his wings.* All your darkeneſſe, feares, diſcomforts, ſhall be diſpelled, all the wounds, and ſores of your ſoules, ſhall certainely bee healed one day. For it is the title, and moſt proper effect of the ſpirit, to be a *comforter. Ioh.*14 5,16. and an *oyle of gladneſſe. Heb.*1.9.

Lecture XXX. on Pſalme 51. 1,2. Iune 27. 1626.

THe fourth direction I muſt give you for the recovering of your comfort, is this If thou canſt not by this three-fold examination of thy ſelfe, find any thing in thy ſelfe, preſent, or paſt, that may yeeld thee comfort; then take the help of ſome faithfull friend, miniſter, or other, to whom thou maiſt make known thy eſtate. This courſe the Church took when ſhe was in this caſe. *Cant.* 3.1—3. When ſhe could not find him whom her ſoule loved, by her ſecret prayers, and meditations, or ſuch like endeavours, ſhe went abroad to ſeeke him, and came at length to the watchmen that went about the city. In this direction for the help of your underſtanding and memory, obſerve foure points. 4.

1. First. It is not ſafe to ſmother, and keepe in this griefe too long, ſome eaſe it will bee to the heart, to let it have a vent. As *Elihu* ſpeaketh in another caſe, *Iob* 32.19,20. *My belly is as wine that hath no vent, it is ready to burſt like new bottells, I will ſpeake that I may be refreſhed.* It is not good for a Chriſtian in this tentation, to keepe Satans counſell, it is good to bewray and utter it to ſome, not to wreſtle with him alone hand to hand too long. In this caſe is that ſaying of *Solomon* found moſt true. *Eccl.*4.9,10. *Two are better then one, for if they fall, the one will lift up his fellow, but woe to him that is alone when he falleth; for he hath not another to help him up.*

2. Secondly. Another (yea though inferiour to thee in grace) may be better able to judge of thy eſtate, then thy ſelfe canſt doe in this caſe of tentation, and trouble of thy mind. Say not, can any man know mee better then I know my ſelfe? 1 *Cor.*2.11. *What man knoweth the things of a man, ſave the ſpirit of a man which is in him?* In this caſe hee may; we have a proverbe, *that a ſtander by, may ſometimes ſee more then a gamſter can.* Paſſion of griefe and feare will blind the judgement, and make it unable to doe his office. When *Naaman was* in a paſſion, his ſervants could judge better what was fit for him to doe then himſelfe. 2. *Kin.*5.12,13.

3. Thirdly. In this caſe it will appeare, what a benefit it is to live among them that feare God, to have acquaintance with them that are ſoundly religious. A private Chriſtian that is faithfull, and experienced, may in this caſe of tentation, ſtand the learnedeſt, and worthieſt man in great ſtead. We read in the booke of Martyrs, that *Iohn Careleſſe* a poore weaver, did in a lettter he ſent him, abſolve *Maſter Bradford*, who was much ſubject to affliction of conſcience; and pronounced in the name of Chriſt that all his ſinnes were forgiven: and *Maſter Bradford* profeſſeth hee received more comfort by that letter, then hee had had in all the time of his impriſonment before. And no marueil: for this is alſo Gods ordinance, that private Chriſtians ſhould yeeld helpe one to another, and receiue helpe one from another in this caſe. 1 *Theſ.*5.14. *I exhort you brethren, comfort the feeble minded*; and *Iames* 5.16. *Confeſſe your faults one to another, and pray one for another, that ye may be healed.* (He ſpeaketh to them that were ſicke, and in their ſickeneſſe had trouble of minde for ſin) *The effectuall feruent prayer of a righteous man* (be he Miniſter or private Chriſtian) *availeth much.*

4. Fourthly. Yet is the faithfull Miniſter the fitteſt to bee adviſed with in this caſe. *Iames* 5.14. *Is any man ſicke*, (ſuch ſicke folke hee meaneth, as were alſo troubled in minde for ſinne, as appeareth verſe 15.) *let him call for the Elders of the Church, and let them pray over him.* For the conſcience of him that is in diſtreſſe, may more confidently rely upon the teſtimony, and ſentence which according to the word they give of his eſtate, then upon the teſtimony and ſentence of any other man. 1. Becauſe they have *their ſenſes better exerciſed to diſcerne of good and evill*, as the Apoſtle ſpeaketh, *Hebr.* 5.14. 2. Becauſe of the ſpeciall authority and commiſſion God hath given them in this caſe, *Iohn* 20.23. *Whoſe ſoever ſins ye remit, they are remitted unto them.* As it was in the caſe of Leproſie; As *Mat.*8.4. The Prieſt muſt pronounce him that had beene leprous, to be cleane before he could be clenſed, though one would have thought another might have done it well, there being ſo particular directions given in the Law. *Levit.*12.2,3.37 49 and 14.2.

5. The fift direction is, When neither by examining thy ſelfe, nor by the helpe of any other, thou canſt recover thy comfort, yet ſeeke to God by fervent prayer, and depend upon him for it. This courſe Gods ſervants have taken in all their afflictions, and have found eaſe and comfort in it. Thus *Samuel* when the people had exceedingly grieved him, by rejecting not his government ſo much as the ordinance of God. 1 *Sam.*8.6. hee betooke himſelfe

ſelfe to prayer. So *David. Pſal.*109.4. *For my love, they are mine adverſaries; but I give my ſelfe unto prayer.* So in this inward affliction of minde, (which is ſtrange) even when they have loſt the feeling of Gods favour, and that ſweete peace, and comfort, that they formerly found in God, they have ſought comfort by prayer alſo. *Pſal.*61.2. *From the end of the earth will I crie unto thee when my heart is overwhelmed.* Five notable encouragements Gods poore people may have, to ſeeke comfort by prayer (as in all other afflictions ſo) in this eſpecially.

First, The very opening of their griefe unto the Lord will be a great eaſe to their heart. Experience prooueth it to bee a great eaſe to ones heart that is in extreme griefe and perplexity, to have a faithfull friend to open his griefe, and make his moane, and powre out his heart unto. Nature taught *Haman* that wretched man, when hee was full of heavineſſe for the honour that was done to *Mordecai*, to eaſe his heart that way: *Eſt.*6.13. *Hee told Zereſh his wife, and all his friends euery thing that had befallen him.* In which reſpect great Princes have eſteemed it a cheife part of their happineſſe, to have ſome ſpeciall boſome friend, whom they might make uſe of this way. Such a one was *Huſhai* to *David*, 2 *Sam.*15.37. and *Zabud* to *Solomon*, 1 *King.*4.5. Now there is no ſuch friend in the world for this purpoſe as the Lord is: *Truſt in him at all times*, (ſaith David, *Pſal.*62.8.) *ye people powre out your hearts* (open your greifes) *before him; God is a refuge for us.* Thus *Anna* the mother of *Samuel* told *Ely* that ſhee had done. 1. *Sam.*1.15. *I am a woman of a ſorrowfull ſpirit, and have powred out my ſoule before the Lord.* Thus did *Samuel* her ſon ſeeke to eaſe his heart when it was full of heavineſſe. 1 *Sam.*8.21. *Hee rehearſed all their words in the eares of the Lord*; hee made his moane to God. Thus did *Iob*; *My friends ſcorne mee*, (ſaith he) *Iob* 16.10 counted him an hypocrite: Oh heauie affliction for a man in his caſe to bee ſo iudged of, and cenſured by ſuch men as they were: *but mine eye* (ſaith he) *powreth out teares unto God*; as if hee ſhould ſay, That is all the helpe I have. Thus did *Hezekiah*, when he was in that paine, and anguiſh of ſpirit as the poore mother in trauell, whoſe *child is euen come to the birth, and ſhee wanteth ſtrength to bring it forth*; as hee complaineth to the Prophet, *Eſa.*37.3. He taketh *Rabſhakehs* blaſphemous letter and goeth up to the houſe of the Lord, *and ſpreadeth it before the Lord* ver. 14. As if he had ſaid, Behold Lord what hee hath written. O that wee would acquaint our ſelues ſo with the Lord, that wee might make him our boſome friend, and make this uſe of him in all our ſorrowes. 1.

Secondly, The Lord is able, and none but hee to yeeld us helpe in this caſe, and reſtore us to our comfort. *He maketh ſore*, (ſaith *Eliphaz Iob* 5.18.) *and bindeth up, he woundeth, and his hands make whole.* This is the Lords peculiar prerogative to comfort a ſoule that is any diſtres. *He is the father of mercies and God* of all comfort as the Apoſtle ſpeaketh, 2. *Cor* 1.3. *I, even I am he* (ſaith the Lord, *Eſa.*51.12.) *that comforteth you.* And therefore *David* when hee had loſt his feeling, and comfort, cryeth oft earneſtly to God to reſtore it to him, *Pſal.*51.8. *Make me to heare joy and gladneſſe.* As if he had ſaid, though never ſo much bee delivered to me for my comfort, by the skilfulleſt of all thy ſervants, I ſhall bee utterly uncapable of it, and remaine ſtill deafe of that eare, till thou make me able to heare it. And verſ.12. *Reſtore to me the joy of thy ſalvation.* And 86.4. *Rejoyce the ſoule of thy ſervant, for unto thee doe I lift up my ſoule.* And thus ſhould every one of us cry unto God for helpe and comfort, when we are in the like caſe. 2.

Thirdly, The Lord as he is able, and none but he to revive ſuch a ſoule, ſo is he moſt ready to doe it, *he is very pitifull, and of tender mercy*; as the Apoſtle ſpeaketh, *Iames* 5.11. ſpecially to his ſervants who are wounded in ſpirit: yea, he hath bound himſelfe by promiſe to helpe ſuch. *Pſal.*34.18. *The Lord* 3.

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is nigh to them that are of a broken heart, and saueth such as bee of a contrite spirit: and 147.3. *He healeth the broken in heart, and bindeth vp their wounds*: and *Esa.* 57.19. *I create the fruit of the lips; peace, peace to him that is farre off and to him that is neere saith the Lord, and I will heale him.* So that wee may boldly go to God and seeke to him for comfort, and even challenge him vpon these promises that he hath made unto us; and say unto him as *Psal.* 85.6. *Wilt thou not revive vs againe:* (but let us remaine so dead hearted) *that thy people may reioyce in thee?*

4. Fourthly, The Lord doth therefore many times withdraw himselfe from his people, and deprive them of the sence of his favour, of purpose to make them more importunate in seeking to him by prayer. *I will goe and returne to my place* (saith the Lord *Hos.* 5.15.) *till they acknowledge their offence, and seeke my face; in their affliction they will seeke mee early.* And this was the cause why our Saviour was so harsh with the woman of *Canaan*, and caryed himselfe so strangely toward her a great while, even to try her faith, and encrease her fervencie and importunitie in seeking to him by prayer. *Mat.* 15.22. 28.

5. Fifthly and lastly, Gods servants that have beene in this case have recovered their comfort this way even by fervent prayer, when nothing else was able to doe it, and have set their *Probatum est* upon it. When *David* was in that case that *hee said in his haste he was cast out of Gods sight*, *Psalme* 31. 22. *Neuertheless* (saith hee) *Thou heardest the voice of my supplications, when I cryed unto thee*; as if hee had said, By prayer I found comfort: and thereupon hee inferreth verse 23. *O love the Lord all yee his Saints*; as if hee should say, Who would not love so gracious a God that is so ready to bee found of them that seeke him, though it be in so weake a manner as I did. So *Psal.* 77. when he was in that case that he said verse 3. *he remembred God, and was troubled, he complained, and his spirit was overwhelmed within him*; yet even then he found comfort by prayer ver. 1. *I cryed vnto God with my voice, even unto God with my voice, and he gave eare vnto me.*

6. The sixth and last direction that I am to give to them that being afflicted in minde desire to recover their comfort, is this. Admit thou canst not finde comfort by any of the former meanes; yet consider well, and bend thy minde to meditate of that mercie, and goodnesse of God whereof David speaketh heere, and thou hast heard the handling of this Doctrine; and thou shalt finde that thou hast no cause to doubt but that hee loveth thee.

1. First, Consider the goodnesse of the Lord to all his creatures, even to the worst men that live, and even that may be a great helpe to thy faith in this case.

Obiect. Alas (thou wilt say) that is a poore helpe; if God be no otherwise good to me, if he love me no otherwise then he loveth them, what comfort can that yeeld me? O say not so: for the holy Ghost in the Word hath oft commended this to us for a helpe to our faith, and bids us observe how good the Lord is to all his creatures, and even to wicked men, for the confirming of our owne hearts in the assurance of his love to vs. So saith out Saviour to his elect disciples. *Mat.* 6.26. *Behold the fowles of the aire*, and ver. 28. *Consider the lillies of the field.* Yea, one chiefe cause of that patience and goodnes that God sheweth to all his creatures, and to the vilest men, is that his owne people might have visible and palpable demonstrations of his speciall love and goodnes toward themselves, 2 *Cor.* 4.15. *all things are for your sakes.* And therefore *David* thus concludeth that 107. *Psalme* wherein he had at large discoursed of the goodnesse of God towards all sorts of men that are in distresse. verse 43. *Whoso is wise, and observeth these things even they shall understand the loving kindnes of the Lord.* And from thence

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Gods child, that is in diſtreſt of conſcience, may confidently conclude thus. If God be ſo good to them, then ſure he will bee much more good to mee, and reſpect me that through his mercy have obtained grace to feare him, and to deſire to pleaſe him. Thus our Saviour teacheth his Diſciples to reaſon. *Matth.6. 26.30. Are not ye much better then they? Shall he not much more cloath you, ô ye of litle faith?* And 10.31. *Feare ye not therefore, yeare of more value then many ſparrowes.* So when *David* had ſpoken of the generall goodneſſe of the Lord, extended to all men, *Pſal.145.14—16. The Lord upholdeth all that fall, and raiſeth up all that bee bowed downe, the eyes of all wait upon thee, thou ſatisfieſt the deſire of every living thing*; Hee inferreth from thence verſe 18. 20. *The Lord is nigh to all that call upon him, he will fulfill the deſire of them that feare him, the Lord preſerveth all them that love him.*

Secondly, conſider the goodneſſe of God towards thy ſelfe in thy firſt converſion, when there was no goodneſſe in thee at all, nothing but ignorance, and profaneſſe, *when thou wert in thy blood, the Lord ſaid unto thee, live*, as hee ſpeaketh, *Ezek.16.6.* When thou hadſt no mind at all to looke towards God, but carriedſt thy ſelfe toward him as an enemy, hee caſt a gracious eye upon thee, and changed thy heart, as he did upon *Peter*, when hee was renouncing, and forſwearing him, *Luke* 22.61. when thou ſoughteſt not to him at all, nor hadſt any care of thy ſalvation, hee did ſeeke thee with great earneſtneſſe and patience, as he ſpeaketh, *Rom.10.21. All the day long have I ſtretched out my hands unto a diſobedient, and gaine-ſaying people.* Yea, when thou wert running away from God in the broad way that leadeth unto deſtruction, he ranne after thee, and cryed to thee with great affection and love, as *Cant.6.13. Returne, returne, ô Shulamite, returne, returne.* And from this conſideration, thou mayeſt thus reaſon with thine owne ſoule; did the Lord ſo love mee, when there was no goodneſſe in me, and ſhall I thinke hee hateth me now, that by his grace hee hath wrought ſome deſires in me to feare him, and to make conſcience of my wayes? That cannot bee: for certainely *the righteous Lord loveth righteouſneſſe, Pſalme* 11.7. Did the Lord ſo ſeeke after me, when I ran as faſt as I could from him, and was he found of me when I ſought him not, as he ſpeaketh *Eſa.* 65.1. and will he now reject me, and not bee found of me when he hath given me a heart to ſeek him? That cannot be, For, for that I had no promiſe, but for this I have, 2.*Chron.*15.2. *If ye ſeeke him, he will be found of you.* 2.

Thirdly and laſtly. Obſerve, and marke well the teſtimonies of Gods ſpeciall love and goodneſſe towards thee, even now in this thy grievous affliction of mind, and ſpirituall diſertion; and thou ſhalt find, that now hee ſeemeth to bee moſt angry with thee, he loveth thee dearely, *in* his *wrath* he *remembreth mercy* toward thee. For how falleth it out, that thou art not overcome of this ſo dangerous a tentation? thou ſtill ſeekeſt to God, and art afraid to offend him? thou haſt bin oft brought to the very brinke of deſperation, yet thou art not fallen into the gulfe? Thou art *perplexed, but not in deſpaire, caſt downe, but not deſtroyed*; as the Apoſtle ſpeaketh, 2.*Corinth.*4.8,9. Thou haſt beene as the buſh that *Moſes* ſaw, *Exod.*3.2,3. that *burned with fire*, and yet *was not conſumed.* What hath kept thee from falling into that gulfe, from being overcome of Satan, from ſinking utterly under this intollerable burden of a wounded ſpirit? Certainely, certainely, thou *art kept by the power of God*, as the Apoſtle ſpeaketh, 1 *Peter* 1.5. the Lord doth uphold thee. This is that, that *David* ſaith, ſpeaking of ſucha one as thou art, *Pſalme* 37.24. *Though he fall, he ſhall not be utterly caſt downe, for the Lord upholdeth him with his hand.* And as *Moſes* ſpeaketh, *Deut.*33.27. *The everlaſting armes have beene under thee.* Certainely God never ſhewed more love to thee in all thy life, then hee doth now. Hee letteth thee ſee, and feele thine owne weakeneſſe, and readineſſe to ſin, that thou mighteſt have the better proofe of his marvellous power, and love 3.

in upholding thee. Thus dealt hee with bleſſed *Paul*, 2 *Corinth.*12.9. *My grace is ſufficient for thee, for my ſtrength is made perfect in weakeneſſe.* As wee ſee ſometimes a tender father, that perceiving his child loveth to bee too neere the fire, or water, will make as though hee would fling him in, but then taketh hee faſt hold on him, leaſt he ſhould fall in indeed; even ſo dealeth the Lord oft with his deareſt children, hee never holdeth them faſter, then when hee ſeemeth even ready to caſt them into hell, and into the gulfe of deſperation. So as (to conclude) if thou couldeſt obſerve the Lords dealing with thee now thou wouldeſt find cauſe to cry unto him with *David*, *Pſalme* 73.22,23. *O how fooliſh have I bin, and ignorant* (to doubt ſo of thy love, to hearken ſo much unto Satan) *I have beene as a beaſt before thee, nevertheleſſe* (though I am apt to thinke thou haſt quite forſaken me, yet I find) *I am continually with thee, thou haſt holden mee by my right hand.*

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LECT.



LECTVRES ON PSAL. LI. 3.

Lecture XXXI. on Pſalme LI. 3. Iuly XI. MDCXXVI.

For I acknowledge my tranſgreſſions, and my ſinne is ever before mee.

WEE have already heard, that in the firſt part of *Davids* prayer in this *Pſalme*, which is for the pardon of his ſins, two principall things were to be obſerved. 1. The manner of expreſſing this his ſuit and requeſt. 2. The arguments whereby hee doth confirme his faith, and upon which hee doth ground his hope to ſpeed well, and obtaine this his ſuit at the hands of God. And the firſt of theſe grounds, and arguments we have heard, was the knowledge he had of the Lords mercy and goodneſſe, in the two former verſes. It followeth now, that wee proceed unto the ſecond, and that is the grace that God had wrought in him, that he was able to confeſſe, and acknowledge his ſin, and this is ſet downe 1. more generally in this verſe that I have now read, and 2. more fully, and particularly in thoſe three that follow. Now in this verſe, wherein he doth it more generally, three things are to bee obſerved. 1. That *David* doth acknowledge, yea, he profeſſeth that he doth acknowledge, confeſſe, & lay open his tranſgreſſion, yea his tranſgreſſions, he deſired not out of favor to them, to hide or conceale any of his ſins. 2. What it was that moved him unto it, His ſin was ever before him, he could not forget it, he could not but thinke of it, he could not be quiet for it. 3. The inference or concluſion he gathereth from hence, implyed in this word, *For*, which coupleth this verſe with thoſe that went before, *have mercy upon me, blot out my tranſgreſſions, waſh me throughly from mine iniquitie, and cleanſe me from my ſin, for I acknowledge my tranſgreſſions.* As if he had ſaid, therefore have mercy upon mee, or rather therefore I am emboldned to crave mercy and pardon, therefore I am perſwaded thou wilt have mercy upon me, and blot out my tranſgreſſions, becauſe I acknowledge my tranſgreſſions.

Now then the firſt thing we are to obſerve here, is this, that *David* ſeeking to God for mercy and pardon, confeſſeth freely his ſinne, amplifieth, and aggravateth it before God, and men, yea, maketh this a ground of his hope and aſſurance in prayer for pardon, and mercy that he could ſo doe. *Nota.*

From whence this Doctrine ariseth for our instruction.

Doct.12 *That he that truly repenteth, cannot hide nor cloake his sins, but will be ready to confesse and lay them open; and this willingnesse, and readinesse that he findeth in himselfe to confesse, and discover his sins, will give a man great hope, and assurance to find mercy with God for the pardon of his sins.*

Two branches there be of the Doctrine, which I will distinctly confirme unto you.

Branch 1 First. The man that truly repenteth, will be ready to confesse, and bewaile his sins. This will appeare in three notable examples in the new Testament. The first is of the Prodigall, who so soone as *hee came to himselfe*, and God had wrought a saving change, shewed it first of all by this fruit of repentance, *Lu.15. 17.19* he resolved he would goe *to his father, and say unto him, father, I have sinned against heaven, and before thee, and am no more worthy to be called thy sonne.* The second example is, that of the hearers of *Iohn Baptist*, who declared the effectuall worke of Gods grace in their hearts, by *Iohns* ministery, this way, *Matthew 3.6. They were baptized of him in Iordan, confessing their sins*; his ministery powerfully discovered their sins unto them & brought them to repentance, and they feeling the burden of their sins, and repenting, could not containe themselves, but openly, and publikely, they must needes discover, and lay open their sinnes unto him. The manner of it may bee gathered from the resolution they sought, and answer they received. *Luke 3.10 14.* The people came and cryed out, ô Sir, we have beene unmercifull to the poore, seeking our selves only without all care of the good of others The Publicans came and cryed, ô Sir, wee have beene worse then so, for wee have beene shamefull extortioners, and under colour of Law, and pretence of right, wee have gotten mens goods, unjustly from them. The souldiours came and cryed, ô Sir, wee have beene worse then all these, for wee have by violence without all colour of right, spoyled many. The third and last example, is of those that were converrted by *Pauls* ministery at *Ephesus*, *Acts 19.18.* where we read that *many that beleeved, came, and confessed, and shewed their deeds.* And what kind of persons were they that did so? It appeareth verse 19. among others, many that were very rich men, and very learned men did it, and what were the sins they confessed? The practise of carious arts; they came in this manner to *Paul*, ô Sir, we have bin most grievous sinners, we have used to cast figures, to calculate nativities, to practise judiciall Astrology, and Necromancy. &c. And how did they confesse these sins? did they it in *Pauls* eare secretly? No no, their sins lay so heavy upon their hearts, that they stood not upon termes of shame, or credit; they discovered their sins, and burned their bookes *before all men.* Such force there is in the grace of true repentance, to draw men, and make them willing to confesse their sins. So *Ionah* confessed his sin even to the marriners. *Ionah 1.10.*

Branch 2 Now for the second branch of the Doctrine. This willingnesse, and readines, that a man findeth in himselfe to discover, and confesse his sins, will give a man great hope and assurance to find mercy with God, for the pardon of his sins. See the proofe of this in five points.

1. First. The Lord himselfe hath directed his people to seeke comfort, and pardon of their sins this way, *Numb.5.6,7.* Where God prescribing a course, how sinners should make their atonement, it is thus written, *When a man or a woman shall commit any sinne that men commit, to doe a trespasse against the Lord, and that person be guilty, then they shall confesse their sin which they have done.* This is the first thing that is to bee done, before restitution, or the offering of his sacrifice, he must confesse his sinne. So *Ieremy 3.12,13. Returne, thou backsliding Israel saith the Lord, and I will not cause mine anger to fall upon you, for I am mercifull saith the Lord.* But how must they returne and make themselves capable

capable of Gods mercy? That followeth in the next words, *Only acknowledge thine iniquitie.* As if hee ſhould ſay, no hope elſe of finding mercy; yea, doe it fully, and freely, confeſſe *that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy wayes to the ſtrangers under every greene tree.* Yea, this is the courſe, God would have us to take, when wee are to bee ſuitors to him for mercy in the behalfe of others, even to confeſſe their ſinnes unto God. In which reſpect, he commandeth *Iames.*5 16. *Confeſſe your faults one to another, and pray one for another.* As if hee ſhould ſay. None can bee able to pray for you ſo effectually to your comfort, as thoſe that know your ſinnes well, and ſo can confeſſe them unto God. The Lord himſelfe hath directed men to take this courſe, to obtaine mercie.

Secondly. The Lord hath bound himſelfe by his promiſe to them that can rightly confeſſe their ſins, that they ſhall find mercy, *Levit.*26.40.42. *If they ſhall confeſſe their iniquitie, and the iniquity of their fathers, with their owne treſpaſſe which they have treſpaſſed againſt mee, and that they have alſo walked contrary unto me* (their own perſonall ſins they muſt ſtand moſt upon, and bewaile in this their confeſſion) *then will I remember my covenant with Iacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham,* (the manner of expreſſing this promiſe of mercy, is very emphaticall) As if he ſhould ſay, I will remember how many wayes, and how often I have bound my ſelfe to them. Another promiſe we read of *Iob* 33 27,28. *He looketh upon men, and if any ſay, I have ſinned, and perverted that which was right, and it profited me not; hee will deliver his ſoule from going into the pit, and his life ſhall ſee the light.* Another promiſe we have. *Prov.*28.13. *He that confeſſeth, and forſaketh his ſinnes* (confeſſing goeth before forſaking) *ſhall find mercy.* Another promiſe is in that knowne place, 1 *Iohn* 1.9. *If wee confeſſe our ſins, God is faithfull, and juſt,* (ſee the certainty of this promiſe, and how wee may build upon it) *to forgive us our ſinnes, and cleanſe us from all unrighteouſneſſe.* See the extent and largeneſſe of this promiſe, he will forgive and cleanſe ſuch from all unrighteouſneſſe. 2.

Thirdly. Gods Prophets and miniſters (to whom as I told you the laſt day, the Lord hath given ſpeciall commiſſion, and authority to remit, and retaine the ſins of men, to pronounce unto men in his name, and aſſure them of pardon, and promiſed to ratifie what they doe in this caſe accordingly, *Iob.*20.23. *Whoſe ſoever ſins ye remit, they are remitted*) have bin wont confidently to aſſure men of mercy and pardon upon their unfeined confeſſion of their ſins. Thus did *Samuel* when the people had fully, and particularly confeſſed their ſins, 1 *Samuel* 12 19. *Wee have added to all other our ſinnes, this evill, to aske us a King.* preſently he comforteth them, and giveth them aſſurance of mercy, verſ. 20.22. *Feare not* (ſaith he) *for the Lord will not forſake his people, for his great names ſake; becauſe it hath pleaſed the Lord to make you his people.* So dealt *Nathan* with *David*, 2 *Samuel.*12.13. *David ſaid unto Nathan, I have ſinned againſt the Lord* (that was the ſumme and breviate of his confeſſion, uttered no doubt in that manner as gave *Nathan* juſt cauſe to judge it was unfeined) and *Nathan ſaid unto David, the Lord alſo hath put away thy ſinne, thou ſhalt not dye.* 3.

The fourth proofe is the experience of Gods ſervants, that by taking this courſe have found comfort The *Publican* when out of ſhame, & compunction of heart, hee had *cryed, God bee mercifull to mee a ſinner,* Luke 18.13,14. (which was a ſhort indeed but a moſt unfeined, and effectuall confeſſion of his ſin) *he went downe to his houſe juſtified,* hee obtained mercy. The like experiment wee have of this in the prodigall ſon. *Luke* 15.18—20. who when he did but fully reſolve, and purpoſe with himſelfe, to go and confeſſe his ſin unto his father, 4.

before he could doe it, he found mercy, his father prevented him, when he *was yet a great way off, his father saw him, and had compassion, and ran, and fell on his necke, and kissed him.* But the most famous experiment of all others, is that of *David, Psal.*32.3.5. Being in distresse of conscience for sin, he professeth that till he tooke this course, he could find no comfort, but upon the taking of this course, he found ease presently. And it is a thing very observable, even the difference that was betweene *Saul* and *David*. The sinne of *Saul* mentioned, 1.*Sam.*15. was nothing so hainous as that of *Davids*, mentioned, 2 *Sam.*11. and 12. And yet *Saul* after hee committed it, could never find mercy with God, *but the spirit of the Lord* (the common gifts of the spirit) *departed from Saul, and an evill spirit from the Lord troubled him.* 1 *Samuel* 16.14. and hee waxed worse and worse ever after. But *David* found mercy with God, and grew in grace exceedingly. And the speciall difference that is noted by the holy Ghost betweene them is this. *David*, when God had used an effectuall meanes to discover his sin to him, confessed it freely, and unfainedly, 2 *Samuel* 12.13. *Saul*, though hee had as effectuall meanes to discover his sin to him, as *David* had, 1 *Samuel* 15.16—19. yet could not unfeinedly, and freely confesse his sin, but did what hee could to hide it, and deny it, and cloake it, and extenuate it, 1.*Sam.*15.20,21. and though he seemed at length to confesse it, verse 24. yet was that extorted, not free and voluntary; the losse of his Kingdom and of his honor, and dignity, troubled him more then his sin, as appeareth verse 30.

5. The fift and last proofe of the second branch of the Doctrine, is the practise of Gods Saints, who have ever beene wont, upon the former grounds of Gods direction, and promise, and their owne experience, to take this course to find mercy with God, and have put great confidence in it. And for this, *Davids* example is most observable. Hee maketh this heere a ground of his hope in prayer, *Have mercy upon mee, blot out my transgressions, for I acknowledge my transgressions.* And 2.*Sam.*24.10. *David said unto the Lord, I have sinned greatly, in that I have done; and now I beseech thee ô Lord, take away the iniquity of thy servant, for I have done very foolishly.* Yea, *Psalme* 32.5. Hee mentioneth nothing else that hee did to finde mercy with God, when he was in distresse, but this onely, *I acknowledged my sinne unto thee, and mine iniquity have I not hid; I sayd I will confesse my transgressions unto the Lord.* Did hee not also make petition for pardon? Surely, either expressely, or intentionally hee did; but the chiefe thing that hee did, and that that hee greatly relyed his hope upon, was the hearty confession hee made of his sins. And this course Gods servants have taken in seeking to find mercy with God, even for others. Looke whom they have beene suitors for, their sinnes they have beene wont to confesse to God. So did *Moses* in that vehement and extraordinary suite hee made for Israel, *Exodus* 32.31. *Oh this people* (saith hee) *have sinned a great sinne, and have made them gods of gold.* So did *Aaron*, when in the solemne feast hee was to make atonement betweene God and the people, *Leviticus* 16.21. *Aaron shall confesse over their sacrifice, all the iniquities of the children of Israel, and all their transgressions in all their sinnes.* See how large and full a confession it must be. So did *Nehemiah* in his private fast he kept for the Church, *I confesse* (saith he *Nehemiah* 1.6,7) *the sinnes of the children of Israel, which wee have sinned against thee, wee have dealt very corruptly against thee, &c.* Yea, in their publike fasts, wherein they have beene most importunate suitors for others, their prayers have beene sometimes almost wholly spent, in confession of their sinnes. As wee shall see in a private fast that *Daniel* kept, *Daniel* 9. where his prayer consisting of sixteene verses, foureteene of them were spent in confession of sinne. And in the publike fast mentioned *Nehemiah* 9. where

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it is not onely ſayd verſe 2. that the ſumme and effect of that whole dayes worke *was a confeſſion of their ſinnes, and the iniquities of their fathers*, but the prayer that was uſed that day; conſiſting but of thirty and two verſes, (verſe 6.37) one and thirty of thoſe verſes, you ſhall finde were ſpent in the confeſſion, and aggravating of the ſinnes of that Church, and Nation.

And thus have you heard the Doctrine confirmed to you in both the branches of it. Now for the grounds, and reaſons of it, they are worth the enquiring into; why have Gods ſervants beene wont thus to confeſſe their ſinnes, and that ſo fully, and at large unto God? Yea, why hath God required them thus to do it and delighted in it? Surely the Lord knoweth all our ſins, better then our ſelves, and neede not have them diſcovered to him by us. *O God* (ſaith *David*, *Pſalme* 69.5.) *thou knoweſt my fooliſhneſſe; and my ſinnes are not hid from thee.* And 139.2—4. *Thou art acquainted with all my wayes, there is not a word in my tongue, but thou knoweſt it altogether, thou knoweſt my thoughts afarre off*; And why have Gods people ſo openly before men, diſcovered their owne ſhame, ſeeing wee are bound to have a care even of our neighbours good name, and not to publiſh his faults, *Matthew* 18.15 *Tell him of his fault betweene thee and him alone*, much more are wee bound to have care of our owne credit?

I anſwer. Three reaſons principally have moved Gods people to doe this.

Reaſon 1. Firſt. The fulneſſe and aboundance of their hearts. Their hearts have beene ſo full of the ſight, and ſenſe of their ſinnes, that they could not containe themſelves, they muſt needes give a vent to their heart, by confeſſing of them. *Out of the aboundance of the heart* (ſaith our Saviour, *Matthew.* 12.34.) *the mouth ſpeaketh.* This appeareth to bee one reaſon why *David* here burſteth forth in this confeſſion, *his ſinne was ever before him.* And this was one reaſon doubtleſſe, why *John Baptiſts* hearers, could not hold, but muſt needes in ſo publike an aſſembly burſt foorth into a confeſſion of their ſinnes. *Matt.* 3.6. Affection if it be full, and vehement, cannot bee kept cloſe, but it will out; as wee ſee in the example of *Ioſeph*, *Geneſis* 45 1. *Hee could not refraine himſelfe before all them that ſtood by*, but hee muſt utter his affection to his brethren.

Reaſon 2. Secondly. They have done this, and God would have them do it to teſtifie the ſincerity and unfeinedneſſe of their repentance. For as it is a ſigne a man loveth his ſin, and *it is ſweete to him* when *hee hideth it under his tongue, and ſpareth it*, as *Zophar* ſpeaketh, *Iob* 20.12,13. So is this a good ſigne a man hateth his ſinne and is deſirous to leave it, when hee is willing to diſcloſe, and confeſſe it freely. The ſicke man that will not bee content to tell his Phyſician, what the meate was that hee ſurfetted of, never meaneth to forſake that meate, and that is the very cauſe why hee will not diſcover it. So is it in this caſe. Men by nature are full of ſelfe-love, and cannot abide to heare any evill of themſelves, from their deareſt friends, much more to ſpeake any thing to their owne diſgrace. And this hypocriſie, and ſelfe-love, is a chiefe cauſe of mens unwillingneſſe to confeſſe their ſinnes. So *Tremellius* and others, render that clauſe of *Iobs* words, *Iob* 31.33. *Hiding* (*out of the love of my ſelfe*) *my ſinnes.* So that this argueth, a man hath more in him then nature, when hee can freely confeſſe his ſinnes. This is *Davids* meaning, *Pſalme* 32.2. *Bleſſed is the man in whoſe ſpirit there is no guile.* As if hee ſhould ſay, While I kept ſilence, I had a falſe heart, my ſpirit was full of guile, but when I became able, fully to acknowledge my ſinne, then was my heart purged from that guile, and hypocriſie that was in it before.

So *Iob* reckoneth this among the beſt arguments of his ſinceritie, and uprightneſſe of heart, that he could freely confeſſe his ſins, *Iob.* 31. 33. *He covered not his tranſgreſſions as Adam did, hiding his iniquity in his boſome.*

Reaſon. 3 Thirdly and laſtly, They have done this, and God hath required them to doe it, that they might give glory unto God. This reaſon *Ioſhuah* giveth to *Achan*, *Ioſh.* 7. 19. *My ſonne, give I pray thee glory to the Lord God of Iſrael, and make confeſſion unto him, and tell me now what thou haſt done, hide it not from mee.* 1. In confeſſing our ſinnes to God, we give glory to him. For wee acknowledge the righteouſneſſe, and equity, both of his commandements, and threatnings, and this reaſon *David* giveth, verſe 4. why he doth thus confeſſe his ſins here. *That thou mighteſt be juſtified when thou ſpeakeſt, and cleare when thou judgeſt.* 2. In confeſſing our ſins before men, we give glory to God. For he is greatly glorified by our profeſſion of repentance, when juſt occaſion ſerveth, *Matthew* 5. 16. And therefore when *Luke* had ſaid, *Act.* 19. 17. *that the Name of the Lord Ieſus was magnified* in *Epheſus*, he bringeth this for the proofe of it, verſe 18. *And many that beleeved, came and confeſſed, and ſhewed their deeds.*

Lecture XXXII. On Pſalmel 51. 3. Iuly 18. 1626.

IT followeth wee proceed to the uſes that are to the be made of it, which are principally two, 1. To exhort us to ſeeke for this grace, 2. To direct us how to try and examine our ſelves, whether wee have yet attained to it or no.

Vſe 1. The firſt uſe I ſay, is to exhort us, to ſeeke for this grace that is here commended to us in the example of *David*, he when God had effectually touched his heart, with true ſight and ſenſe of his ſins, did breake forth into a free and full confeſſion of it; ſo ſhall wee bee ready to doe, if ever wee attaine to true repentance, hee tooke this courſe to finde mercy with God, in the pardon of his ſins, and ſo muſt wee doe, if over we will hope to obtaine mercy, and comfort.

Three ſorts of confeſſion of ſin. Now in this example of *David*, we have three ſorts of confeſſion of ſin propounded, and commended to us for our imitation. 1. Hee confeſſed his ſin to *Nathan*. 2. *Samuel* 12, 13. *David ſaid unto Nathan, I have ſinned againſt the Lord.* 2. He confeſſed his ſinne to the congregation, and Church of God, for hee directed this Pſalme that containeth the diſcovery and confeſſion of his ſin *to the chiefe Muſician*, for the uſe of the Temple, verſe 1. and publiſheth it for the vſe of the Church, to the end of the world. 3. He confeſſed his ſin chiefly, and moſt fully to the Lord himſelfe, as appeareth verſe 4. and ſundry other verſes of this Pſalme.

For the firſt, Why did he confeſſe his ſin unto *Nathan* his owne ſubject, and ſervant? Why did hee not rather when his ſin was effectually diſcovered unto him, betake him unto ſome ſecret place, and confeſſe and bewaile his ſins unto God? I anſwer. He ſaw it neceſſary to do it. 1. To make knowne, and approve his repentance unto the Prophet, who was better able to judge of it then himſelfe. 2. That hee might receive comfort from the Prophet in the diſtreſſe, and anguiſh of his conſcience. And ſurely every Chriſtian, when hee is in *Davids* caſe, muſt (if he be wiſe) do as *David* did. Concerning this confeſſion of our ſin in private unto the miniſter, becauſe, not the Papiſts onely, but ſome others among our ſelves alſo blame us, and note it as a great defect in our Churches, that we uſe it not; I will therefore ſhew you how farre forth wee hold it to be lawfull, fit, and neceſſary to be done.

And this order I will obſerve in ſpeaking of it. 1. I will ſhew you that it is not ſo neceſſary as the Papiſts, and ſome others hold it to bee. 2. That

it

it is more neceſſary then moſt profeſſours of the Goſpell doe take it to bee.

The former of theſe will appeare in five points.

First. Every man is not bound to confeſſe his ſecret ſin in priyate unto any man (as both Papiſts, and ſome Proteſtant Churches alſo doe teach, and practiſe) but ſuch onely as are in diſtreſſe of conſcience; as *David* was at that time, when he went ſo to *Nathan*. As a man will not, need not diſcover the nakednes, and ſhame of his body unto another, unleſſe ſome ſuch infirmity in thoſe parts, as requireth the helpe of another that is more skilfull then himſelfe, compell him to it. 1.

Secondly. Every man that is in diſtres of conſcience, is not bound to confeſſe his ſecret ſin unto any other, but ſuch only as cannot by their owne humiliation, and prayers recover their comfort. Many of Gods ſervants have found comfort ſufficient by confeſſing their ſins unto God alone, without ever ſeeking the helpe of any man. So did *David* at another time, when he was in great diſtreſſe *Pſal* 32.5. *I acknowledged my ſinne unto thee----- I ſaid I will confeſſe my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin.* 2.

Thirdly. The man that is in diſtreſſe of conſcience, and cannot recover comfort by his private endeavours, but is enforced to ſeeke helpe of ſome other man, is not bound to diſcover, and confeſſe unto that man all his ſins, but ſuch only as doe burden, and trouble his conſcience. As the man that is enforced to diſcover to the Surgeon the nakedneſſe and ſhame of his body, will not, need not diſcover any more of it then where the ſore is that troubleth him. And this difference is very obſervable in the holy Scripture, betweene the confeſſions that are made to God, and thoſe that are made to men. In them it is required, that we ſhould confeſſe all that wee can remember. When *Aaron* was to make attonement for the people, he was to confeſſe over their ſacrifice, *all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins*, *Levit.*16 21. In the confeſſions that were made to men, no ſuch exact ſearch, no ſuch full examination of all their ſins, was either enjoyned by the Lord, or practiſed of his people. When the people in *Samuels* time were in great feare and diſtreſſe, and came to him for comfort, they confeſſed their ſins to him, but did not particularize all their ſins, but that ſpeciall ſin whereby they had moſt offended, and which did moſt trouble their conſcience. 1 *Sam.*12.19. *Wee have added* (ſay they) *to all our ſins, this evill, to aske us a King.* When *Peter* ſaw Gods people in great diſtreſſe for their ſins, and comming to him for comfort, *Acts* 2.37. he ſaw what was the ſpeciall ſin that troubled them, hee requireth not of them a particular acknowledgement of all their ſins. When the penitent *Epheſians* came to *Paul* for comfort, *Acts* 19.18. *they came, and confeſſed, and ſhewed their works*; all the ſins of their thoughts and affections, they diſcovered not The Papiſts therefore in preſſing upon the people, that upon paine of damnation, they muſt diſcover every one of their mortall ſins, that they can poſſibly call to mind, with all the circumſtances therof, unto the Prieſt; yea, urging the neceſſity of this particular numbring of ſins, much more in the confeſſions that are made to the Prieſt, then in thoſe that are made to the Lord himſelfe, have indeed provided moſt politikely for the ſtrength of their owne Kingdome (for by this meanes, *they caſt a ſnare upon men*, as the Apoſtle ſpeaketh, 1 *Cor.*7.35. they know the hearts and affections, and diſpoſitions of all men, and know well how to make uſe thereof, for their owne purpoſe) but in this they have provided very ill, for the comfort of the conſcience of the poore ſinner. which muſt needs be caſt into great perplexity, when he beleeveth and conſidereth this, that his confeſſion is nothing worth, but he is ſtill in his ſins, and in the ſtate of damnation, unleſſe he have confeſſed all his mortall ſins, with all the circumſtances of them, unto the Prieſt: whereas no man is able to doe it according to that of the Prophet, *Pſal.*19.12. *Who can underſtand his errours.* 3.

4. Fourthly, Every man is not bound to ſeeke the teſtimony of another man, for the approving of his knowledge, repentance, or faith; nor to make knowne to another his ſpirituall eſtate to that end: for ſome are able to get ſufficient aſſurance thereof by that examination, and triall they can make of themſelves. Therefore the Apoſtle exhorting the faithfull, to examine and finde out their ſpirituall eſtate before their going to the ſupper of the Lord, enjoyneth them not to goe to others for helpe in this caſe, but ſaith, 1 *Cor.*11.28. *Let a man examine himſelfe, and ſo let him eate of that bread, and drinke of that cup.* and *Gal.*6.4. *Let every man prove his owne worke, and then ſhall hee have rejoycing in himſelfe alone, and not in another.* Yea ſuch as can reſolve themſelves ſufficiently in their owne doubts, if they would take a little paines with their owne hearts, ſhould make conſcience of troubling their Paſtours unneceſſarily; and to ſuch a one it may be ſaid as *Mar.*5.35. he ſaid to *Iairus*, *Why troubleſt thou the Maſter any further?*

5. Fifthly, and laſtly, Every man that hath need to goe unto another either for comfort, and direction upon the confeſſion of his ſinne that troubleth his conſcience, or for teſtimony and approbation of his knowledge, repentance or faith, is not bound to goe to his Miniſter and Paſtour onely in this caſe; but ſome may finde ſufficient helpe and comfort by the advice, and prayers even of ſome private Chriſtian that is experienced, ſecret, and faithfull: as under the Law, not the Prieſts onely, but even private men might in ſome caſes, purifie them that were uncleane, *Numb.*19.18,19. In which reſpect, the Apoſtle directeth ſuch as have need of comfort in this caſe, not to the Elders of the Church onely, but even to private men, *Iames* 5.16. *Confeſſe your faults one to another, and pray for one another.* As we finde in the diſeaſes of the body, men run not alwayes to the Phyſitian, but receive that counſell and medicine ſometimes from a neighbour, that hath had experience of the ſame infirmitie, that doth him more good, then he could have received from the moſt learned Doctour: So in the wounds and diſtempers of the ſoule, that helpe may ſometimes bee found from a private Chriſtian that hath had experience of the ſame tentation, that cannot bee had from many a learned and godly Miniſter. All Gods people have received comfort from the hand of God in their tribulation, *that they might be able to comfort others that are in the like caſe with the comfort wherewith themſelves were comforted of God*, as the Apoſtle ſpeaketh, 2 *Cor.* 1.4. None ſo fit to comfort him that is in any tribulation, as hee that hath had experience of the ſame tribulation in himſelfe.

And thus having ſhewed you, that ſome make this laying open of our ſpirituall eſtate, and confeſſing our ſinnes in private, to men more neceſſary then indeed it is, it followeth that wee ſhould now learne how farre forth it is neceſſary, and fit. And this will appeare in two caſes.

1. Firſt, It is profitable, and fit for him that doubteth concerning his ſpirituall eſtate, (as whether his knowledge, faith, repentance, be ſound and ſincere, &c) and cannot otherwiſe bee reſolved, to ſeeke the helpe and advice of ſome faithfull Miniſter: For 1. So have Gods ſervants beene wont to doe. When *David* had a purpoſe to build a Temple, and doubted whether hee ſtood not guilty of great ſinne in neglecting it ſo long, hee conſulteth with *Nathan*, and ſeeketh to be reſolved by him, 2 *Sam.*7.2. yea it appeareth by *Nathans* ſpeech unto him 1 *King.*1.27. that hee was not wont to undertake any weighty matter, but he would adviſe with him about it, to know how it might ſtand with the will of God. *Is this thing done by my lord the King*, (ſaith he) *and thou haſt not ſhewed it unto thy ſeruant?* And of this minde was *Iehoſhaphat* King of *Iudah*, he uſed to enquire of the Lords Prophets. *Is there not heere a Prophet of the Lord?* ſaith he, 1 *King.*22.7. and 2 *King.*3.11. *Is there not heere a Prophet of the Lord?* So when Gods people after the captivity were doubtfull about

about the continuance of their faſts, they ſent to the Prieſts and Prophets that were in the houſe of the Lord, to bee reſolved in this doubt. *Zach.*7.3. So they that by *Peters* miniſtery, were brought into great perplexity, touching their ſpirituall eſtate, *Acts* 2.37. come to *Peter* and the reſt of the Apoſtles for direction, and ſatisfaction, and ſay, *Men and brethren what ſhall wee doe?* 2. The Lord himſelfe hath directed his people vnto this courſe. *The people ſhould ſeeke the Law at the Prieſts mouth*: (ſaith the Lord, *Mal.*2.7.) *for hee is the meſſenger of the Lord of hoſtes*, and *Hag.*2.11. *Aske now the Prieſt concerning the Law.* This God typified unto his people in that law, wherein he commanded that the man that was cleanſed of his leproſie muſt goe to the Prieſt to approve of the cure, *Mat* 8.4. *Goe ſhew thy ſelfe to the Prieſt.* Gods people ſhould make uſe of their Miniſters, not at Church onely, but at home, not of their publike miniſtery onely, but of their private advice, and helpe alſo in reſolving the doubts of their conſciences if need ſo require. 3. The teſtimony of a faithfull miniſter ſhould be of great authority with every good Chriſtian, as for the ſtaying, and terrifying of him from any evill way, *Galat.*5.2. *Behold, I Paul ſay unto you, If ye be circumciſed, Chriſt ſhall profit you nothing*; ſo for the ſatisfying, and comforting of him in the doubts hee hath concerning his ſpirituall eſtate: thus *Paul* comforteth the godly *Hebrewes*, *Heb.*6.9. *Beloved wee are perſwaded better things of you, and things that accompany ſalvation*: So *Anna* was greatly comforted, when *Ely* approved and was well perſwaded of her, 1 *Sam.*1.18. *She went away, and did eate, and her countenance was no more ſad.* If any ſhall object, That the examples of the Prophets, and Apoſtles that were extraordinary men, and of the Prieſts (eſpecially the high Prieſts that were types of Chriſt) are impertinently alleadged, and tell mee there is not that reſpect to be given to, nor comfort to bee received by that teſtimony wee can give of any mans ſpirituall eſtate, as there was to theirs. *Object.* I anſwer, 1. There may bee much, and more then to any private mans teſtimony, and approbation, though not ſo much as to theirs. *Anſw.* 2. Though our perſons be far inferiour to the Prophets and Prieſts, our function is greater, and more to be reſpected, *Mat.*11.11. *Notwithſtanding, he that is the leaſt in the kingdome of heaven*, (that is the new eſtate of the Church) *is greater then he.* 3. The holy Apoſtles themſelves, doe oft gaine authority to their exhortations, and conſolations they deliver to the Churches, not from the title of their Apoſtleſhip only, but from this alſo, that they were the ſervants of Chriſt, *Rom.*1.1 *Tit.*1.1. yea, ſometimes they leave out that, and mention this onely, that they were the ſervants and Miniſters of Chriſt, *Phil.*1.1. *Iames* 1.1. And this is the firſt caſe, wherein the diſcovering and opening our eſtate in private unto a Miniſter, is profitable and fit.

The ſecond caſe is this, When a Chriſtian is troubled in conſcience for ſin, and cannot by any other meanes finde comfort, it is profitable, and fit for him to goe to ſome faithfull Miniſter, and to confeſſe and lay open his ſin that troubleth him. Thus wee finde Gods people have oft done, thus did the people to *Samuel*, 1.*Sam.*12.19. thus did *David* to *Nathan*, 2 *Sam.*12.13. thus did *Iohn Baptiſts* hearers to him, *Mat.*3.6. And there bee three reaſons that may make it evident, that it is fit Gods people that are in this caſe, ſhould take this courſe for their comfort. 2.

Firſt, In reſpect of the gifts and abilities God hath given his faithfull Miniſters to this end. *The Lord God hath giuen me the tongue of the learned*, (ſaith our Saviour the chiefe Paſtour, *Eſay* 50.4. but not for himſelfe onely, but for ſuch as he ſendeth to be in his ſtead, *Eph.*4.8.) *that I ſhould know how to ſpeake a word in ſeaſon to him that is weary.* 1.

Secondly, Becauſe Gods faithfull Miniſters have a ſpeciall commiſſion from God, and promiſe alſo that they ſhall yeeld comfort to his people in this caſe, 2.

2 *Cor.*5.19. *He hath committed to us the word of reconciliation.* *Iohn* 20.23. *Whosoeuer sins ye remit, they are remitted unto them.* Why how doe Ministers remit sins? I answer, by assuring them out of Gods word, that beleeve, and repent that their sins are forgiven. Why. So much every private Christian may doe: I answer, True it is, hee may. But, 1. It is evident this promise is peculiar to the Ministers of the word, this power is specially appropriated to them, both in this place, and *Mat.*16.19. and 18.18. 2. The meaning thereof must needs bee this, that Christ promiseth that hee by his spirit will give more efficacy to the word of his Ministers in this case then to the word of any private man, as in their publike Ministery, so in this case also; according to that promise, *Mat.*28.20. *Loe I am with you to the end of the world.*

3. Thirdly and lastly, Because the prayers of Gods faithfull Ministers may prevaile more with God for the comfort of any Christian that is in distresse, then any other mans. God sent *Abimelech* to *Abraham* with this reason, *Gen.*20.7. *He is a Prophet, and he shall pray for thee and thou shalt live.* Therefore *Hezekiah* in that great distresse himselfe and his people were in, sendeth to the Prophet *Esay* with this request, *Esay* 37.4. *Lift up thy prayer for the remnant that is left.* And the Apostle directeth to this helpe, *Iames* 5.14. *Is any man sicke among you? let him call for the Elders of the Church, and let them pray over him.* See the respect God had to the prayers of the Priests and Levites, *Ier.*27.18. *If they be Prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts.* and 2 *Chron.*30.27. *The Priests the Levites arose, and blessed the people, and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.*

Lecture XXXIII. On Psalme 51.3. Iuly. 25. 1626.

IT followeth now that we make some application of that that hath beene said, and it serueth to admonish, 1. my selfe, and my brethren of the ministery, 2. you all that are Gods people.

*Appli.*1 First, It serveth to admonish us: For if Gods people must depend on us not onely for publike instruction, but for private direction also, in all the doubts and troubles of their consciences that they cannot otherwise be resolved, and comforted in; if God have committed to us the word of reconciliation, and the keyes of the kingdome of heaven, if our prayers should prevaile more with God for his people, then any other mans; alas what manner of persons had we neede to bee? Have wee not just cause to crie out with the Apostle, 2 *Cor.*2. 6. *and who is sufficient for these things?* When *Elihu* speaketh but of one of these workes, that is to say, the comforting of a man that is afflicted in mind, he saith he had need to bee a rare man, *one among a thousand* that should doe it well, *Iob.*33.23.

1. First, We had neede be rare men for learning and gifts: in respect. 1. Of knowledge in the Scripture, they that should be able to admonish others, had need to bee filled with all knowledge, *Rom.*15.14. 2. Of full assurance and certainty in themselves, of the truths they should enforme others in, *Prou.*22. 20,21. 2 *Tim* 3.14. 3. We had neede plye our bookes, and study hard, and not suffer our selves to be distracted with other cares, 1 *Tim.*4.13,15. 4. We had need have our knowledge not in our bookes onely, or in our braines, but in our lips also, *Mal.*2.7. and be ready Scribes in the Law of God, *Ezra* 7.6. 5. Wee had neede have ability to enforme others, in that that wee know our selves, *Iob* 33.23.

2. Secondly, Wee had need be rare men for our lives and conversations: the Minister is oft called the man of God, 2 *Tim.*3.17. Wee should not onely be free

free from open blemiſhes, that men may note us for, (according to the meaning of that Law, *Levit.*21.17.) but we had neede inwardly and unfainedly to feare God; *Exod.*19.22. *Levit.*22.3. 1 *Cor.*9.27. For 1. hee that hath no care of his owne ſoule, can never heartily and tenderly take care for the ſoules of others, 1 *Tim.*3.5. 2. Admit he could be carefull, he ſhall never be able to doe it ſufficiently, *Pſal.*25.14. 3. Admit he were both able and willing to doe Gods people good, yet hee can have little hope that God ſhould worke with him, and bleſſe his endeavours. For as the ſucceſſe of our endeavours depends not upon our goodneſſe, but upon the bleſſing of God only. *Neither is he that planteth any thing*, (ſaith the Apoſtle, 1 *Cor.*3.7.) *nor he that watereth, but God that giveth the encreaſe*: ſo God uſeth to bleſſe, and worke with them that doe unfainedly feare him, God bleſſed *Levies* Miniſtery ſo as *he did turne many away from iniquity*, *Mal.*2.6. and the Lord giveth this for the reaſon why hee did ſo bleſſe his labours verſe 5. It was *for the feare wherewith hee feared me, and was afraid before my name.* So it is ſaid of *Barnabas*, *Acts* 11.24. *much people were added to the Lord by his Miniſtery*, and this is given as a reaſon of it, *for he was a good man, and full of the holy Ghoſt, and of faith.* And thus *Iehoſhaphat* encourageth the Levites to their duty, 2 *Chron.*19.11. *The Lord ſhall be with the good.* Thinke not therefore that when we teach this Doctrine of your dependance upon us, that we ſeeke our ſelues in it, and doe it to magnifie our ſelves, or out of a deſire to be ſought unto; no, no, were it not for your ſakes, and that it is profitable and neceſſary for you, to know this, wee would never teach it. This Doctrine tendeth not to puffe us up, but to abaſe and humble us, to worke feare and trembling in us, 1 *Cor.*1.3. *For who is ſufficient for theſe things?* 2 *Cor.*2.16. Certainely there is no godly Miniſter that rightly conſidereth this, but it miniſtreth to him matter of great feare and humbling: this made *Moſes* and *Ieremy*, and many a good man more, ſo fearefull, and unwilling to enter upon this function: Nay, the Apoſtle ſaith, *Heb.*5.4. *No man* (he meaneth no godly man, no man that is well adviſed, and knoweth what he doth) *taketh this honour upon him, but he that is called.* And our Saviour biddeth us *pray to the Lord of the harveſt that he would thruſt foorth* (ἐκβάλῃ) *labourers into his harveſt*: as if he had ſaid, He will never have faithfull labourers elſe, *Mat.*9.38. And thus have I finiſhed that part of the admonition which concerneth us, which I have beene the briefer in, becauſe I ſee there are but few of my brethren here at this time.

Now for that part of the admonition that concerneth you, ſomething I muſt ſay unto you by way of exhortation and advice, and ſomething by way of reproofe. And there be three things I muſt exhort you unto. *Appli.*2

Firſt, Eſteeme reverently of our calling, and take heede you deſpiſe it not. This, this is that that I exhort you to take heede of; let nothing cauſe thee to deſpiſe our calling and function, for that is certainely worthy of reverence and eſteeme. 1.

Firſt, In reſpect of the dignity of it in it ſelfe, it is a calling that the Sonne of God himſelfe did not diſdaine to live in, *Luke* 4.18. *He hath anointed me to preach the Goſpel.* It is a calling great and honourable in Gods ſight, as the Angell Gabriell ſaid of *John Baptiſt*, *Luke* 1.15. *He ſhall be great in the ſight of the Lord.* And yet his calling was not ſo great as ours is, *Mat.*11. *He that is leaſt in the kingdome of heaven is greater then he.* It is a calling ſo great, as the beſt and holieſt man that lives, ſhould thinke himſelfe unworthy of, *Iohn Baptiſt* thought ſo of himſelfe, *Marke* 1.7. *The latchet of his ſhooe I am unworthy to ſtoope downe, and unlooſe.* *Paul* thought ſo of himſelfe, 1 *Cor.*15.9. *I am not worthy to be called an Apoſtle.* 2.

Secondly, It is worthy of all reverence in reſpect of the neceſſity of it: there is a ſaying, *Honour the Phyſitian becauſe of neceſſity*, or becauſe of the uſe

uſe you may have of him; and ſurely there is no calling under heauen ſo uſefull, ſo neceſſary as the Miniſtery is. All the good you receive by any other calling in the world is but in humane and carnall things, for the welfare of your body, but the good you receive by this calling, is in ſpirituall and divine things for the ſalvation of your ſoules, *Heb.*5.1. *We are ordained for men in the things pertaining to God.* 1. From us you receiue the meanes whereby God hath ordained to bring you to ſalvation; *To us is committed the word of reconciliation*, and wee are his ambaſſadours ſent with commiſſion and authority about the weightieſt buſineſſe that ever was taken in hand, even the concluding of a peace betweene God and your ſoules, as the Apoſtle ſpeaketh, 2 *Cor.*5.19,20. To us is committed the adminiſtration of the Sacraments, and we are the keepers of Gods ſeales, ſo as you cannot have them but from our hands, 1 *Cor.*4.1. *Let a man ſo account of us, as of the ſtewards of the myſteries of God*; yea to us are committed *the keyes of the kingdome of heaven*, *Mat.*16.19. We have that authority from God to aſſure you in his name (upon your faith and repentance) of the pardon of thoſe ſinnes that doe trouble your conſciences, as no man in the world hath beſides. Yea, 2. This is not all the good you receive by vs, (though theſe bee great things) for you doe not onely receiue the outward meanes of your ſalvation from us, but (that which is a great deale more) by us God giveth you his ſpirit, and ſaving grace alſo, and conveyeth it into your hearts. God hath made us able Miniſters (ſaith the Apoſtle, 2 *Cor.*3.6.) of the new Teſtament, not of the letter, but of the ſpirit: inſomuch as I may confidently ſay unto every one of you; that if you be regenerate. If you be converted, if there be any truth of grace, any faith, any repentance in you, ſome miniſter or other was the ſpirituall father to beget it in you. Obſerve what grounds I have to be ſo confident. One is in that ſpeech of the Apoſtle to the *Galathians.*3.2. *This onely would I learne of you* (ſaith he) *how came you by the ſpirit?* Was it by any other meanes, then *by the hearing of faith?* The other is in that ſtrange ſpeech of the ſame Apoſtle, *Rom.*10.14. *How ſhall they beleeve in him of whom they have not heard? and how ſhall they heare without a preacher?* And this is the firſt of thoſe things I told you I would exhort you unto, In any caſe eſteeme reverently of our calling, take heed yee deſpiſe it not. The other two I will bee briefer in becauſe I will haſten unto the reproofe.

2. The ſecond thing then that you are to bee exhorted unto is this, that you would every one of you reſolve with your ſelves that you will never live without the benefit and comfort of a faithfull miniſtery, which is ſo vſefull, ſo neceſſary. It was *Davids* reſolution, *Pſal.*23.6. that he *would dwell in the houſe of the Lord for ever*; and 27.4. that it ſhould be his onely ſute to God in which he would have no nay, that he *might dwell in the houſe of the Lord all the dayes of his life.* And what was it that made the houſe of the Lord ſo amiable unto him, and other of Gods ſervants? Surely we ſhall finde in that ſpeech of *Abiam* againſt *Ieroboam*, 2 *Chron.*13.10,12. it was the ſound, and faithfull miniſtry that was to be enjoyed there. Reſolve with thy ſelfe therefore that what other comforts ſoever thou want, thou wilt not live without a faithfull Miniſter whom thou mayeſt depend upon, whom as thy ſpirituall father thou mayeſt reverence and obey, whom thou mayeſt boldly acquaint with the ſecrets of thy ſoule. If thou have ſuch a one, count it a ſingular bleſſing, and be thankefull for it: For certainely he liveth without God in this world that hath not ſuch a Miniſter to depend upon; as *Azariah* the Prophet ſaith unto *Aſa*, 2 *Chro.*15.3 *Now for a long ſeaſon hath Iſrael beene without the true God, and without a teaching Prieſt, and without the Law.*

3. Thirdly and laſtly, You are to be exhorted that ſo many of you as doe enioy this benefit of a ſound miniſtery, would make your full uſe of it; not onely by reſorting

reſorting to us in publike, by hearing us (for ſo doth many a one that hath no ſuch relation to us, as to count us their fathers in Chriſt) but 1. In receiving, and admitting that ſpirituall authority that God hath given him over thee, without which, it is impoſſible thou ſhouldſt receive all that benefite by him that thou oughteſt. *Receive us*, ſaith the Apoſtle, 2 *Corinthians* 7.2. hee hath authority to deale particularly with thee, either by admonition or reproofe, receive him in this, *Hebrewes* 13.22. *I beſeech you ſuffer the word of exhortation.* Hee hath authority to examine, and enquire into your ſpirituall eſtate, receive him in this. See how willing *Hezekiah* the King was to be examined by the Prophet, *Eſay* 39.3,4. 2. Make uſe of thy faithfull miniſters gifts in private, aſwell as in publike, by moving the doubts of thy conſcience unto him, as conveniently thou mayeſt. It is ſaid of the Queene of *Sheba* (and our Saviour commendeth her for it, *Matt.* 12.42.) that hearing of the knowledge, and wiſedome that was in *Solomon*, ſhee came a great way to make uſe of it, and when ſhee was come (ſaith the text, 1 *Kings* 10.2.) *ſhee communed with him of all that was in her heart.* 3. In approoving thy repentance, and thy ſpirituall eſtate unto him, Gods people are bound ſo to live as their miniſters may diſcerne their obedience, and the fruits of their labours in them, and bee encouraged thereby. *Hebr.* 13.17. *Obey them that have the rule over you, and ſubmit your ſelves; for they watch for your ſoules, that they may doe it with joy.* And it is noted for a ſin in *Zedekiah* the King, 2 *Chronicles* 6.12. that *hee did not humble himſelfe before the Prophet Ieremy*; who as hee was a witneſſe of his ſin, ſo ſhould hee have approved his repentance to him eſpecially. 4. and laſtly. In reſting upon, and receiving ſatisfaction from that which hee ſhall in Gods name, and by warrant of his word deliver unto thee; as *Anna* did in the teſtimony of *Ely*, 1 *Sam.* 1.18. *Whoſoever* (ſaith the Lord, *Deut.* 18.19.) *will not hearken to my words, which the Prophet ſhall ſpeake in my name, I will require it of him.*

How little the teſtimony that Gods faithfull miniſters do give of our wayes is regarded, may appeare in many particulars, which by evidence of Gods word they declare to be ſins. *Appli.*

And ſeemeth it nothing to you, to doe a thing that all Gods faithfull ſervants doe teſtifie, and inveigh againſt, by warrant of his word in ſo earneſt manner. Well bee you aſſured of this. 1. That what wee all with ſo unanimous conſent ſay of the hainouſneſſe of any ſin, and of the vengeance that will light upon you, if you continue in this ſin, God will ratifie it in heaven, and make it good upon you, *Matthew* 18.18,19. 2. That if you ſhall after you have heard ſo much ſpoken againſt it upon ſuch cleare warrant of the word, and in ſuch a manner, ſtill continue in it, you ſhall make your ſelves a great deale more lyable to the wrath of God then you were before, *Ieremy* 44.4.6. *Nehemiah* 9.29 30. And this is that, that I have to ſay unto you by way of exhortation.

Now in ſpeaking to you by way of reproofe, I might be, and ſhould be indeed very large, but the time is ſo paſſed, that I am conſtrained to abridge all that I have to ſay in a few words. 2.

Firſt. Few or none of you, no not of the better ſort of you, do in your hearts eſteeme of, and reverence the miniſters of God, no not your faithfull, & conſcionable miniſters, for you ſhew no more reſpect, and kindneſſe to them to encourage them in their miniſtery, then you would doe to the baſeſt fellow that is in a country. Nay, he is counted the wiſeſt (and never the leſſe honeſt) man among you, that can ſhew the moſt cunning, in ſpoyling, and defrauding your painfull miniſters of that that is their due. 1.

Secondly, Many of you care not what miniſtery you live under; you will 2.

not commit your beasts, nor your sheepe, nor your swine, to any to keepe or tend, but you will know him to have some skil, and some care to looke to them; onely your soules you are indifferent what hee bee that takes charge of them; If he be a good one, so it is, if he be a bad one, you are well enough content, and never seeke further.

3. Thirdly. Such of you as have good ones, learned, and painefull, and conscionable men, what use make you of them? If at any time they use any sharpenesse in reproving your sins, *according to that power that God hath given them for your edification, and not for destruction*, as the Apostle speaketh, 2 *Corinth.*13.10. O how snappish are you, how apt to quarrell with them.

Lecture XXXIIII. on Psalme 51. 3. Sept. 5. 1626

IT followeth now, that wee come to the second kind of confession that hath bin commended unto us in this example of *David*, he made publike confession of his sin to the congregation, and church of God. For we see in the title of this Psalme, 1. that he committed this Psalme (that containeth the acknowledgement of his sin, and profession of his repentance) to the chiefe musician to bee published in the Sanctuary and Temple. 2. That in this publication of his repentance, he hideth not from the Church his sinne, nor cloaketh it at all, but expresseth in particular the speciall sin, that hee had beene so troubled for, when hee made this Psalme, hee made it *when Nathan the Prophet came unto him, after hee had gone in to Bathsheba.* 3. He maketh this publication of his sin, and repentance, not to the Church, that then was onely (though first and chiefly to that) but to that, that should come after him, and committeth it therefore *to the chiefe Musitian*, to bee kept in the Temple as a monument of his repentance, for the use of the Church, to the end of the World.

Quest. And why did *David* this, may you say? Why was he being so great a King, so careless of his honour, and reputation among his subjects?

*Answ.*1 I answer. First. His sinne was become publike, and notorious, for beeing a King, *the eyes of all Israel were upon him*, as it is said in another sense, 1.*Kings* 1.20. That which our Saviour saith of Ministers, *Matth.* 5.14. may be also said of Magistrates, and all men in eminency, they *are as Cities set upon an hill*, their actions cannot bee hid, or concealed. Besides, it is expressely sayd by *Nathan*, that the enemies of God tooke notice of these sinns of his, and blasphemed God for them 2 *Sam.*12.14.

2. Secondly. He had offended, and wronged the whole Church by his sin, and that two wayes.

1. First, By giving so great cause of griefe unto them, through the scandall his sinne had given to the enemies of God, and the dishonour God received by it. Nothing grieveth a godly man more. *The reproaches of them that reproached thee, are fallen upon mee*, saith the Prophet, *Psalme* 69.9. Secondly, By endangering the whole Church of God, and making it obnoxious to the wrath of God through his sinne. For the Lord hath oft for the sinne of one member, plagued even whole Churches and congregations. Thus speaketh *Phinehas* to the two Tribes and an halfe, *Ioshuah* 22.20. *Did not Achan the son of Zerah, commit a trespasse in the accursed thing, and wrath fell on all the congregation of the children of Israel, and that man perished not alone in his iniquity.* Specially for the sinnes of a King, (as *David* was) God hath beene wont to plague a whole nation, and Kingdome, as is plaine in the example of *David* himselfe, whose one sinne in numbring of the people, was the death of seventy thousand of his Subjects, 2 *Samuel* 24.15.

And

And in *Ieremy* 15.4. *I will cause them to bee removed into all kingdomes of the earth; because of Manasseh the sonne of Hezekiah King of Iudah, for that which hee did in Ierusalem.* See how just cause Gods people have to pray, not formally onely, but heartily for their Kings and Princes. And this consideration certainly wrought much upon *David*, when hee made this Psalme, and made him willing thus to publish his repentance, as appeareth by his prayer for the Church, verse 18. *Doe good in thy good pleasure unto Sion, build up the walles of Ierusalem.* As if hee had said, Lord, let not thy wrath fall upon *Sion*, let not *Ierusalem* fare the worse for my sinne. Hee feared that the whole Church under his government, should smart for his sinne.

We have then from this example of *David* to learne.

That they, whose sins God hath detected, and brought to light, whose sins are publike, and notorious scandalous, and offensive to the congregation where they live, ought to be willing to confesse their sins publikely, to make their repentance as publike and notorious as their sin is. Doctr.

Now before I come to the proofe of this point, three things must be premised to prevent the mistaking of it.

First. That this publike confession of sinne unto a congregation, though it carry shew of a farre greater measure of selfe-denyall, and mortification; then the secret confession of our sins unto God doth; yet is it not so certaine a signe of unfained repentance, nor so availeable to the comfort of a sinners conscience, as that is. Of *Iudas* we reade, that hee attained unto this, that voluntarily (not dragged to it by any authority of man) hee did open penance, and made publike, and particular acknowledgement of his sin, *Matth.* 27.3,4. but hee never had the grace to goe to God in secret, and lay open his sins before him. 1.

Secondly. This publike confession of sin to a congregation, is not of that absolute necessity, that secret confession unto God is. So that though we may boldly say, no man hath truly repented, nor can hope to find mercy with God, that confesseth not his sins unto God. *Prov* 28.13. *Hee that covereth his sins shall not prosper; but who confesseth and forsaketh them shall have mercy.* Yet can we not say, but many a one whose sins have beene publike, and notorious to the congregations where they have lived, have truly repented of these sins, and obtained assurance of the pardon of them, though they never made publike confession of them unto the Church. The sins of that woman of whom wee read, *Luke* .7. were publike and notorious; all the towne where she lived, tooke notice what the lewdnes of her life had bin, as appeareth verse 37.39. and that woman certainly did repent, as appeareth by the teares that she (out of love to Christ) shed so aboundantly, verse 38. and she attained also to sound assurance of the pardon of her sins, for our Saviour giveth his word for that, verse 48. and verse 50. telleth her, her *faith had saved* her, and biddeth her *goe in peace.* Yet we find not, that either she ever made publike confession to the congregation, or that our Saviour enjoyned either her, or that woman taken in adultery, *Iohn* 8.11. or *Zacheus Luke* 19.9. or any other penitent sinner that he did convert, to goe and make this publike confession of their sins, which doubtlesse hee would have done, if this had bin of absolute necessity, and that without it, there could bee no true repentance, nor comfortable assurance gotten, of the pardon of such publike and notorious sins. 2.

Thirdly. It is not fit and expedient, that any should make, or offer himselfe to make this publike confession of his sinne in the congregation, that is not required to doe it, by the discipline of the Church. For all things in the Congregation should bee *done decently, and in order,* 1 *Cor.*14.40. And there are *masters of the assemblies* appointed of God, *Eccles.*12.11 according 3.

to whose direction all things are to be ordered that are done in the publike assemblies, and not according to the spirit, and devotion of any private man. And this may seeme to be the reason why our Saviour enjoyned not this publike confession unto those notorious sinners I told you of before, because through the extreame corruption of those times, and neglect of the discipline of the Church, it was not required, but growne out of use in those dayes.

All this notwithstanding, the point I taught you, doth remaine a certaine and undoubted truth, that they whose sins are publike, and notorious, scandalous, and offensive unto the congregation, ought to be willing to confesse their sins publikly, when they shall bee required to doe it by the discipline of the Church, (yea, I say more) they ought to desire that they may doe it, they should desire to make their repentance as publike, and notorious, as their sinnes have beene.

Proofe. The truth of this will appeare, 1. By the practise of sundry of Gods servants. 2. By the reasons that moved them to do it, and upon which, this their practise was grounded.

And for the first, we have the example first of three publike persons, two great Kings and an Apostle, such as of all others were most bound to be tender of their reputation, and good name; such as because they were subject to no superiour power, that could enjoyne it unto them, tooke it upon themselves, and did voluntarily make publike acknowledgements of their sins to the Church of God. *David* was one of these Kings, whose example we have in this *Psalme*. And *Solomon* his son was another, who after hee had fearefully, and scandalously fallen, made the booke called *Ecclesiastes*, wherein hee doth as publikely professe his repentance to the whole Church; as his father did in this Psalme. The Apostle that did thus, was blessed *Paul*, who doth oft take occasion publikely to confesse his sinne. This hee did before a great multiude, *Acts* 22.4. *I persecuted this way unto death, binding, and delivering into prisons, both men, and women.* Thus hee did againe in every solemne audience, before *Festus* and *Agrippa*, *Acts* 26.11. *I punished them oft in every Synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange Cities.* Thus hee did againe in that Epistle hee wrote unto the *Corinthians*, 1 *Corinthians* 15.9. *I am not worthy to bee called an Apostle, because I persecuted the Church of God.* And in that to *Timothy*, 1 *Tim.*1.13. 15. *I was a blasphemer, and a persecutor, the chiefe of all sinners.* You see he cared not. 1. How many witnesses he had of his confession, and repentance. 2. Nor what manner of persons they were, great or small, good or bad, friends or enemies. 3. He thought he could never make this publike confession too often. 4. Nor that he could disgrace himselfe too much in it, or speake too odiously of his sin. And these are the three publike persons I told you of

Wee have also an example of a private person, which though it bee not of so great authority as the other three, yet it is in this respect, as fit as any of them, to give us direction in this case, because he made his publike profession of his repentance, being enjoyned to doe it by the authority of the Church, or rather by authority of the Apostle, who gave order to the Church in this case, by that Divine Commission, and warrant, hee had received from God. This man I speake of, was the incestuous person in *Corinth*, who being for his scandalous sin censured, & excommunicated by the Church according to that direction the Apostle gave. 1.*Cor.*5.4. did give that satisfaction to the Church by the profession of his repentance, as the Apostle was faine to intreat them to forgive, and receive, and comfort him, as you may see, 2.*Cor.*2.6.8.

Reason. Now the reasons that have moved Gods people thus to publish their repentance

pentance even before men for their publike and ſcandalous ſins, have bin principally three. They have done it 1. Out of a reſpect unto God. 2. Out of a reſpect unto themſelves. 3. Out of a reſpect unto other men.

First. They have done this out of a reſpect unto God, and his glory, whom by their ſin they have diſhonoured. This reaſon *Ioſhuah* preſſed *Achan* with, *Ioſhuah* 7.19. when he perſwaded him to make open confeſſion of his ſin, not onely to the Lord, but alſo to him, and to the whole congregation, *My ſonne, I pray thee give glory to the Lord God of Iſrael.* For as by our ſinnes wee diſhonour God (ſpecially by the ſins committed in the Church, 2 *Samuel* 12 14.) and the more open, and notorious our ſins are, the more wee diſhonour him, *Ezek.*24.7,8. *Shee hath ſet her blood* (her bloudy ſins) *upon the top of a rocke, ſhee powred it not on the ground to cover it with duſt; that it might cauſe fury to come up to take vengeance.* So by our repentance wee doe honour and glorifie God. *Phil.*1.11. *All the fruits of righteouſneſſe, are by Ieſus Chriſt, to the glory and prayſe of God.* And the more open, and notorious our repentance is, the more is God honoured by it, *Matthew* 5.16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heaven.* This conſideration hath beene of great force, to make Gods people forward unto this duty, and hath armed them againſt the chiefe impediment that uſeth to hinder, and keepe men from it; that is to ſay, the carnall reſpect to their credit, and reputation among men. When *Michal* had told *David*, how hee had diſgraced himſelfe, by leaping, and dauncing before the Arke, he anſwereth her, 2 *Samuel* 6.21,22. *It was before the Lord, and I will bee more vile then thus, and will bee baſe in mine owne ſight; and of the maid-ſervants which thou haſt ſpoken of, of them ſhall I bee had in honour.* Two parts there are of his anſwer. As if hee had ſaid. 1. What telleſt thou mee of diſgracing my ſelfe, I did it in honour to God; and to gaine honour to him, I will bee willing to endure any diſgrace among men. 2. I know well, that by diſgracing my ſelfe in this kind, I ſhall looſe no manner of credite or reputation at all; nay this is the only ſure way, unto true honour, and reputation, even with men. For thus God hath bound himſelfe by promiſe, 1 *Samuel* 2.30 *Thoſe that honour mee, I will honour.* And *Luke* 14.11. *Hee that humbleth himſelfe, ſhall bee exalted.* And that which our Saviour ſaith of our life, may bee ſayd alſo of our credite, and good name. *Matthew* 16.25. *Whoſoever will ſave his credite, ſhall looſe it, and whoſoever will looſe this credite for my ſake, ſhall find it.* 1.

Secondly, Gods people have bin thus forward to publiſh their repentance out of a reſpect they have had to themſelves, and to their owne comfort, that ſo they might both have the better evidence to themſelves, of the unfeinedneſſe of their repentance, and ſet it forward alſo, and further it by their willingneſſe, to take ſhame upon themſelves in this ſort. So that the thing that keepeth other men from it, (I will not confeſſe my ſinne to the congregation (ſaith hee) becauſe I will not ſhame and diſgrace my ſelfe) is a chiefe thing that draweth the true penitent to it, I will therefore confeſſe my ſin to the congregation (ſaith hee) becauſe I will take ſhame upon my ſelfe. For, 1. No man hath truly repented, that doth not judge himſelfe worthy of ſhame and diſgrace for his ſinne. This is the voice of the true penitent *Daniel* 9.7. *O Lord, to us belongeth confuſion of face; open ſhame.* And againe, verſe 8. *O Lord to us belongeth confuſion of face, to our Kings, to our Princes, and to our fathers, becauſe wee have ſinned againſt thee.* And the Apoſtle maketh this a note of true repentance, 2 *Cor.*7.11. when a man is willing to take revenge upon himſelfe; which is no way better done, then by taking ſhame upon our ſelves in this ſort. 2. This ſhame is not only a ſigne of true repentance, but a 2.

a great helpe and furtherance to the increaſe of it. And therefore the Apoſtle ſpeaking of the end he aimed at, in enjoyning that publike penance to the inceſtuous perſon, ſaith, 1.*Cor.*5.5 it was *for the deſtruction of the fleſh*, (mortifying of his corruption) *that the ſpirit might bee ſaved in the day of the Lord.* And ſurely this reſpect to themſelves, even to the peace and comfort of their owne conſciences by teſtifying the truth of their repentance, and furthering it this way, hath mightily prevailed with many of Gods people, to draw them even to a voluntary confeſſion of their ſins, and profeſſion of their repentance in publike. This was it that drew *Iohn Baptiſts* hearers to it, *Matthew* 3.6. and *Pauls* at *Epheſus*. *Acts* 19.18. and in the time of the ten perſecutions, ſo many to publike confeſſion, that the Church was faine to make a law to reſtraine them from it. They could not ſatisfie their conſciences, unleſſe they had done it, they found much peace in doing of it. *And this peace of God paſſeth all underſtanding*, as the Apoſtle ſpeaketh. *Phil.*4.7. and is ſuch a jewell, as they that want it, will not ſtand upon termes of reputation, but will bee content to redeeme it with the loſſe of their reputation among men, or with enduring any diſgrace can be put upon them in the world.

3. Thirdly, and laſtly. Gods people have beene willing to publiſh their repentance thus, out of a reſpect they have had unto others. And their reſpect to the Church, they declare by it three wayes.

1. Firſt. In ſhewing their obedience to the Church, that hath enjoyned them this duty. Every member of the Church, though hee were never ſo great a man, is bound to ſubmit himſelfe unto the diſcipline of the Church, and to ſhew himſelfe obedient unto it in all lawfull things. You know the commandement, *Hebr.*13.17. *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſoules*; and *Matt.*18.17. *If he neglect to heare the Church, let him be to thee as an heathen man, and a Publican.* Eſteeme him no Chriſtian, no member of Chriſts Church, that will not obey the Church in all lawfull things.

2. Secondly. In ſhewing their care to edifie others, by this their good example, and to keepe them from ſin. For this open ſhame that is done unto ſin, hath great force to ſtay, and terrifie others from ſinning in the like kind. *Them that ſin* (ſaith the Apoſtle, 1 *Tim.*5.20. he meaneth that ſin ſcandalouſly, and to the offence of others) *rebuke before all, that others alſo may feare.*

3. Thirdly and laſtly. In giving this way ſatisfaction to the Church for the wrong and offence they have done unto it. No man may ſay in this caſe, when his groſſe ſin is come to light, and become notorious, I have offended God by my ſin, and to him I will confeſſe it, and humble my ſelfe; and abuſe the words of the Prophet here, verſe 4. *Againſt thee, thee alone have I ſinned*, but as for the congregation, I have done them no wrong, nor no ſatisfaction will I give them. For by ſins of this nature, not the Lord only, but the Church, and congregation wherein they are committed is wronged. For 1. they give all Gods people juſt cauſe of griefe and feare. *Lots righteous ſoule was vexed from day to day*, by the ſins of the place he lived in. 2 *Pet.*2.8. And the Apoſtle telleth the *Corinthians.* 1 *Cor.*5.2. that they ought to *have mourned* for the ſin of the inceſtuous perſon. And *David* complaineth *Pſal.*119.53. *Horrour hath taken hold upon mee, becauſe of the wicked that forſake thy law.* 2. They are of a contagious, and infectious nature, and if they be not publikely repented of, they will increaſe unto more ungodlineſſe, and ſpread over the whole body of the congregation, like a *Gangreene.* This the Apoſtle putteth the Church of *Corinth* in mind of, 1 *Cor.*5.6. *Know yee not that a little leaven leaveneth the whole lumpe?* And alas a wofull experience have we of the truth of this, both in this towne, and in many other places? 3. They put the whole congregation in danger of Gods wrath, and heavy judgements. Did *not Achan the ſonne of Zerah* (ſaith

Phinehas

Phinehas. Ioſh.22.20.)commit a treſpaſſe in the accurſed thing, and wrath fell on all the congregation of the children of Iſrael, and that man periſhed not alone in his iniquitie? So that you ſee by theſe kind of ſins, there is an offence and wrong done to the whole congregation, where they are committed. And when by our ſins we have offended, and wronged men, it is not ſufficient to confeſſe our ſins unto God, and ſeeke reconciliation with him, but wee muſt endeavour to give ſatisfaction unto men whom wee have wronged. To God wee can make no ſatisfaction, to men whom we have offended, wee may, wee muſt make ſatisfaction, yea, without willingneſſe, and deſire to doe it, there is no hope of finding mercy with God. This is evident by thoſe two Lawes, *Levit.*5.5,6. and *Numbers.*5.6.8. where God plainly taught his people, that their treſpaſſe offering which they brought to him to ſeeke pardon of any ſin, whereby they had wronged any man, ſhould not be accepted, till they had firſt made ſatisfaction to the party to whom the wrong was done. And leſt we ſhould thinke thoſe lawes concerned the Iewes only, our Saviour himſelfe giveth this in charge, *Matthew* 5.23,24. *If thou bringeſt thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the Altar, and goe thy way, firſt bee reconciled to thy brother, and then come and offer thy gift.* And if there be ſuch neceſſity of making ſatisfaction to any one brother, that hath ought againſt us before we can get aſſurance of our reconciliation with God, what neceſſity is there of making ſatisfaction to a whole Church and congregation, that we have given juſt cauſe of offence unto? In this caſe it is not ſufficient to approve our repentance and truth of heart to God, we muſt bee willing alſo, and deſirous to appoove it to the congregation and Church of God, that wee may ſay as the two Tribes and halfe ſaid; *Ioſh.*22.22. *The Lord God of Gods hee knoweth, and Iſrael hee ſhall know.*

Lecture XXXV. On Pſalme 51. 3. Octob. 3. 1626.

IT followeth that wee make ſome application of this point. For it ſerveth for the juſt reproofe of three ſorts of men. 1. Of ſuch as neglect to doe what lyeth in them, to bring open ſhame upon open, and ſcandalous offendors by detecting them unto ſuch as have authority to cenſure them. 2. Of ſuch as having authority to cenſure ſuch offendors, when they are detected, neglect to enjoyne them publike repentance for the ſatisfying of the congregation. 3. Of ſuch as being for publike offences, enjoyned to give publike ſatisfaction to the congregation, refuſe to doe it. *Appli.*

In the firſt of theſe rankes come to be reproved, not thoſe officers only which every congregation hath, and who ſtand bound by oath to doe this, but many others alſo. Many are guilty of this ſin. This is a point ſo needfull in theſe dayes and in this place to be inſiſted upon, that I have willingly ſuffered my meditations to enlarge themſelves in it, and pray you to give diligent, and conſcionable attention to that which I ſhall ſay.

It is the generall complaint of all men, that ſin did never more abound then it doth now. That in theſe times of ſo great light, and in the places where the Goſpel is moſt plentifully preached, blaſphemy, drunkenneſſe, whoredome, and ſuch like groſſe ſins are more common, and growne to a greater height then ever. Three great miſchiefes grow from hence.

First. It maketh the preaching, and profeſſing of the Goſpel, odious to Papiſts, and worldly men; As *Iacob* ſaith of *Simeon*, and *Levi*, *Geneſ.*34.30. *Yee have made me to ſtinke among the inhabitants of the land.* 1.

Secondly. It hindereth the fruit, and ſucceſſe of all the endeavours, that either the ſtate, or other of Gods people do uſe for the good of our Church and nation. 2.

Never had nation more experience of the benefit of fasting and prayer, then wee have had the last yeere in the marveilous staying of the pestilence, and this yeere in the no lesse marveilous stay of unseasonable weather, and preventing the dearth that was generally feared. But the fasting and prayers of Gods people had certainely prevailed much more, had it not been for this, that these foule sinnes doe so much abound every where. There bee many good things Gods people cannot yet obtaine; many great evils they cannot yet get remooved. Yea, though *Noah*, *Daniel* and *Iob* were in this land to fast, and pray for it, it is much to be feared they should not bee able to prevaile for it, as the Lord speaketh, *Ezek.*14.14. And why so? *The Lords hand is not shortned that it cannot save*, (as the Prophet speaketh, *Esa.*59.1,2) *neither is his eare heavie that it cannot heare, but our iniquities have separated betweene us and our God, and our sinnes have hid his face from us, that hee will not heare.* This huge increase of grosse sins every where standeth up as a wall of partition betweene us and our God, that the prayers of Gods people cannot fully prevaile with him. Though *Ioshuah* himselfe pray for the good successe of Gods people in their battels against such enemies as were under Gods curse, and pray never so fervently, fast and pray, as we see he did, *Ios.*7.6.9. yet received hee this answer from God, verse 13. *O Israel thou canst not stand before thine enemies, till ye take away the accursed thing from among you.*

3. Thirdly, It threatneth grievous plagues to every place, yea, a generall and universall destruction to our Church and nation. The plentifull preaching of the Gospell in this land, and the worthy young men that God daily raiseth up in all parts of it, is in it selfe (surely) an excellent blessing, but when wise men consider what fruits follow the Gospell in all places, they see just cause to feare that this plentifull preaching in such variety, and excellency of the gifts of Gods servants is but a signe and fore-runner of some fearefull judgement and destruction intended against us. A little before the destruction of *Ierusalem*, and that whole nation, the Gospell was more plentifully preached then ever before, *Mat.* 24.14. *This Gospel of the kingdome shall be preached to all the world for a witnesse unto all nations, and then shall the end come.* And *Revel.*6. before the red, blacke, and pale horses (which signified the sword, and famine, and pestilence, that God would bring upon the world) went forth; we reade in verse 2. that the white horse (which signified the preaching of the Gospel) was sent forth *conquering and to conquer*, the Gospel was preached with great evidence and demonstration of the spirit. And the Apostle telleth us, *Heb.*6.7,8. *that the earth that drinketh in the raine that falleth oft upon it and bringeth forth thornes and bryers, is neere unto cursing.* There is therefore just cause that we should all take to heart this great increase of all grosse sinnes amongst us. *David* did so, and we are sure hee did no more in it then hee was bound to doe, *Psal.*119.53. *Horrour hath taken hold upon me, because of the wicked that forsake thy Law.* *Phinehas*, and all Gods people with him did so, *Ios.*22.18. *Ye rebell to day against the Lord, and to morrow he will be wrath with the whole Congregation of Israel.* And marke the reason, verse 20. *Did not Achan the son of Zerah commit a trespasse in the accursed thing, and wrath fell on all the Congregation; and that man perished not alone in his iniquity.*

Object. If any man say, How can this stand with the justice of God, to punish us for other mens sins, to lay to our charge the drunkennesse, blasphemies and whoredomes committed by other men in the towne and country where wee live? Considering what *Abraham* saith to the Lord, *Gen.*18.25. *Farre be it from thee to slay the righteous with the wicked, and that the righteous should bee as the wicked that bee farre from thee; shall not the Iudge of all the world doe right?*

Answ. I Answer, God never punisheth any for the sins of others, but when they

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are ſome way or other guilty of other mens ſins. A man may make himſelfe partaker of other mens ſins, though hee commit not thoſe ſins himſelfe. *Bee not partaker of other mens ſins*, ſaith the Apoſtle, 1 *Tim.*5.22. Yea, wee ſhall finde that a whole towne, nay, even a whole land is oft in Scripture ſaid to be guilty of a ſin, and defiled with it, that was committed but by ſome private man that lived in it. So it is ſaid of murder, *Num.*35.33. *Blood defileth the land, and the land cannot bee cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.* And againe, *Deut.*19.13. *Thine eye ſhall not pitty him, but thou ſhalt put away the guilt of innocent blood from Iſrael.* So when the Lord had reckoned up many great ſinnes that were committed by the inhabitants of *Canaan*, *Levit.*18. hee bids his people they ſhall not doe ſo: for by theſe (ſaith he verſe 25.) *the land is defiled.* So it is ſaid of the man that would take againe the wife that he had once put away, and another man had married her, *Deut.*24.4. *He may not take her againe after that ſhee is defiled for that is abomination before the Lord, and thou ſhalt not cauſe the land to ſin.* The whole towne and countrey you ſee, may become guilty of a ſinne which one man hath committed in it. And ſurely this is a juſt cauſe of feare, that we ſhall all ſmart for theſe foule ſinnes committed amongſt us, becauſe wee have drawne upon our ſelves the guilt of theſe ſinnes, we have made them our owne and that five wayes eſpecially.

1. Firſt, By applauding and loving men the better for theſe ſins. He that never was drunke in his life, nor ever ſware oath, nor committed whoredome, yet if he love them that are addicted to theſe ſins, he maketh himſelfe guilty of theſe ſins; yea, he is more culpable before God for taking pleaſure in them that commit theſe ſins, then for committing them himſelfe. Therefore the Apoſtle maketh this the height of ſinne, in them that God hath given up to a reprobate minde, *Rom.*1.32. *They not onely doe theſe things, but have pleaſure in them that doe them.* But are there any ſo wicked? Surely there have beene ſuch even in Gods Church, *Mic.*3.2. *that hate the good, and love the evill*, even *eo nomine*, becauſe they are good they hate them, and becauſe they are evill they love them. And (alas) ſome ſuch there bee ſtill in every place that take great ioy and ſolace in the ſins of others, *Hoſ.*7.3. And on the contrary, there are ſome to whom it is meate and drinke, to mocke at goodneſſe, *Iere.*15.17. *I ſat not in the aſſembly of the mockers nor rejoyced.*

2. Secondly, By not ſhunning but maintaining unneceſſary familiarity, and friendſhip with theſe groſſe ſinners, we make our ſelves guilty of their ſinnes. I know a man may converſe with them. 1. Vpon neceſſary occaſions in the affaires of this life, to buy, and ſell, eate, and drinke with them occaſionally, and be no way guilty of their ſinnes, 1 *Cor.*5.10. 2. I know the joyning with them in Gods ſervice maketh us not guilty of their ſinnes, as ſome have erroneouſly conceited. For the faithfull continued daily with one accord in the Temple, and worſhipped God there, *Acts* 2.46 though a great number of thoſe that joyned with them were Phariſees and Sadduces, and ſuch as had betrayed and murdered the Lord of life. But to be too familiar with ſuch men, to converſe as much with them as with any other, to bee as merry in the company of ſuch as of any other, (as many of you are) doth doubtleſſe make you partakers of their ſinnes. *Have no fellowſhip with the unfruitfull workes of darkeneſſe*, (ſaith the Apoſtle *Eph.*5.11.) *but rather reproove them. A companion of fooles ſhall be deſtroyed*, ſaith *Solomon Pro.*13.20. and 2 *Iohn* 11. *Hee that biddeth him God ſpeed is partaker of his evill deeds. I will not ſit with the wicked.* (ſaith *David Pſal.*26.5,6. and what followeth) *I will waſh mine hands in innocency, and ſo will I compaſſe thine Altar.* As if he had ſaid, If I ſhould ſit and converſe with lewd men, I could not be innocent, and free from their ſinne. *Ieremy* taketh great comfort in this, that he had not *ſat in the aſſembly of*

*of the mockers. Ier.*15.17. For this greatly hardeneth them in their ſinnes: becauſe they ſee no man liketh the worſe of them for it. If all honeſt men would ſhunne their company, certainely it would be of great force to make them aſhamed of their ſins, and ſo to bring them to repentance: for this is Gods ordinance, 2 *Theſ.*3.14. *Have no company with him, that he may be aſhamed.*

3. Thirdly, If we do not profeſſe and ſhew our diſlike and hatred to ſuch ſins as farre as in us lyeth, we make our ſelves guilty of them. Therefore *Solomon* maketh this a note of them *that keepe the Law, Pro.*28.4. that they *will ſet themſelves againſt the wicked.* And Chriſt commendeth it as a ſingular grace in the Angel of the Church of *Epheſus, Rev.*2.2. *that he could not beare with them that were evill men.* They that doe not ſo, make themſelves guilty of their ſins, *Iacob* thought he ſhould have beene guilty of the ſinne of *Simeon* and *Levi*, and beene eſteemed with God as one of their counſell, if hee ſhould not have profeſſed his deteſtation to it, *Gen.*49.6. *I hate the worke of them that turne aſide*, (ſaith *David, Pſal.*101.3) *It ſhall not cleave to me.* As if he ſhould ſay, If my heart riſe not againſt ſuch ſinnes, if I ſhould not hate them and ſhew my diſlike to them, certainely they would cleave to mee, I ſhould become guilty of them. And when the Lord deſcribeth them, that were not partakers in the ſins of *Ieruſalem*, and ſhould not be partakers in their plagues, though they lived there, he deſcribeth them by this property, that they did not onely inwardly mourne, but *cry out* exclaime, and proteſt *againſt the abominations that were done in the midſt thereof, Ezek.*9.4. And where is the man that ſheweth diſlike to theſe foule ſins that are committed among us.

4. Fourthly, If we be not troubled and grieved to ſee and heare of theſe ſinnes, if we cannot mourne for them, we make our ſelves guilty of them. It is noted oft, and commended as a ſpeciall grace in ſundy of Gods Saints, that they haue beene greatly troubled in themſelves at the diſhonour done to God even by the ſinnes of others. See this in Chriſt himſelfe, *Marke* 8.12. See it alſo in his ſervants, *Deut.*9.18,19. 2 *King.*18.37.19.12. *Ezr.*6.3. *Pſal.*119.158,159. 2 *Cor.*2.4. *Ier.*23.9. None of us can doubt but that theſe men did well, and therefore wee may be ſure that we ought alſo to bee thus affected, and though we cannot attaine to that meaſure of grace that was in them, yet we ſhould endeavour and ſtrive after it. I ſhewed you at the laſt Faſt, that no man ever mourned ſincerely for his owne ſins, & out of a reſpect to God, that could not mourne for the diſhonour that is done unto God by the ſins of other men. I ſay more now, he that cannot grieve for the diſhonour that is done to God by the foule ſins of others, maketh himſelfe guilty of their ſins. Why was not *Lot* conſumed in the deſtruction of *Sodom?* though he ſinned greatly in leaving *Abrahams* family, and going to dwell in ſo wicked a place, yet *the righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoule from day to day, with their unlawfull deedes*, as the Apoſtle ſpeaketh, 2 *Pet.*2.8. And why were not the groſſe ſins of *Ieruſalem* immediately before the captivity imputed to the faithfull that lived there at that time? They were ſuch as uſed to *ſigh, and mourne for all the abominations committed in it*, as we have heard, *Ezek.*9.4. Wee reade, 1 *King.*21.12. of a Faſt was proclaimed in *Iezreel* upon occaſion of a foule ſin *Naboth* was charged to have committed there. I know this came from the deviliſh policy of *Iezabel* that wicked woman: but ſurely that pretence of holineſſe that ſhe then made, argueth it had beene a cuſtome in *Iſrael*, for Gods people when any had ſinned among them, in any outragious and extraordinary manner, to humble themſelves in this extraordinary manner, to put away from themſelves the guiltineſſe of ſuch a ſinne. And if this were ever a juſt cauſe for Gods people to keepe a Faſt, how can Gods ſervants whereſoever they live, want juſt occaſion to keepe faſts in theſe dayes? It is a chiefe reaſon (as we have heard) why open and notorious ſinners ſhould make

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open and publike acknowledgement of their ſins, and profeſſion of their repentance, that the Congregation and people of God whom by their ſins they have grieved and offended, might have ſatisfaction given unto them. But, alas, if there were no other reaſon for it but this, this publike repentance might well enough bee (as it is for the moſt part) quite laid downe now a dayes. For where ſhall wee finde a Congregation or any members of it almoſt that are offended or grieved at theſe things, that have any need of ſatisfaction to be given unto them, ſuch a coldneſſe and deadneſſe of heart is fallen upon us, as no diſhonour that wee ſee done to God, doth trouble us at all. Well, let every one of us labour to recover our ſelves out of this fearefull diſeaſe. If wee doe not grieve unfainedly for theſe ſins that breake out among us, wee make them our owne. If we can grieve unfainedly for them, God will not impute them unto us. Many have made ſcruple to bee preſent in our Church aſſemblies, where the Miniſter hath worne a ſurplice, or uſed the ſigne of Croſſe in Baptiſme, becauſe they have thought their preſence hath beene an approbation of theſe things, and ſo a partaking in thoſe ſuppoſed corruptions. And ſome there are that doe applaud theſe men in this, and ſay, they are farre honeſter men then ſuch as diſliking theſe Ceremonies, will yet joyne in Gods worſhip with our Congregations that uſe them. But both theſe are greatly deceived. For admitting theſe Ceremonies which the Miniſter doth uſe to be monuments of Idolatrie, and as great corruptions in Gods worſhip, as any man can imagine them to be, admit I ſay this, yet ſo long as the worſhip I goe unto, is (for the ſubſtance of it) pure, and according to Gods ordinance, and ſuch as I am bound by the commandement of God to uſe, the corruptions and ſins which another brings into it, cannot defile it unto me, nor ſhalbe imputed unto me at all, ſo long as I ſhew my diſlike unto them ſo far as I may, keeping my ſelfe within the compaſſe of my calling; and do unfainedly grieve and mourne for them. This is evident in the example of *Elkanah* and *Anna* the parents of *Samuel* who did conſtantly worſhip God in the Tabernacle at *Shiloh*, when *Hophni* and *Phinehas* were Prieſts there, 1 *Sam.* 1.3.7 who not onely were themſelves moſt wicked men, 1 *Sam.* 2.22. but did alſo bring into the very worſhip of God (as you ſhall find 1 Sam. 2.13 —16.) ſuch corruptions, and direct violations of the Lords ordinance as were farre greater then (thanks be to God) any of our ceremonies are ſuppoſed to be, even in the judgement of them that are greateſt adverſaries unto them. I pray you therefore hold faſt this truth that another mans act (which is not in thy power to hinder) ſpecially in the worſhip of God (which is not left free to thee to uſe or not to uſe) can never defile thee, ſo long as thou profeſſeſt thy diſlike to it and mourneſt for it. And that which the Prophet ſpeaketh to them that for ſome blemiſhes, and faults they diſcerned in their wives would put them away, and give them a bill of divorce, *Mal.* 2.16. *The Lord God of Iſrael ſaith, that he hateth putting away*; may by good proportion bee truely ſaid of this leaving any part of the true worſhip of God, or any true Church for thoſe corruptions, wherein other men onely are agents, not wee our ſelues, *The Lord God of Iſrael ſaith that he hateth* this ſeperation, and never gave the leaſt allowance to it. But in any caſe nouriſh in thy heart a ſorrow for all ſuch as are corruptions in deede, (ſpecially in the worſhip of God) and profeſſe alſo outwardly upon all juſt occaſions thy diſlike unto them, or elſe thou wilt be in danger to be defiled by them, as the Apoſtle telleth the Church of Corinth, 1 *Cor.* 5.6. that the whole lumpe was in danger to be leavened, becauſe they did not mourne for the ſin of the inceſtuous perſon, and for the want or neglect of the diſcipline of the Church in that caſe; as appeareth in the fourth verſe.

LECTVRE

Lecture XXXV I. On Pſalme 51.3. Octob 10. 1626.

5. FOlloweth now the fifth and laſt way, whereby we make our ſelves guilty of all the groſſe ſins committed in the places where we live; and that is by neglecting to doe our beſt endeavour, to bring theſe ſcandalous ſinners to open ſhame and puniſhment for their ſins. We reade of *Ely* that the Lord pronounced him guilty of all thoſe foule ſins which his ſons *Hophny* and *Phinehas* had committed, 1 *Sam.*2.29. *Wherefore kicke ye at mi ſacrifice, and at mine offerings, to make your ſelves fat with the chiefeſt of all the offerings of Iſrael my people.* How could that be? was *Ely* ſo prophane himſelfe? No, but becauſe his ſons did ſo, and he brought them not to that open ſhame and puniſhment which their foule ſins deſerved, God imputeth their ſinnes to him.

Obiect. If any man ſhall obiect, and ſay, What it that to us? *Ely* was a Iudge, and magiſtrate, *he judged Israel*, 1 *Sam.*4 18. and therefore had power to have reſtrained them from theſe ſins, by depoſing and puniſhing them; This the Lord chargeth him with, 1 *Sam* 3.13 *His ſons made themſelves vile, and hee reſtrained them not.* He had a calling to doe it; but we are no magiſtrates, wee have no power to reſtraine or puniſh theſe lewd perſons; we are private men, wee have no calling to doe it. There are officers that haue a calling, and are bound by their oath to preſent ſuch offendours; let them looke unto it. It is through their negligence and default that theſe ſinnes doe ſo much abound amongſt us.

Anſw. My anſwer unto this objection, that hath (as you ſee) great colour of reaſon in it ſhall co ſiſt of two parts. 1. I will grant that theſe officers are indeed in greateſt fault for this, and ſhew you reaſons why it muſt be ſo. 2. I will ſhew you, that not they alone are in fault for this, but that Chriſtians of all ſorts are deeply guilty this way.

1. Firſt therefore, they that by their office, and oath ſtand bound to detect unto authority, and to preſent theſe infamous perſons, if either out of negligence or partiality they wincke at any of them, ſtand guilty of greater ſin then they are aware of. This we ſhall finde ſpoken of as one great cauſe of the captivity, *Ier.* 5.28. that they did *overpaſſe the deedes of the wicked*; they winked at them, and made no reckoning of them; and what followeth in the next verſe 29. *Shall I not viſit for theſe things ſaith the Lord? Shall not my ſoule be avenged on ſuch a nation as this?* See the hainouſneſſe of their fault in three things.

1. Firſt, They ſinne againſt the place where they live, becauſe they are a chiefe cauſe of the encreaſe of thoſe foule ſins in it, that will provoke God to wrath againſt it. If ſinners were brought to open ſhame and puniſhment, ſin would not be ſo rife as it is. This the Lord expreſly teacheth oft in his Law; when he commandeth open puniſh nent to bee executed upon open offenders, hee giveth this reaſon for it. *Deut.*19. 9, 20. *So ſhalt thou put evil away from among you; and thoſe which remaine ſhall heare, and feare, and ſhall henceforth commit no more any ſuch evill among you.* The ſparing of thoſe whom God would have to be puniſhed, is a great wrong to the whole towne and countrey where they live, even a meanes to bring Gods wrath upon it. This is plaine, *Num.* 25.4. *Take all the heads of the people, and hang them up, that the fierce anger of the Lord may be turned away from Iſrael*; and verſe 11. *Phinehas hath turned away my wrath from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſie.* And how can they be puniſhed, and brought to open ſhame, if theſe officers winke at them, and preſent them not?

2. Secondly, They ſinne againſt the ſoules of thoſe poore ſinners whom they ſeeme moſt to favour and love. For the bringing of them to open ſhame, and

ſpecially

ſpecially to confeſſe their ſin, and profeſſe their repentance publikely, is a meanes appointed of God to bring them unto repentance, and ſo to obtaine of God aſſurance of the pardon of their ſins. That which *Solomon* ſaith of one kind, may be ſaid of all kinds of correction which God hath ſanctified, *Pro.* 22.15. *Fooliſhneſſe is bound in the heart of a child, but the rod of correction will drive it away.* And of the cenſures of the Church which Chriſt hath appointed, it may moſt truely be ſaid as the Apoſtle ſpeaketh, 1 *Cor.*5.5. *They tend to the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord.* In winking therefore at ſuch offendors, they deprive them of the meanes ordained of God for their repentance, and ſo for the ſalvation of their ſoules. And what love call you this? This is indeed hatred, and not love, *Levit.* 19.17. *Hee hateth his brother in his heart, that letteth his ſinne to lye upon him.*

Thirdly and laſtly, They ſin againſt God, and againſt their owne ſoules, in that light account they make of the oath that they have taken. 1. Let all men take heed before they take an oath, that they binde not themſelves thereby to doe that that is evill, as they did that *bound themſelves by an oath that they would neither eat nor driuke till they had killed Paul, Acts* 23.12. An oath muſt not be *Vinculum iniquitatis.* 2. When any man hath bound himſelfe by oath to doe that that is evill, let him repent of that ſin, and not double it by keeping that oath. When the wiſe men had bound themſelves to *Herod* if not by an oath, yet by a very ſolemne promiſe certainely (for *Herod* ſaid they had mocked him, and was in exceeding rage for that, *Mat.*2.16.) to bring him word where Chriſt was; yet perceiving afterward that the performance of that oath or promiſe was againſt the will of God, and tended to the hurt of Chriſt, they durſt not performe it, *Mat.*2.12. And when *Herod* had unadviſedly taken an oath, which afterward he perceived tended to the deſtruction of one whom in his conſcience he knew to bee a good man, it is noted to have beene his great ſin, that he made ſuch conſcience of keeping that oath, *Mat.* 14.9. For we ought not to doe any thing to the open hurt of thoſe whom God hath commanded us to be a ſhelter and a covert unto, *Eſay* 16.3.4 *Hide the out-caſts, bewray not him that wandereth.* What out-caſts meaneth hee? *Let mine out-caſts dwell with thee Moab, be thou a covert to them from the face of the ſpoyler.* Let all men therefore take heede what oathes they take; let no man thinke himſelfe tyed in conſcience to doe any thing that is evill, becauſe he hath bound himſelfe by an oath to doe it: but when a man hath bound himſelfe by his oath to doe that that is lawfull (as to detect, to preſent to thoſe in authority ſuch as hee knowes to bee offendors) let him take heed how hee breake that oath. Every lawfull oath is a great bond unto the conſcience, *Numb.*30.2. *If a man ſweare an oath to binde his ſoule with a bond. David* maketh this one of the ſpeciall markes to know him by that ſhall goe to heaven, *Pſal.*15.4. *He that ſweareth to his owne hurt, and changeth not.* Though after he hath taken his oath he ſhall perceive that the keeping of it will procure him ſuch enemies as may doe him much hurt, yet dareth he not change his minde, but will keepe his oath. And *Solomon* maketh this a ſpeciall note of a godly man, that *he feareth an oath, Eccles.*9.2. which words are not to be underſtood of private and voluntary oathes onely, but chiefely of thoſe oathes that are taken before a magiſtrate, for they are the greateſt and heavieſt oathes, a godly man is afraid of ſuch oathes, afraid to take them, and afraid to breake them when he hath taken them. See a notable example of this, both in *Abrahams* ſervant, who aſmuch as he loved and reſpected his maſter, before he would take the oath that his maſter miniſtred unto him is carefull firſt to know, and conſider with himſelfe whether he might be able to keepe it, or no, *Gen,*24.5-9 And in thoſe ſpies that *Ioſhuah* ſent to view *Iericho* who would not bind themſelves 3.

ſelves by oath to *Rahab* raſhly (though ſhee had ſaved their lives) till they got her conſent to ſuch an interpretation, and to limit it with ſuch conditions, as they might bee able to keepe it. *Ioſh.*2.17.21. See alſo an example of this feare to breake their oath after they had taken it, *Ioſh.*9.20. And alas if this bee a note to know a godly man by, how few godly men have we then in theſe dayes? What cauſe have we to complaine with *David*, *Pſalme* 12.1. *Helpe Lord, for there is not a godly man left?* How many oathes are miniſtred daily to Churchwardens, Conſtables, jurors, and witneſſes, at every Aſſiſe, and Seſſions, in every Court, Baron, and Leet, in every Commiſſion, whereby men bind themſelves to doe things that are lawfull enough, yea, oft ſuch as tend much to Gods glory, and the good of the Common-wealth, and no man regardeth them any more then the taking up of a ſtraw; they thinke it is no more then the laying on the hand, and kiſſing of the booke. Tuſh thinks every man the taking of theſe oathes is a matter of nothing, all my neighbours have taken them before me, and made no reckoning of them. O but remember, that the holy Ghoſt ſaith, hee that hath any goodneſſe in him, will feare theſe oathes. And there is great reaſon for it. An oath is not to be eſteemed of according to the mattet wherein it is taken (which in our account may ſeeme ſomtime triviall, and ſmall) nor according to the perſon of the man, unto whom or before whom it is taken (though whatſoever the perſon be that miniſtreth the oath unto us, the authority to miniſter an oath, is derived to him from the ſupreame magiſtrate) but according to the greatneſſe, and dreadfull majeſty of God, in whoſe name, and before whom in a ſpeciall manner (for the magiſtrate is his Deputy, and in his ſtead, 2 *Chron.*9.8.19 6. (*Rom.*13.4. and the judgement and courſe of juſtice is the Lords, *Deutero.*1.17.) the oath is given. Therefore an oath (ſpecially taken by a magiſtrate) is called *an oath of the Lord*, *Exodus* 22.11. 1 *Kings* 2.43. For every oath hath a curſe implyed in it. And the Hebrew word *Alah*, that ſignifieth an oath, ſignifieth a curſe alſo, an oath with a curſe. Therefore it is ſaid of Gods people, when they bound themſelves by an oath, *Nehemiah* 10.29. they entred into *a curſe, and into an oath to walke in Gods Law.* So *Iudges* 21.18. *The children of Iſrael had ſworne, ſaying, Curſed bee hee that giveth a wife to Benjamin.* When you therefore take an oath (ſpecially before a magiſtrate) you wiſh that if it bee not true which you ſpeake (in an oath aſſertory) if you performe not that which you ſpeake (in an oath promiſſory) Gods curſe may light upon you and purſue you. And bee you ſure of this, that if you performe not your part, God will performe his; if you doe not that which you bind your ſelves to do by your oath, God will bring that curſe upon you, which you have wiſhed to your ſelves, as hee did bring upon the *Iewes* that curſe which they wiſhed to themſelves, *Matthew* 27.25. *All the people ſaid, his blond bee upon us, and upon our children*, and his bloud (wee ſee) hath lyen heavy upon all that people, and nation ever ſince. When *Zedekiah* had broken his oath to the King of *Babylon*, ſee what the Lord ſaith of him, *Ezekiel* 17.15. *Shall hee proſper? Shall hee eſcape that doth ſuch things? Shall hee breake the covenant, and bee delivered?* And verſe 18. *Seeing hee deſpiſed the oath, hee ſhall not eſcape.* Know you therefore that theſe oathes which you make ſo light account of, will lye heavy upon you one day. They will bring Gods curſe into your houſes, *Zachary.*5.4. *I will bring forth the curſe ſaith the Lord of hoſtes, and it ſhall enter into the houſe of him that ſweareth falſely by my name; and it ſhall remaine in the midſt of his houſe, and ſhall conſume it with the timber thereof, and the ſtones thereof.* Yea, theſe oathes ſo commonly taken, and broken in all places, have brought, and will further bring Gods curſe upon the whole land *Iere.*23.10. *Becauſe of ſwearing, the land mourneth.* And thus have I finiſhed the firſt part of my anſwer to this objection, and ſhewed you that they

they that by office and oath are bound to enquire and preſent to the magiſtrate theſe lewd offendors, and do it not, are chiefly guilty of their ſins.

Anſw. 2.

But now for the ſecond part of my anſwer, I ſay that theſe are not only guilty of the blaſphemies, and whoredoms, & drunkennes, wherby God is dayly diſhonored & provoked amongſt us, but this contagion is ſpread further then ſo, there are very few or none of you that have not this way drawn upon your ſelves the guiltines of theſe ſins, & made them your own, becauſe you have neglected to do that that in you lieth, to bring theſe offendors to open ſhame, & puniſhment. Notable good lawes have beene made of late yeeres againſt ſwearing, breach of the Sabbath and drunkennes, but they do little or no good at all, becauſe no body wil have any hand in detecting theſe offendors to the magiſtrate, and in furthering the execution of theſe wholeſome lawes, no, though the whole benefit of the penalty doe accrew to the poore in every pariſh, and ſo every member of the pariſh ſhould have ſome eaſe by it. Yea, ſome that are very bote and open-mouthed againſt others, for not obſerving ſome Canons and conſtitutions about matters of leſſe moment, and urge the execution of the Law againſt them, pretending this for the ground of their earneſtneſſe againſt them, that they will not obſerve the Kings Lawes. Some men I ſay that are ſo zealous for thoſe lawes, have no zeale at all for theſe Lawes that his majeſtie hath enacted againſt Idolators, ſwearers, refuſers to come twice of a Sabbath to Church, followers of lewd ſports and paſtimes on the Sabbath day, drunkards, ale-houſes that keepe diſorder in them, for theſe lawes (I ſay) they have no zeale, they like no man the worſe for breaking of theſe lawes, they never urge the execution of the law againſt them. Thoſe are good ſubjects and good neighbours though they dayly provoke God to wrath againſt the Towne, and againſt the Land. I ſpeake nothing againſt any Canon, or conſtitution of the Church, but wiſh with all my heart, many of them were better obſerved then they are, but this I ſay, there is no man that hath the heart, and face of a Chriſtian, but hee will eſteeme more of thoſe Lawes that are made for the obſervation of Gods owne expreſſe commandements, then of thoſe that are made for the obſervation of the conſtitutions of men, how lawfull or convenient ſoever they be.

But you will ſay unto me. What would you have us that are private men to doe in this caſe? What can wee doe for the puniſhment of theſe offendors? What calling have wee to meddle with them? Would you have us to be promoters, and enformers? It is an odious thing for a Chriſtian to bee a buſie-body. *Let none of you ſuffer* (ſaith the Apoſtle. 1 *Peter* 4.15.) *as a buſi-body in other mens matters.*

Obiect.

I anſwer. This is very true, but I require no more of you then you may doe, then you ought to doe, then you have a calling to doe.

Anſw.

Firſt. Every man hath a calling to oppoſe himſelfe to ſin, & to do what he can to ſuppreſſe it, and get it baniſhed, *Pro.* 28.4. *Such as keepe Gods law, ſet themſelves againſt wicked men,* contend with them, and are willing to ſhew themſelves againſt them. Specially ſuch groſſe ſinners, as by their ſins endanger not themſelves only, but the whole towne where they live. As when a fire is begun in a towne that threatneth danger to the whole towne, every man hath a calling to doe what he can to quench it.

1.

Secondly. Every man hath a calling from God to reprove ſin that is committed in his ſight, and hearing, *Levit.* 19.17. *Thou ſhalt not hate thy brother in thine heart, thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.*

2.

Thirdly. Every man may, and muſt, and hath a calling to beare witnes (being required) even before a magiſtrate, againſt a groſſe, and incorrigible ſinner. And he that refuſeth to do it, maketh himſelfe guilty of great ſinne. *Leviticus* 5.1. *If a ſoule ſin, and heare the voice of ſwearing, and is a witneſſe whether*

3.

he hath ſeene, or knowne of it; if he doe not utter it, then he ſhall beare his iniquity. If a man ſhould heare the words of treaſon againſt the Prince, and not to utter it to ſome magiſtrate within foure and twenty houres, he becommeth guilty of treaſon himſelfe. And is there no danger thinke you in concealing words of treaſon and blaſphemy againſt the Majeſty of the moſt high? Surely there is as you ſhall find, *Prov.29.24. Who ſo is partner with a thiefe, hateth his owne ſoule; he heareth curſing, and bewrayeth it not.* Marke in theſe words. 1. It is a ſin to be an eare-witneſſe of blaſphemy, and not to be willing to bewray it. 2. That hee that doth ſo, maketh himſelfe partner with that ſinner whom hee ſo beareth with. In which reſpect, God made a law. *Levit.24.14.* that *all that heard the blaſphemer ſhould lay their hands upon his head*, before hee was to be ſtoned, as the manner was to doe upon the ſacrifices that they brought. Why did they ſo? Surely they did ſo diſcharge upon himſelfe the guiltineſſe of his ſinne, which otherwiſe they had contracted by hearing of him, if they had not witneſſed againſt him, and brought him to puniſhment.

4. Fourthly and laſtly. Every man hath a calling to informe againſt, and complaine of lewd and incorrigible men unto the Magiſtrate, and to require juſtice againſt them. This is a great ſin that God complaineth of by the Prophet, *Eſa.59.4.* that *none called for juſtice.* It is ſometimes the part of a diſcreet Chriſtian to informe againſt, and complaine of wicked men, either to the miniſter or to the magiſtrate, or to any ſuch as have more power then our ſelves, to reforme or puniſh them. There were ſome in *Corinth*, and in *Theſſalonica* too, that did informe the Apoſtle of the diſorders that were among their neighbours, in thoſe Churches, *1 Cor.11.18 2 Theſ.3.11.* and he blameth them not for it. And *Ioſeph* informed his father of his brethrens faults, *Gen.37.2.* Yea, every man hath received a commandement from Chriſt, to informe the governors of the Church, of ſuch a brother as cannot otherwiſe be reformed, *Mat.18.17. Tell the Church.*

Neither ſhall a private Chriſtian, not tyed by office and oath, in doing this, need to feare the odious name of a buſie-body, a pick-thanke, a tale-bearer, if in doing it he obſerve theſe foure rules.

1. Firſt. That he bee not apt to enforme againſt, or complaine of an offendors, for every ſmall fault, but ſuch as are groſſe, and ſcandalous, *Eccleſ.7.21. Take no heed to all words that are ſpoken.*

2. Secondly. That he complaine not of any offendors to the Magiſtrate, till no private admonition, nor other meanes will prevaile, this rule our Saviour giveth *Matth.18.15,16.*

3. Thirdly. That hee enforme not againſt an offendor as a backbiter ſecretly, but bee willing to ſhew himſelfe, and be ſeene in this duty, as they of the houſe of *Cloe* were, when they enformed *Paul* of the diſorders that were in *Corinth. 1 Cor.1.11.*

4. Fourthly. That he in complaining of a lewd man, ſeeke neither private revenge, nor the hurt, and defamation of the party, but onely the glory of God, either in the amendment of the ſinner himſelfe, or in the preventing of ſin in others by his puniſhment. For want of this, God eſteemed of *Iehu* (though hee were a magiſtrate, and ſeemed to ſhew wonderfull zeale againſt the ſins of *Ahab* and *Iezebel*) no better then of a murderer, and ſaith *Hoſea 1.4. I will avenge the blood of* Iezreel, *upon the houſe of* Iehu. To conclude, what pretence ſoever men make for this, why they will do nothing to further the puniſhment of ſin, I will ſhew you the true cauſe of it.

1. Firſt. They will do nothing, becauſe they have no love unto, nor care of the ſoules of poore ſinners, whether they ſinke or ſwim, but ſay in their hearts with *Cain, Geneſ 4.9 Am I my brothers keeper?* Or as the chiefe Prieſts to *Iudas, Mat.27.4. What is that to us? ſee thou to that.*

Secondly,

Secondly, they will do nothing, becauſe there is in their heart no hatred of any ſin, A certaine ſigne of an ungracious heart, *Pſal.36.4. He abhorreth not evill.* 2.

Thirdly. They will do nothing, becauſe there is in them no love to God, nor zeale to his glory, *Pſ.97.10. Ye that love the Lord hate evill.* For thus ſtandeth the ſtipulation, and contract betweene God, and his people that are in covenant with him. God bindeth himſelfe on his part, that he wil be a friend to our friends, and an enemy to our enemies, *Exod 23.22. I will be an enemy to thine enemies, and an adverſary to thine adverſaries.* So doe Gods people for their part bind themſelves to God, that they will love them that he loveth, and hate them that he hateth, *Pſal.139.21,22. Doe not I hate them O Lord that hate thee, and am I not grieved with thoſe that riſe up againſt thee, I hate them with a perfect hatred, I count them mine enemies.* 3.

Fourthly and laſtly. They will do nothing to further the puniſhment of lewd men, becauſe they have no faith to beleeve Gods word, & threatnings, that theſe ſins being winked at, & unpuniſhed, will bring Gods curſe and judgments upon the whole town, upon the whole land. What made the king & people of *Nineveh* ſo zealous in reforming their land? *Ion.3.8. Let every man turne from his evill way, & from the violence that is in his hands.* The reaſon is given ver, 5. *The people of Nineveh beleeved God*, that which hee had threatned againſt the land by the miniſtery of *Ionah*. And what made good *Ioſiah* ſo zealous in reforming his land? *2 Chr.34.33. He tooke away all the abominations out of all the countryes that pertained to the children of Iſrael.* The reaſon is given verſe 27. That when he had heard what curſes God in his law had threatned againſt the land for ſuch ſins, *his heart was tender, and he didhumble himſelfe before God*; he undoubtedly beleeved Gods word and threatning. And doubtleſſe (on the other ſide) the infidelity, and atheiſme that is in mens hearts, is the cauſe why no man ſheweth any zeale gainſt ſin, no man ſeeketh to have it puniſhed. 4.

Lecture XXXVII. on Pſalme 51. 3. *Octob.* 17. 1626.

THe ſecond ſort that are tobe reproved by this doctrine are ſuch as having authority to enjoyne publike repetance to ſcandalous ſinners for the ſatisfying of the congregation, when they are detected & preſented unto them, refuſe, or neglect to do it. This reproofe I will be brieſe in, becauſe they that offend in this kind, are not here preſent to heare me. Yet it is profitable for you to heare ſomewhat of it, that you may take notice of one chiefe cauſe why ſin ſo aboundeth every where, & be affected with it, and pray heartily unto God for the reformation of this great evill. We ſee that now adayes this publike acknowledgement of ſcandalous ſins in the congregation is almoſt grown quite out of uſe. And this fau't is imputed by ſome to our whole Church, & to the diſcipline of it, but they are to blame, and do great wrong to our Church, that judge and ſpeake ſo. The Canons of our Church (*Can.26.*) ſtraitly charge every miniſter, *that he ſhall not in any wiſe admit to the communion, any of his flocke which bee openly knowne to live in ſin notorious without repentance.* And the booke of common prayer, in the Rubricke before the communion, commandeth *that if any be an open, and notorious evill liver, ſo that the congregation by him is offended, the miniſter ſhall call him, and advertiſe him in any wiſe, not to preſume to the Lords table, till he hath openly declared himſelfe to have truly repented, that the congregatiō may therby be ſatisfied, which were afore offended.* So that you ſee the lawes and diſcipline of our Church, require that open & ſcandalous ſinners ſhould do open & publike repentance, yea give power to the miniſter to repell & keep back ſuch from the communion that refuſe to doe it. Where is the fault then, may you ſay? Surely in the covetouſnes, & corruption of thoſe officers that are put in truſt with the execution, and exerciſe of the diſcipline of our Church, who when they ſeeke themſelves only, & not the reformation of any thing that is amiſſe amōg Gods people; 2.

and by their illegall commutations of repentance, doe neglect the use of publike repentance in the Church of God. Of such that abuse the trust cõmitted to them by our Church, to their owne gaine, wee may justly complaine as the Lord doth, *Hosea* 4.8. *They eate up* (that is, feed on, and live by) *the sinnes of Gods people, and lift up their soule* (as it is in the originall, that is, earnestly desire, and long after, for so much that phrase signifieth, as we shall find *Ier.*22.27. *Deut.* 24.15.) *unto their iniquities.* They earnestly desire, that sin may increase among the people, that so their fees, and gaine may increase. See the foulnesse of the sins of these men in three points.

1. First. They sin against God and his glory, in being a chiefe cause of the increase of sin in all places, and consequently that religion thriveth not, the best preaching that is doth so little good in any place. When the Lord speaketh of the great care and paines hee tooke to make his Vineyard, and Church fruitfull, hee saith, *Esay* 5.2. *hee fenced it, and gathered out the stones thereof.* If Gods Vineyard have no fence, but every swine, and dog may approach to the holy things of God, to the Sacraments, and priviledges of Gods people without restraint, if these stones of offence, these scandalous sinners, be not taken out, how should the Lords Vineyard be fruitfull unto him? Certainly the neglect of discipline is the cause, why these stones doe multiply as they doe, why sin doth so increase in all places. For the hope of impunity hath great force to encourage, and embolden men in sin, *Eccles.*8.11. *Because sentence against an evill worke is not executed speedily, therefore the heart of the sonnes of men is fully set in them to doe evill,* and for pecuniary punishment, it hath no such force to reforme them and bring them unto repentance, at least to restraine from sin, as the bringing of them to open shame hath. It is open punishment, of which the Lord speaketh so oft in his law, *Deut.*22.21.22,24. (and elsewhere oft) *so shalt thou put away evill from among you.* And this is noted for a chiefe use, and benefit of Magistrates, *Iudg.* 18.7. to *put to shame* for sin. *Fill their faces with shame* (saith *David, Psal* 83.16.) *that they may seeke thy name, O Lord.*

2. Secondly, Those that against intent of Law, and Canon, privily compound for mens faults, they sin against the congregation, and Church of God, in depriving it of that right, that by the ordinance of God, is due unto it, namely, that they that have wronged & given offence to it by their sin, should give it satisfaction by their repentance. This right these men spoile, and rob the congregation of. And as the Pharisees taught children to say to their parents that required any relieefe of them, *Marke* 7.11. *It is Corban*, that is to say, *a gift by whatsoever thou mayest bee profited by mee*; as if he should say, I have given to the treasury, and therfore looke for no duty from me; so these men teach grosse sinners to say to the ministers, and congregations that require satisfaction from them by their publike repentance; I have satisfied the Court, and to you I will give no satisfaction at all. If in any other Court of justice it should bee said to any that were impleaded for wrong done to any one man in his body, or goods, or good name, give somewhat to the Court, and care not for the party that thou hast wronged, hee shall have no satisfaction from thee, all men would cry out, and say, this were extreame wrong and injustice; and is it no sin thinke we for any man to wrong a whole Church and congregation thus?

3. Thirdly. They sin against the soules of poore sinners, whom by this means, they deprive of a speciall meanes appointed of God to bring them to repentance, and so unto salvation. The corruption, and injustice that is done in other courts toucheth but the goods, or good names, or bodies of men; these are called, and should bee indeed spirituall courts, but if corruption be used in them, there is merchandise made of the soules of men. And of all covetousnesse, of all filthy lucre, that is most damnable, that is gotten by the sale of the soules of men; as the holy Ghost mentioneth it for the last, and worst of all the commodities, that

Antichriſt did traffique in *Revelation* 18.13. He made merchandiſe *of the ſoules of men*. And thus have I done with the ſecond ſort of men that are to bee reproved by this Doctrine.

The third and laſt ſort, that by this Doctrine of publike confeſſion are to be reproved, are ſuch as having ſinned publikely, & ſcandalouſly, refuſe to make publike acknowledgement of their ſin, and profeſſion of their repentance, when they are required to do it. It is ſtrange to ſee what paines men will take, yea, what coſt and charges they will be at to avoid this. And that not the richer ſort only, but even the pooreſt and baſeſt of the people. Now theſe poore men in doing thus, offend three wayes.

First and chiefly, againſt the Lord in refuſing to give glory unto his name, and ſubmitting themſelves unto his ordinance. For by confeſſing our ſins even before men, when God would have us to doe it, wee give glory unto God, as wee have heard in that ſpeech of *Ioſhuah* to *Achan*, *Ioſhuah* 7.19. And it is his ordinance, that you ſhould *obey them that have the rule over you, and ſubmit your ſelves*, hee meaneth the miniſters and governours of the Church. *Heb.*13.17. 1.

Secondly, they ſin againſt the Church, and people of God, in refuſing to give them ſatisfaction by their repentance, when they have given them offence by their ſin. When Gods people had but taken offence at *Peter*, without any juſt cauſe of offence given unto them, when hee had by the commandement of God gone to *Cornelius*, and there converſed with the Gentiles, ſee how that great Apoſtle doth not ſcornefully reſolve them, and aske them what had they to doe with his actions, but is very carefull to give them ſatisfaction, and to recover their good opinion, by ſhewing them at large the reaſon why he did ſo. *Actes* 11.4. It is a perilous ſigne of an ungracious heart, to make no reckoning what Gods people thinke of him. *Do you not know* (ſaith the Apoſtle, ſpeaking of this very ſin, even of making light account of the judgement of Gods people. 1 *Cor.*6.2.) *that the Saints ſhall judge the world.* It is a great meanes of peace to our conſciences, when wee can approve our ſelves, our repentance, and converſion not unto God and our owne conſciences onely, but unto the Church and people of God, *Shew unto them* (ſaith the Apoſtle, 2 *Cor.*8 24. that is to *Titus*, and the brethren that are with him) *and before the Churches, the proofe of your love.* And (on the other ſide) it is a great trouble to the heart that hath grace in it, to have the cenſure, and hard opinion of Gods people. So it was to *Anna*, to be ill thought of by *Ely*, ô how carefull was the poore ſoule to give him ſatisfaction, 1 *Sam.*1.15,16. And it was a great trouble to that good woman that powred the box of precious ointment on Chriſts head, when ſhe ſaw that the Apoſtles were much offended with her for it. *Why trouble yee the woman?* ſaith our Saviour, *Matth.*26.10. And ſhould it not then trouble any ſuch ſinner, as hath grieved all Gods people in the congregation by his ſin, and cauſed them to thinke ill of him? Will he not deſire, if he have any grace in him, to recover their good opinion by making knowne unto them his repentance? If thou have given offence to any one of thy neighbours (even the meaneſt of them) thou art bound in conſcience to make him ſatisfaction, and to ſeeke reconciliation with him, *Matth.*5.24. *Goe thy way, firſt bee reconciled to thy brother, &c.* Neither is he bound to thinke well of thee againe, till thou haſt profeſſed thy repentance unto him. *Luke* 17.4. *If thy brother that hath treſpaſſed againſt thee, turne againe to thee, ſaying, I repent, thou ſhalt forgive him.* And are not men much more bound to give ſatisfaction to a whole congregation whom they have offended, and to ſeeke reconciliation with it, then with any one man? Is the congregation bound, or can it thinke well of him that hath given publike offence unto it, till hee turne againe unto it, and profeſſe his repentance? This deſpiſing of the congregation, and the people 2.

of God is a greater ſin then moſt men are aware of. *Take heede* (ſaith our Saviour, *Mat.*18.10.) *that yee deſpiſe not one of theſe little ones. What* (ſaith the Apoſtle ſpeaking of a particular Congregation, 1 *Cor.*11.22.) *deſpiſe ye the Church of God?* for the contempt done to Gods people thus, reſteth not upon them, but reacheth unto Chriſt himſelfe; as the Apoſtle plainely teacheth, 1 *Cor.*8.12. *When ye ſin ſo againſt the brethren, ye ſin againſt Chriſt.*

3. Thirdly and laſtly, Theſe men that refuſe to profeſſe their repentance before the Congregation, ſin therein againſt their owne ſoules, and (as the Prophet ſpeaketh in another caſe, *Ion.*2.8.) *forſake their owne mercie*; that is, the meanes to aſſure them that notwithſtanding their ſins, the mercy of the Lord belongeth unto them. For 1. no man can ever obtaine the aſſurance of the pardon of his ſin till he have repented, *Luke*24.47. *Repentance and remiſſion of ſinnes muſt bee preached in Chriſts name.* And this repentance muſt not be ſuch a one as we fancie, and frame to our ſelves, but ſuch as God in his word hath appointed, and that is, (as we have heard) that for publike ſins, we repent publikely. He that refuſeth to doe this, forſaketh (you ſee) his owne mercy. 2. In the offences we have done to men, we can haue no benefit of Chriſts ſacrifice for the pardon of them, till we have firſt endeavoured to give ſatisfaction unto them, whom we have offended. This is plaine by that law, *Levit.* 6.5. and by the ſpeech of our Saviour, *Matt.*5.24. *Leave there thy gift before the Altar, and goe thy way, firſt bee reconciled to thy brother, and then come, and offer thy gift.* He then that refuſeth to ſatisfie the Congregation that he hath offended, and to ſeeke reconciliation with it, doth in this reſpect alſo forſake his owne mercy, and barreth himſelfe from having benefit by the ſacrifice of Chriſt. Thus have I ſhewed you how hainous the ſin of theſe men is, now let me endeavour to remove the maine impediment that keepeth men from this duty; and that I will doe briefly, and ſo conclude.

Object. I could be content to doe this, but that it will be ſuch a ſhame and reproch unto me. Can any man, that hath the ſpirit and heart of a man in him be willing to make himſelfe a gazing and laughing ſtocke to a whole Congregation? And ſurely it is lamentable to ſee how the devill, who made men impudent and ſhameleſſe, when he tempted them to ſin, overwhelmeth them, and ſtoppeth their mouthes with ſhame, when they ſhould confeſſe their ſin, and ſo finde mercy with God. Certainely this is Satans worke, and till God bee pleaſed to deliver men from the power of Satan, it will never be better with them. But as it is ſaid of the man that was poſſeſſed with a dumbe ſpirit, *Luke* 11.14. When the *devil is once gone out of them, the dumbe will ſpeake*, and ſpeake ſo freely and frankly in the acknowledgment of their ſins, that *men will wonder* to ſee it.

Anſw. I anſwer. 1. It will be no reproch unto thee at all. 2. If it were, yet muſt thou be willing to doe it.

1. Firſt, It will be no encreaſe of ſhame or reproch to thee at at all. For. 1. hereby thou publiſheſt not thy ſin (which is the onely true cauſe of ſhame, man never knew what ſhame meant, till ſin entred into the world, *Gen.* 3.7.10.) nor makeſt it open that was ſecret before, but thy repentance onely; and that is a worke of Gods grace, no matter of ſhame, but of glory. *The ſpirit of glory and of God reſteth upon you*, ſaith the Apoſtle, 1 *Pet.* 4.14. Indeed ungracious men are aſhamed of nothing ſo much, as of religion, to be thought to have any piety or grace in them; but what a height of wickedneſſe is this? Certainely religion will be a glory to him that hath it. *O yee ſons of men* (ſaith *David Pſal.*4.2.) *how long will yee turne my glory into ſhame?* 1. Admit ſome lewd men will mocke thee for it, all good men will eſteeme the better of thee for it. When Gods people ſaw *Pauls* repentance, they never reproched him for his former blaſphemies, *but glorified God* for it, as he ſpeaketh

keth, *Galat.*1.24. Yea, *there is more joy in heaven* (where God and Christ, and the elect Angels, and the blessed spirits are) *over one sinner that repenteth, then over ninety nine just persons that need no repentance*, as our Saviour himself assureth us upon his word, *Luke* 15.7. 3. It is not possible thou shouldest loose any credit and reputation by obeying God, and so honouring him. Who thinketh the worse of *Moses*, or *David*, or *Peter*, or *Paul* for the foule sins that they were guilty of? And who is the author of all true credit and reputation, even with men? Is it not the Lord. *Both riches and honour come of thee*, saith *David*, 1 *Chron.*29.12. and *Psal.*33. *Thou ô Lord art my glory, and the lifter up of my head.* And God hath bound himselfe with promise that no man shall loose but gaine reputation and credit by serving him and doing his will, 1 *Sam.*2.30. *Them that honour me I will honour*; especially that no man shall loose credit and estimation, by humbling and taking shame upon himselfe in the way of unfained repentance; as our Saviour promiseth upon occasion taken from his speech of the humiliation of the *Publicane*, *Luke* 18.14. *He that humbleth himselfe shall be exalted.*

Secondly, I answer, that admit thou couldest not thus publikely confesse thy sin, but it would make thee ridiculous, and bring a perpetuall reproch and infamy upon thee, yet should not this stay thee from this duty. For 1. thou canst never have assurance thou hast truly repented that thy heart is truely changed and turned unto God, till thou canst deny thy selfe, and prefer the honour of God before thine owne credit with men. *If any man will come after mee* (saith our Saviour, *Luke* 9.23.) *let him deny himselfe.* While we are so farre in love with our selves, our owne reason, our owne will, our owne pleasure, or profit, till we can crosse our selves, in that that is so deare unto us, as our credit is, and with the foure and twenty Elders, *Rev.*4.10. *cast downe our crownes before* the throne of God, and at his feet, till we can say with *David* 2 *Sam.*6.22. *I will yet bee more vile then thus, and will be base in mine owne sight*, we can never know what true repentance meaneth. 2. Thy peace with God, the peace of thy conscience, is more worth then thy credit with all the men in the world. Take the blessed Apostle for an example in this point who having spoken *Phil.*3.4—6. of many priviledges he had to glory in, that tended greatly to gaine him credit in the world, professeth verse 7,8. he *counted them all losse*, that is, he was contented to loose them all for Christ. *For whom* (saith he) *I have suffered the losse of all things, and doe count them but dung that I may winne Christ.* Certainely thy credit will be a losse unto thee, but thou shalt be a greater looser by the bargaine, if for love of it, thou loose thy peace with God. O how hard penance will many of the poore seduced Papists endure to pacifie their consciences (they will goe bare foot and bare-leg to *Tyburne*, &c.) and yet it is but a false peace that is gotten that way, all their labour is spent upon that *that satisfieth not*, as the Prophet speaketh, *Esay* 55,2. And shall we be unwilling to crosse our selves a little in submitting our selves to that course of repentance which God himselfe hath prescribed, and which will therefore certainely procure to our hearts that *peace of God which passeth all understanding*, as the Apostle speaketh, *Phil.*4.7? 2.

Lecture XXXVIII. On Psalme 51. 3. *Octob.* 31. 1626.

IT followeth now that we proceed to the third and last kind of confession which we are to be exhorted unto, from the example of *David*, if we desire to finde mercy with God as *David* did; we must above all things be willing and ready to confesse our sins unto the Lord himselfe. Of all the three kinds of confession that have beene commended unto us in the example of *David*, this is the principall, this all Gods people must strive to make most conscience

ſcience of. This is that kind of confeſſion of ſins, that Gods Saints have moſt practiſed, and found comfort in. *I acknowledged my ſin unto thee,* (ſaith *David Pſal.*32.5.) *I ſaid I will confeſſe my tranſgreſſions unto the Lord.* I will ariſe (ſaith the prodigall *Luke* 15.18) *and goe to my father, and will ſay unto him, Father I have ſinned againſt heaven, and before thee.* This is the confeſſion which the holy Ghoſt in Scripture doth moſt urge, and commend unto us, and for one word he ſpeaketh of the other two kinds, he ſpeaketh twenty of this. Which is worthy to be obſerved, that even by this one point wee may diſcerne, how contrary the doctrine of the Church of Rome is unto the doctrine of the ſpirit of God in the holy Scriptures: For what is that confeſſion of ſins that the Papiſts ſpeake ſo much of in all their Catechiſmes, which they urge as a matter of ſo great neceſſity, which they call a Sacrament, which they make one of the three eſſentiall parts of true repentance, without which they ſay no man can receive abſolution and remiſſion of his ſins, nor entrance into the kingdome of heaven? Surely it is not the confeſſion of ſins that is made unto God, but that which is made in the eares of a Prieſt; unto which they aſcribe all this. And though they cannot deny but that inward confeſſion of our daily ſins unto God is good, yet neither doe they account it ſufficient for any mans ſalvation, nor doe they urge it as a matter of ſo great neceſſity, or profit as the confeſſion of ſins to a Prieſt is.

1. Now of this confeſſion of ſins that is made unto the Lord, there be two kinds. For, firſt we confeſſe our ſins unto God both in our publike prayers ordinary, and extraordinary that we make in the Congregation, and in our private prayers likewiſe both ordinary and extraordinary. And this confeſſion of ſins made unto God thus, is (doubtleſſe) both profitable and neceſſary to be uſed, for it is a principall part of our prayer, comprehended under the name of ſupplication, (δεήσεις) 1 *Tim.*2.1. and enjoyned us in the fift petition of the Lords prayer, *Mat.*6.12. as that indeed that maketh all the reſt of our prayers the more acceptable unto God. This is that kind of confeſſion that is mentioned by *Nehemiah* 9.2 and enjoyned by *Ezra* 10.11. with this in our *Liturgie* (according to the direction of the holy Scripture) we begin our publike prayers, and all Gods people that deſire the benefit of the prayers of the Congregation, ſhould make conſcience of this, to come ſo ſoone to the Church, that they may joyne with the Congregation even in that.

2. Secondly, There is a confeſſion of ſins that we make unto God in ſecret, when we have none other witneſſe of it, but the Lord himſelfe. And this is that which our Saviour chiefely commendeth unto his people, under that direction which he giveth us, *Mat.*6.6. *When thou prayeſt, enter into thy cloſet, and when thou haſt ſhut to the doore, pray to thy father which is in ſecret*; and verſe 18. Shew thy ſelfe to faſt and to be humbled for thy ſins *to thy father which is in ſecret.* And this is that confeſſion of our ſins unto God, which we muſt labour to bring our hearts unto, and even to exerciſe our ſelves unto it, according to that phraſe of the Apoſtle, 1 *Tim.*4.7. *Exerciſe thy ſelfe unto godlineſſe.* All other outward exerciſes of mortification, as faſting, and ſetting taskes of devotion unto our ſelves, of reading ſo much, ſaying over ſo many prayers, confeſſing of our ſins to a Prieſt, have no ſuch force as this, to bring our hearts either to mortification or comfort, but are like thoſe bodily exerciſes of which the Apoſtle ſpeaketh, 1 *Tim.*4 8. *Bodily exerciſe profiteth little.*

Now for the further enforcing of this exhortation, and working in us all more conſcience of this duty of confeſſing and bewailing our ſins in ſecret unto God. 1. I will give you certaine motives to provoke you unto it. 2. I will ſhew you ſome helpes and meanes whereby you may be enabled to doe it. And the motives ſhall be but three. 1. From the neceſſity of this duty.

2. From

2. From the conveniencie of it. 3. For the fruit and benefit that is to be reaped by it.

And first for the neceſſity of it. We know that all men, the civileſt yea the holieſt man that is, is bound to make confeſſion of his ſins to God. So did *Nehemiah*, *Neh* 1.6. and *Daniel*, *Dan* 9.5.7.8. *If wee* (ſaith the Apoſtle 1 *Iohn* 1.8.---10.) *ſay wee have no ſinne*; that is, (as is plaine by the antitheſis that he maketh verſe 9.) if we cannot in our prayers to God finde in our ſelues ſins to confeſſe unto him, *wee deceive our ſelves and the truth is not in us*, yea, *wee make him a lyar, and his word* (whatſoever profeſſion we make of it) *is not in us*; that is, in our hearts wee receive it not, wee beleeve it not. Yea, no man can have hope God will pardon his ſin, till he can bring his heart to confeſſe it unto God; nor have ſo comfortable aſſurance of the pardon of any ſin, that he never yet particularly confeſſed and accuſed himſelfe of before, as he may have of the other. For the promiſe of mercy (at leaſt of the comfortable aſſurance of mercy from God) is made upon this condition. *Returne thou back-ſliding Iſrael, ſaith the Lord*, (*Iere.*3.12,13.) *and I will not cauſe mine anger to fall upon you, for I am merciſull ſaith the Lord, onely acknowledge thine iniquity.* This is plaine in that prayer *Solomon* maketh for Gods people that ſhould bee in captivity. 1 *King.*8.47.---50. *If they ſhall bethinke themſelves and repent, and make ſupplication unto thee, ſaying wee have ſinned and have done perverſly, wee have committed wickedneſſe, then heare thou their prayer, and forgive thy people that have ſinned againſt thee.* And thus runneth the promiſe alſo, 1 *Iohn* 1.9. *If we confeſſe our ſinnes, hee is faithfull and juſt to forgive us our ſins.* If we confeſſe them we have aſſurance of the forgiveneſſe of them, but not elſe. Now every man hath ſome perſonall and particular ſins, that cannot be confeſſed in any of the prayers that we make with others, either in publike or private. If any other man be our mouth to God, he cannot confeſſe them, becauſe he knoweth them not, 1 *Cor.*2.11. *What man knoweth the things of a man, but the ſpirit of man that is in him?* If we our ſelves doe conceive the prayer, we will not (neither is it fit we ſhould) diſcover it before others, at leaſt not aggravate it by the circumſtances of it; as we ſhall heare it is fit we ſhould doe. There is therefore a neceſſity we ſhould doe it in ſecret. 1.

The ſecond motive is from the conveniencie of it. For we make confeſſion of our ſins in ſecret unto God, much more effectually then any other way wee can doe. And that in two reſpects. 2.

Firſt, We may powre out our hearts more fully and freely unto God in ſecret, then we can doe in the preſence of any other man. For we are all of us apt to thinke, that if we ſhould in a particular manner utter and expreſſe how vile wretches we are before thoſe that love vs, and thinke beſt of us, they would never thinke well of us againe while we live, but account vs ranke hypocrites. And indeed it may be ſo they would. In which reſpect we reade *Zach.*12.12. that *the husband ſhould mourne apart, and the wife apart*, they ſhould not diſcloſe their ſins one to another. But there is no ſuch thing to ſtay or hinder us from being free, and open hearted in ſecret. For 1. we can ſay no worſe by our ſelves then the Lord knoweth already, better then our ſelves; according to that ſpeech of *David*, *Pſal.*69.5. *O God, thou knoweſt my fooliſhneſſe, and my ſins are not hid from thee.* and 139.2,3. *O Lord thou underſtandeſt my thought afarre off, thou compaſſeſt my paths and my lying downe, and art acquainted with all my wayes.* 2. We may be ſure he will not like the worſe, but the better of us for confeſſing and opening of our ſins unto him, if we accuſe our ſelues he will be the readier to abſolve us. According to that we have heard, 1 *Iohn* 1.9. *If we confeſſe our ſins, he is faithfull, and juſt to forgive us*, and 1 *Cor.*11.31. *If we would judge our ſelves, wee ſhould not bee* 1.

judged

judged. Yee people (ſaith *David*, *Pſal.*62.8.) *powre out your hearts before him; God is a refuge for us.* As if he had ſaid, ye have no cauſe to feare, or be aſhamed to open your hearts to him, the more you can lay to your owne charge, and accuſe your ſelves of, the more ready you ſhall finde him to bee a refuge and a comfort unto you. There is no cauſe of feare for an humbled ſoule to goe to him. *Will hee plead againſt me with his great power?* (ſaith *Iob* 23.6.) *no, but hee would put ſtrength in mee. Iames* 1.5. *Hee giveth to all men liberally, and upbraideth not.*

2. The ſecond reſpect, wherein the conveniency of ſecret confeſſion may appeare is this. That wee may in ſecret uſe more helpes of voice and geſture, and confeſſe our ſins, and make our complaint againſt our ſelves with more expreſſions of griefe, then we can doe in the preſence of others. A man that would be aſhamed to ſhed teares before men in the acknowledgment of his ſins, may be bold to doe it before the Lord. As *Iob* ſpeaketh of himſelfe, *Iob* 16.20. *Mine eye powreth out teares* (that is weepeth aboundantly) *unto God.* Thus did *Iacob* when he was alone, *Hoſ.*12.4. And I tell you, even this maketh our confeſſion of ſins the more effectuall with God, when we can doe it with teares. As appeareth by that ſpeech of God to *Hezekiah*, 2 *King.*20.5. *I have heard thy prayer, and ſeene thy teares.* And this ſecond reſpect may ſeeme to have moved *David* when he faſted and prayed for the child, to goe in to doe it 2 *Sam.*12.16. and both other of Gods ſervants, and our bleſſed Saviour himſelfe too, make choice of a ſecret place for their devotions. So did *Elizeus*, 2 *King.*4.33. So did *Peter*, *Act.*10.9 So did our Saviour, *Mar.*1.35. They knew they might have more liberty for voice and geſture and teares there, then they could have had in the company of men.

3. The third and laſt motive that may provoke us unto this duty, is the conſideration of the fruits and benefits that are to be received by it. And thoſe are two principally.

1. Firſt, This will give a man farre greater aſſurance of the truth and uprightneſſe of his heart, when he can confeſſe and bewaile his ſin in ſecret unto God, then any confeſſion of his ſin in the preſence of others is able to doe. This is one of the arguments wherby *Iob* proveth himſelfe to have bin no hypocrite (as his friends charged him) becauſe he had not been wont to *cover his tranſgreſſions* from God, *as Adam did*, not to *hide them in his boſome*, but had beene wont freely and ingeniouſly to confeſſe them unto God *Iob* 31.33. This argueth there is no guile in the ſpirit when a man can acknowledge his ſins unto God, and confeſſe his tranſgreſſions unto him, *Pſal.* 32.2,3,5. And our Saviour perſwading his diſciples to take heed of hypocriſie in performing religious duties, preſcribeth this for an antidote to preſerve them from it, to learne to make conſcience of doing them in ſecret, *Mat.*6.5,6. *Be not as the hypocrites, for they love to pray in open places, where they may be ſeene of men, but thou when thou prayeſt enter into thy cloſet.* For it is ſtrange to ſee how far an hypocrite may go in performing religious duties in the preſence of others; as our Saviour there ſheweth, *they love to pray* (ſaith he) *ſtanding in the Synagogues.* They will ſeeme to ſhew great delight and zeale in good duties ſo long as they have men to be witneſſes of it. Yea in this very point of making confeſſion of their ſins before men, hypocrites and graceleſſe men have gone very far. *Pharaoh* did this to *Moſes* and *Aaron* ſundry times, *Exod.*9.27. and 10.16. and *Saul* unto *Samuel*, 1 *Sam.*15 24.30. (auricular confeſſion unto a Prieſt you ſee a rancke hypocrite may make) and *Iudas* made confeſſion of his ſin before the Prieſts and Elders publikely in the Temple. Yea, to the party he hath wronged an hypocrite will be able to confeſs his ſin, as *Saul* did to *David*, 1 *Sam.*24.17,18. and 26.21. But of none of theſe you can read, that ever they could go to God in ſecret and powre out their hearts before him. So that you ſee this is one benefit a man ſhal receive by it, it will give him

him a cõfortable assurance of the sincerity & uprightnes of his heart before God.

Secondly. It will give great assurance to a man of mercy from God, in the pardon of his sins. Gods people have bin wont to find as great ease to their consciences by confessing their sins to God, as ever stomack that was sick, and oppressed did by casting up the meat that offended it; or sore that was impostumated by giving vent to the filthy matter, that put it unto paine. *David* professeth of himselfe, *Ps.* 119.25,26. that *when his soule cleaved to the dust* (that it was quite cast downe, and dejected, as one foyled, and wounded by his enemy, and ready to give up the Ghost) he tooke this course to relieve himselfe, and found comfort in it, *hee declared his wayes* unto God, and *he heard him.* And in another place having spoken of his owne experience in this case, how hee being in extreame anguish of mind, and unable to find ease any other way, by betaking himselfe to this course, found comfort, and assurance of mercy from God, *Ps.* 32.5. *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said I will acknowledge my transgression unto the Lord, and thou forgavest the iniquity of my sin.* He inferreth thereupon, ver. 6. *For this cause shall every one that is godly pray unto thee*; that is, every one that is godly that is truly humbled for his sin shall be encouraged by my example, to seek the same way for mercy that I have done. And what followeth? *Surely in the floods of great waters, they shall not come nigh unto him.* As if he had said, He that taketh this course, let his afflictions and sorrowes be never so great, he shall not be overwhelmed with them, hee shall bee sure to find comfort in them. And it cannot otherwise be, but they that take this course must needs find comfort in it, for God hath bound himselfe by promise to it, *Pro.* 28. 13. *He that confesseth and forsaketh his sins shall find mercy.* 1 *Ioh.* 1.9. *If we confesse our sins, God is faithfull, and just to forgive us our sins, and to cleanse us from all unrighteousnes.* So *Iob* 33.27,28. *If any say, I have sinned, and perverted that which was right, and it profited me not, he will deliver his soule from going into the pit, and his life shall see the light.* Yea, he hath bound himselfe by promise to his people, that though they be never so much oppressed, & burdened in their minds either with the sense of their sins, or with any judgements that for their sins are fallen upon them, though they even *pine away in their iniquity*, as he speaketh, *Lev.* 26.39. (foretelling the case his people should be in, in the time of their captivity) yet saith he ver 40.42. *If then they shall confesse their iniquity, and the iniquity of their fathers, with their owne trespasse which they have trespassed against me, and that also they have walked contrary unto me, then will I remember my covenant.* And as these promises are made to all Gods people that can confesse and complaine of their sins unto him, so specially to such as can acquaint themselves with God, and accustom themselves to do this in secret, according to that speech of our blessed Saviour, *Mat.* 6.6. *Pray to thy father which is in secret, and thy father which is in secret will reward thee openly*, and ver. 18. *Shew thy selfe to fast, and to be humbled to thy father which is in secret, and thy father which is in secret, shall reward thee openly.* I speake not thus much to encourage any hypocrite that is apt to blesse himselfe in his profane neglect of praying with his family, and of joyning with Gods people in prayer either ordinary or extraordinary, and say, though I doe not joyne with others in these duties, yet I use to pray, and confesse my sins in secret unto God upon my bed, & that is the best of al. For to these I say as our Saviour doth, *Mat* 23.23. *This ought ye to do, and not to leave the other undone.* And if thou didst indeed of conscience towards God, & in a conscionable manner pray in secret, & confesse thy sins in secret, thou wouldst also joyne with Gods people in these duties, because God hath aswell cõmanded the one as the other. *For whosoever shal keep the whole law, & yet offend in one point, is guilty of al, Iam.* 2.10 But I have spoken all this to so many of you as feare the Lord, that use to pray and confesse your sins with your families, and joyne with Gods people in the publike cõfessions that are made in the congregation, do so stil in Gods name,

but rest not in that; learne to do this duty in secret also; get thee into thy closet to do this; yea, if thou have no place private enough in thine house to do it in, do as yong *Isaac* did, *Gen.*24.63. and our Saviour, *Luke* 5.16. get thee into the field sometimes to do it; Doe as *David did*, *Psal.*22.2. in the nights upon thy bed. And when thou art alone, poure out thy heart unto God, lay open thy sins before him in particular, and aggravate them with the circumstances, whereby they are made more hainous, worke thy heart to do it with sorrow, and with teares, seeke ease to thy heart, and comfort this way, when thou art in greatest heavinesse, remember the promises God hath made, to shew mercy to them that can doe so, stay thy faith upon them, expect the performance of them, and challenge it as his hand, and doubtlesse thou shalt find comfort in it.

Lecture XXXIX. on Psalme 51. 3. Novemb. 7. 1626.

NOw it followeth, that we proceed unto the meanes, whereby we may attaine unto this grace. And those are five principally.

1. First. He that would be able to confesse his sins aright unto God, must seeke knowledge, and understanding in the word of God, without which no man can tell what is sin, and what is not, *Rom.*3.20. *By the Law commeth the knowledge of sin*, and *Eph.*5.13. *All things that are reproved, are made manifest by the light.* And though there be light sufficient in nature to discover unto us some sins, specially in the outward breaches of the second table, *Rom.*2.15. *The worke of the Law is written in their hearts, their consciences also bearing witnes, and accordingly accusing, or excusing them.* Yet are there two defects in that light. 1. It will not discover to us all our sins; nay there be many foule sins, and such as of all other most provoke God against us, which the naturall man cannot discerne by that light to be sins. *The way of the wicked is as darkenesse* (saith *Solomon*, *Pro.* 4.19.) *they know not at what they stumble.* That which *Paul* saith of concupiscence, the root of all sin, may be said of many other, *Rom.*7 7. *I had not knowne lust* (that is to say, not to be sin) *unlesse the Law had said, thou shalt not covet.* 2. Those sins that it doth discover to us, it doth not discover them effectually, so as to humble us, and drive us to God thereby, but either dimly by the halves, so as they never affect or trouble us. As our Saviour speaketh, *Pro.*10.23. *It is a sport to a foole to doe mischiefe*, or else to make us inexcusable, and overwhelme us with despaire, as *Genesis* 3.8. But that knowledge of sin that is effectuall to humble us, and drive us unto Gods mercy-seat, commeth not by the light of nature, but only by the word. It is that only that doth so convince a man of sin, and *manifest to him the secrets of his heart, as maketh him fall down on his face, and worship God*, as the Apostle speaketh, 1 *Cor.*14.24,25. In which respect *Paul* saith, *Rom.*7.7. *I had not knowne sinne, but by the Law*: As if hee should say, I had not knowne sinne effectually (for doubtlesse, hee did by nature know many sins) or to my good and comfort, but by the Law. *The word is a lampe unto our feete, and a light unto our pathes*, as *David* calleth it, *Psalme* 119.105. It is a glasse that will discover unto us, *what manner of men wee are*, *Iames* 1.23,24. Let us therefore even for this cause, desire not onely to live where wee may have this light, but to increase also in the knowledge of the Word. Let us therfore make this use of the light we live in, and use the word as a glasse that we may know our sins better, the more light wee have, the better we may discerne what is amisse about us. It is made the property of a wicked man to hate the Word for this, and refuse to come at it, because it discovereth to him his sins, *Iohn* 3.20. *Every one that doth evill, hateth the light, neither commeth hee to it, lest his deeds should be reproved.* And on the contrary, it is said of every one that hath grace, that he loveth the Word the better, even for this cause, *Iohn* 3.21. *He that doth truth* (that is, practiseth what he knoweth, and maketh

conscience

conſcience of his waies) *commeth to the light, that his deeds may be made manifeſt*

Secondly. He that would be able to confeſſe his ſins unto God aright, muſt obſerve his own waies well, & bethink himſelfe well before hand, or when he doth ought, whether it be lawfull or no. He that never mindeth nor regardeth what he doth, whether it pleaſe God or no, how ſhould he ever know his ſins, or confeſſe them aright unto God? We are therfore oft commanded to ſet our minds and hearts upon that wee doe. *Pro.4.26. Ponder the path of thy feet*, & *Hag.1.5. Conſider your wayes.* And the godly man is deſcribed by this property, *Pro.14.15. The prudent looketh well to his going.* Yea, this is ſpoken of, as a ſpeciall mean, and help unto repentance, *Pſ.119.9. Wherwith ſhall a young man cleanſe his way? By taking heed thereto, according to thy word*; & ver, 59. *I thought on my wayes, and turned my feete unto thy teſtimonies.* And on the other ſide, this is made a chiefe cauſe (why men commit many ſins, and never ſee them, nor are troubled with them, that they go raſhly on in their waies, & at all adventures) *Keri, Levit. 26.21.* that they never conſider what they do, *Eſa.1.3.* that they deſpiſe their wayes, regard them not; as if they ſhould never be called to account for them, *Pro.19.16.* And yet as light accoūt as thou makeſt of them, know, God will reckon with thee for them one day, *Matt.12.36.* If men would thinke and conſider what they do, it would either keepe them from doing evill, or when they had done amiſſe, they would be able to diſcerne it, and make their peace with God. *Solomon* ſaith of the wiſe man, *Eccl.2.14.* that *his eyes are in his head.* and in your worldly buſineſſes, when you buy or ſell, or do any worke in your calling, you will mind that you goe about, that you receive no hurt by your careleſnes and want of taking heed. O that wee could learne to bee as wiſe for our ſoules, to mind, and ſet our hearts upon every thing wee doe, leaſt wee offend God by it. This is required of us, not only in our recreations, and in the ordinary affaires of our calling, but even in the ſervices we doe unto God *Take heed how you heare*, ſaith our Saviour, *Luke 8.18. Take heed to thy foote* (ſaith *Solomon, Eccle, 5.1.*) *when thou entreſt into the houſe of God.* As if hee had ſayd, Marke what thou doſt, and conſider, whether thou performe thy ſervice to God as thou ſhouldeſt doe, *and be more ready to heare, then to offer the ſacrifice of fooles, for they conſider not that they doe evill.* As if hee ſhould ſay, this is the cauſe why moſt men offer ſuch fooliſh ſacrifices unto God, they conſider not what they do.

2.

Thirdly. He that would be able to confeſſe his ſins unto God aright, muſt uſe to take a dayly account of himſelfe, and of his wayes. This examination of our ſelves, wee find oft preſcribed in the word, as a ſpeciall meanes, and helpe to bring us unto true repentance, *Lamentati.3.40. Let us ſearch, and try our wayes, and turne againe unto the Lord. Pſalme 4.4 Tremble, and ſinne not, examine your owne heart upon your bed.* And on the other ſide, the neglect of it, is mentioned as a chiefe cauſe, and ſigne of impenitency, *Ieremy 8.6. No man repented him of his wickedneſſe, ſaying, what have I done?* And as this examination of our ſelves is profitable, and neceſſary, ſo the oftener wee uſe it, the more profitable it will be. Three notable benefits wee ſhall receive by it, if wee would accuſtome our ſelves to uſe it every day. 1. It would be a good meanes to bridle us, and reſtraine us from ſin, when wee conſidered this with our ſelves, this I muſt account with God, and mine owne conſcience for before I ſleep, As the dayly thinking of the generall account wee muſt one day come to, is moſt effectuall this way, as is plaine in that ſpeech of the Apoſtle, *2 Corinth. 5.10,11.* ſo would the thought of this particular account wee bring our ſelves to, doe us great good alſo. 2. It would free us from the feare of ſudden death, which may befall any of us, and we would be prepared for it, when we ſuffer no ſin to lodge with us all night, that we have not repented of. *Watch yee therefore* (ſaith our Saviour, *Marke 13.35,36.*) *for yee know not when the maſter of the houſe commeth, leſt comming ſuddenly, hee find you*

3.

sleeping. When a man hath made his peace with God, he may sleepe quietly, he need not feare death. *Psal.*4 8. *I will both Lay me downe in peace, and sleepe.*

3 By this meanes a man may remember his sins, and the circumstances of them much better, and so, more fully, and effectually confesse them unto God. Whereas, if wee suffer our selves to runne long upon the score, wee shall bee apt to forget much, and not bee so sensible as when our sins were fresh in memory. In this case we may say as *Iob.*13.12. (though he speaketh it there in another sense) *our memories are like unto ashes.*

4. Fourthly. Hee that would confesse his sinnes in an effectuall manner unto God must not onely observe, and call himselfe to an account for his daily sins, which happily will not much affect him, but keepe in mind, and call oft to remembrance his old sins, & such as he hath most foully offended God by in times past, that he may renew his repentance for them *Deut.9.7. Remember, and forget not, how thou provokedst the Lord to wrath, in the wildernes.* Thus doth *David* remember the sins of his youth, *Psal.*25.7.

5. Fiftly and lastly. He that would fully and effectually confesse his sins to God, must beg grace, and helpe of God to doe it. For wee have heard, it is a singular gift, and grace of God, to bee able to confesse our sinnes aright. *Iames* 1.17. *Every good gift is from above.* Therefore *Iob* beggeth this of God, *Iob* 13.23. *How many are mine iniquities and sinnes? make me to know my transgression, and my sin.*

Lecture XL. On Psalme 51.3. Novemb 14. 1626.

IT followeth now, that we proceed unto the second use and that is for direction, to try whether wee have yet attained to this grace or no. And this is surely an use of as great profite, and necessity as the former. For if we will call to mind, and consider 1. What promises God hath made to them that can confesse their sins aright. 2. That no man can have assurance, and hope to obtaine pardon of his sins, till he confesse them. 3. How farre many hypocrites have gone in making confession of their sins, as we have seene in the examples of *Pharaoh*, and *Saul*, of *Cain* and *Iudas*; it cannot be, but it will worke in us a desire both to learne how we may confesse our sins in such a manner, as wee may not loose our labour in it, and how we may try and discerne, whether we have gone any further in this duty, and attained to more grace this way, then ever any hypocrite was able to do. Now there be five properties whereby a sincere confession of our sins may be differenced, and distinguished from that which is counterfeit.

1. First. The sincere confession of sins is particular. Concerning this first property, three cautions must be premised, to prevent the mistaking of it.

1. First. That may bee a good confession of sins, which is made in generall words, so that the heart of him that maketh it, doe therein particularize with God. Such was that of Gods people in their publike fast, 1 *Sam.*7.6. *Wee have sinned against the Lord.* And that of the Publican, *Luke* 18.13. *God bee mercifull to mee a sinner.* These words were very generall, but the great affection wherewith they were uttered, doth argue, that in their heart, and feeling their confessions were particular, though in words they were not. Secondly, it is not possible for the best man in his confession, to reckon up unto God, and mention all his sins particularly *Who can understand his errours?* saith *David*, *Psalme* 19.12. and 40.12 *They are moe in number then the haires of our head.*

3. Thirdly, For hidden and unknowne sins, a generall confession may suffice to give a man comfort, and assurance of the pardon of them; as we may see in that prayer of *David*, *Psal.*19.12. *Cleanse thou me from secret faults.* Yet doth this remaine a certaine truth, that one speciall property to distinguish the sincere confession from the counterfeit, is this, that it is particular, & so is not the other.

other. And this will appeare to you in foure points. 1. All men are bound to do their beſt endeavour to know, and find out their moſt ſecret ſins, that ſo they may lay them open in particular unto God. This is plaine by that ſpeech of the Prophet, *Lam.*3.40. *Let us ſearch and try our wayes.* What needs that, but to find out ſins that are unknown or forgotten? And in that ſpeech of *Elihu*, ſpeaking of a ſinner humbling himſelfe in confeſſion of his ſins, *Iob* 34.31,32. *Surely it is meet to be ſaid unto God, that which I ſee not, teach thou me.* All men ſhould beg this of God, to diſcover to them their ſecret and unknown ſins. 2. The more particular a man can bee in the confeſſing of his ſins, the more of his ſins hee can confeſſe againſt himſelfe, the more comfort he may have in his confeſſion. It is with us in our dealing with God in this caſe, as it is in the clyent or patient, that dealeth with his Lawyers or Phyſician for counſell, the more particularly (we know) that a man dealeth with his lawyer, in laying open his caſe unto him, and with his Phyſician, in diſcovering his diſeaſe unto him, the more good he may receive from him, yea, the concealing of ſome one circumſtance from them, may oft times tend to a mans undoing. Even ſo it is in our laying open our ſins unto God, the more particular we can be, the better it will be for us. This is plaine by that direction the Lord gave to the high Prieſt in the confeſſion he was to make of the peoples ſins, upon the day of atonement *Lev.*16.21. *Aaron ſhall lay both his hands upon the head of the live goat*, the ſacrifice (that was to beare & take upon him all the iniquities of Gods people, as it is ſaid ver.22. a moſt lively figure of Chriſt, and of the ſufferings which hee endured in his ſoule for our ſins) *and confeſſe over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins.* 3. Vnleſſe we can in our confeſſions, mention ſome particular ſins, wherin we have offended God, we ſhall never be able to performe this dutie feelingly, and to the purpoſe. See this in that commandement God giveth to his people for confeſſion, and the manner of it. *Ier.*3.13. *Onely acknowledge that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy wayes to the ſtrangers under every greene tree*; as if hee had ſaid, confeſſe thine idolatry. See this property alſo in the confeſſions of Gods people, commended to us in the holy Scripture, *Iudges* 10.10. *Wee have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerued Baalim.* And 1.*Sam.*12.19 *Wee have added to all our ſinnes, this evill to aske us a King.* In this manner alſo did *David* confeſſe his ſin in the time of the great plague, 1 *Chron.*21.17. *Is it not I that have commanded the people to be numbred? even I it is that have ſinned.* 4. and laſtly. Though it be profitable for us (as we heard the laſt day) when we would humble our ſoules in the confeſſion of our ſins, to call to mind, and confeſſe unto God ſome of our moſt hainous ſins. As *Paul* did, 1 *Tim.*1.13. & at many other times. *I was a blaſphemer and a perſecutor.* Yet (that we may be particular enough in our confeſſion:) it muſt not content us to do ſo, but even thoſe ſins that ſeeme ſmalleſt, as our worldlines, peeviſhnes, aptnes to ſurmiſe, & ſpeake evill of others, paſſionatnes, choler, evill thoughts, formality in religious duties, & ſuch like) muſt alſo be remembred, confeſſed and bewailed before God. *Davids heart ſmote him*, 1.*Sam.*24.5. even for cutting of the skirt of *Sauls* garment. *Cain* could confeſſe (when God had charged him with it) & cry out upon his murder, & ſay his iniquity was greater then could be pardoned, *Gen.*4.13 but his hating & envying of his brother, becauſe he had more grace then himſelfe, his formality & want of faith, & feeling in the offrings he brought to God, that he could not confeſſe or complain of. So could *Iudas* confeſſe & cry out of his groſſe & capital ſin. *Mat.*27.4. *I have ſinned in betraying innocent blood*, but his covetouſnes, & his hypocriſie in comming with a bad heart to the Lords paſſeover, which were the roots of the other, he could not confeſſe & complain of. And indeed mens careleſnes in ſmaller ſins, is a great cauſe why God giveth men over unto foule, and groſſer ſins, *Pſ.*19.12,13. *Cleanſe thou me from ſecret faults keep back thy ſervant from*

from presumptuous sins, let them not have dominion over me; then shall I bee upright, and I shall be innocent from the great transgression.

Applic. They therefore that though they can say and confesse in grosse, and generall, that they are sinners, yet cannot in particular say how or wherein they have sinned but are like to *Nebuchadnezar Dan.*2.5. that could say he had dreamed and was troubled with it, but what his dreame was he could not tell; may justly suspect their confession not to be sincere but counterfeit.

2. Secondly, The sincere confession is free, and full without all desire to cloak or to extenuate, and minse his sinne. See this property also laid open in three points.

1. First, The true confessour doth so lay open the hainousnesse and odiousnesse of his sins, as it may appeare, that he thinketh basely and vilely of himselfe for them. *I am vile* saith *Iob* 40.4. See this in *Solomons* prayer, 1 *King.* 8 47,49,50. *If they shall say, wee have sinned, wee have done perversly, wee have committed wickednes* (as if they should say, ô we cannot expresse how hainous our sins are) *then heare thou their prayer, & forgive them.* Such a confession was *Pauls*, *Acts* 26.10,11. *Many of the Saints did I shut up in prison, when they were put to death I gave my voice against them, I punished them oft in every Synagogue, and compelled them to blaspheme, and exceeding in madnesse against them, I persecuted them* (going beyond my commission) *even unto strange cities*, and 1 *Tim* 1.15. *Of whom I am the chiefe.* As if he had said, No mans sin is so great as mine was.

2. Secondly, To this end he weigheth the circumstances whereby his sin is aggravated, and the hainousnesse of it encreased. Thus did *Daniel*, *Dan* 9.5,6. *Wee have sinned and have committed iniquity, and have done wickedly, and have rebelled, neither have wee hearkened to thy servants the Prophets.* As if he had said; we have sinned against great meanes of grace. So *Ezech.*9.7 --9. in his confession aggravateth their sins by this circumstance that they had beene committed against manifold experiments they had had both of the severity, and also of the mercy of the Lord. So it is said of *Peter*, *Mar.*14.72. that *weighing that with himselfe he wept.* He could never have brought his heart to be so deeply affected with and humbled for sin, if he had not weighed with himselfe the circumstances, whereby it was aggravated. No more can any of us certainely, unlesse we take the like course.

3. Thirdly and lastly, The true confessour presenteth himselfe before God as one that standeth wholly at his mercy, and judgeth himselfe worthy of the curse and hatred of God for his sin. It becommeth us when we goe to God to confesse our sins, to come before him as *Benhadads* servants did unto *Ahab*, 1 *King.*20.32. they *came to him with ropes about their neckes* as men judging themselves worthy to dye. Thus did *Daniel* make his confession, *Dan.9.7. O Lord righteousnesse belongeth unto thee but unto us confusion of faces.* As if he had said, thou art righteous in all that thou hast done against us, yea, if thou shouldest confound us for ever, thou shouldest bee righteous in that also. So did the prodigall confesse, *Luke* 15 21. *Father I have sinned against heaven, and in thy sight, and am no more worthie to bee called thy sonne.*

Applic. Now in this second property the hypocrite is also (for the most part) grosly defective; for even when he seemeth most humbled. and most willing to confesse against himselfe his wickednesse, yet hath he a desire to hide somewhat to cloake and extenuate his sin, and with the unjust steward, *Luke* 16.6. for an hundred to set downe fifty. Though he can confesse himselfe to be a sinner, yet that he is an hainous sinner, or in any great danger for any sin that he is guilty of, that he cannot believe. Sundry conceits he hath whereby he is apt to keepe his sins off from comming to neere his heart, or lying too heavy vpon it. Some few of them I will name unto you. 1. Though I bee a sinner (saith hee) and

and have my faults, yet am I not ſo bad as ſuch, and ſuch, I thanke God. This conceit ſpoiled the Phariſee, *Luke* 18.11. *God I thanke thee I am not as other men are.* 2. Though I be a ſinner, (ſaith he) alas, I cannot helpe it, it is my nature, I am fleſh and bloud aſwell as others, I am not the firſt that did ſo, neither ſhall I be the laſt; who is it that doth not ſin, and for this he is apt to pervert the Scripture to his owne deſtruction, *Iames* 3.2. *In many things wee offend all.* 3. Though I have fouly fallen ſometimes, yet I thanke God it was not out of any diſpoſition or liking I had in my ſelfe to that ſin, it was company that drew me to it. Thus ſaid *Adam* even to the Lord himſelfe, *Gen.*3.12. *The woman whom thou gaveſt me* drew me to it. 4. and laſtly, If he can lay the fault no where elſe, he will to extenuate his ſin, lay it upon the deuill, as *Eve* did, *Gen.*3.13. *The Serpent beguiled mee, and I did eate.* Whereas indeede, our ſin is our owne, and no body in ſo much fault for it, as our ſelves. *Iames* 1.14. *Every man is tempted when he is drawne away of his owne luſts, and enticed. From within* (ſaith our Saviour, *Marke* 7.21.) *out of the heart of men proceed evill thoughts, adulteries, &c.* But let us all take heed of this ſubtilty of Satan, and of this deceitfulneſſe of ſin, and whenſoever we goe to confeſſe our ſins unto God, let us remember what is ſaid, *Pro.*28.13. *He that covereth his ſins, ſhall not proſper.*

Thirdly, Sincere confeſſion is hearty, it is made with feeling and affection, and is not verball and formall onely. 3. When we confeſſe our ſins to God, we muſt worke our hearts to doe it with feeling, with hearts touched and troubled with ſence of ſin, with ſhame and ſorrow and indignation of heart againſt our ſelves for our ſins. *O my God* (ſaith *Ezra*, *Ezr.*9.6.) *I am aſhamed and bluſh to lift up my face to thee, for our iniquities are encreaſed over our heads.* So the Publican in that confeſſion which our bleſſed Saviour giveth ſuch teſtimony unto, *Luke* 18.13. for ſhame *would not ſo much as lift up his eyes to heaven*; and in indignation againſt himſelfe *ſmote upon his breſt*. So did *Iob* 42.6. *I abhorre my ſelfe, and repent in duſt and aſhes.* The true confeſſour feeleth his ſin to be a burden to his conſcience. *Mine iniquities* (ſaith *David*, *Pſal.*38.4) *are as an heavy burden, too heavy for me to beare.*

And ſurely this griefe of heart for ſin even without words, is a more effectuall confeſſion in the ſight of God, then all the moſt excellent words in the world, without an humble heart. Such as was *Mary Magdalens*, of whom it is plaine by Chriſts anſwer to her, *Luke* 7.48. *He ſaid unto her thy ſins are forgiven*, that ſhe had confeſſed and complained of her ſins, yet ſpake ſhe never a word, but wept and ſobbed aboundantly, verſe 38, And on the other ſide, this is that that maketh the confeſſions the hypocrite doth make of his ſins odious unto God; yea, that maketh the confeſſions moſt of us make, utterly fruitleſſe and uncomfortable unto us, that they are verball onely, and from the teeth outward, our hearts are not at all affected with that we ſay. *We declare our iniquities* often unto God (as *David* ſaid he would doe, *Pſal.*38.18.) but wee leave out the other, *and I will bee ſorry for my ſin.* And what man would not thinke himſelfe mocked, and ſcorned by him that had done him wrong, and will pretend a deſire of reconciliation, and confeſſe the wrong he had done him, but without all ſhew of ſorrow for it? *Applic.*

Fourthly, The ſincere confeſſion is holy, and honeſt, joyned alwayes with an unfeigned hatred of ſin, and reſolution to forſake it. 4. The true confeſſour doth as heartily deſire to be disburdened and delivered from the power and dominion of his ſins, as from the ſting and puniſhment of them. Marke this in the confeſſion that good *Shecaniah* maketh, *Ezra* 10.2,3. *Wee have treſpaſſed againſt our God, and taken ſtrange wives, now therefore let us make a covenant with our God to put away all theſe ſtrange wives.* See this alſo noted by *Elihu* in the deſcription that he maketh of a true confeſſour that humbleth himſelfe

before God, *Iob* 34.31,32. *Surely it is meet to bee ſaid unto God, I have borne chaſtiſement, I will not offend any more, that which I ſee not, teach thou mee, if I have done iniquity I will doe no more.* This is alſo very obſervable in that antitheſis that *Solomon* maketh, *Pro.*28.13. The covering of ſin, and not confeſſing it, is enough he ſaith to bring Gods curſe upon a man, *he that covereth his ſin, ſhall not proſper*: but the confeſſing of ſin is not enough to obtaine mercy from God, *hee that confeſſeth and forſaketh them, ſhall finde mercy.*

Applic. And on the other ſide this doth greatly diſcover the hypocriſie of moſt men, in the confeſſions they make of their ſins to God. 1. They confeſſe them but they forſake them not; *they returne with the dog,* (as the Apoſtle ſpeakeh, 2 *Pet.*2.22.) greedily to thoſe very ſins which they ſeemed to loath and caſt up. Thus did *Saul*, he confeſſeth his ſin againſt *David* ſundry times, and that with teares, 1 *Sam.*24.16,17. and yet *Chap.*26.2. he purſueth him againe as eagerly as ever he did. 2. Yea, many a man emboldneth himſelfe to ſin the more freely, even by this becauſe he is perſwaded that by confeſſing his ſin, (as the drunkard by his vomiting) he ſhall be eaſed of all, and freed from the burden of his ſin. This is the confidence that the diſſolute Papiſt putteth in his confeſſion, and I would that none did ſo but they. Surely the Lord in his juſtice doth uſe to puniſh an hypocriticall confeſſion of ſin this way, even by giving men up to ſin with more greedineſſe after it, then they did before. See an example of this in *Pharaoh*. Ye read of an ample confeſſion he made of his ſin, *Exod.*9.27. but verſe 34. of the ſame Chapter, you ſhall finde he became worſe after that confeſſion then ever he was before, *he ſinned yet more* (ſaith the text) *and hardened his heart, he and his ſervants.*

5. Fiftly and laſtly, The ſincere confeſſion is filiall, and groweth not from ſlaviſh feare but from love to God, and hope of his mercy. He goeth to God in confeſſion of his ſin not as the felon to the Iuſtice, who knoweth if he confeſſe, he ſhall die for it; but as the ſicke man to the Phyſitian, who by laying open his griefe unto him, looketh for health and comfort by it. Thus did *Daniel* in that large confeſſion he maketh, *Dan.*9.9. *To thee O God belongeth mercy and forgiveneſſe, though we have rebelled againſt thee.* Thus did *Shecaniah*, *Ezr.*10.2. *We have tranſgreſſed againſt our God, and have taken ſtrange wives, yet now there is hope in Iſrael concerning this thing.* So the prodigall, though he had ſo deſpiſed and provoked and forſaken his father as he had done, yet goeth in this manner, and with this affection of heart unto him, *Luke* 15.18. *I will ariſe, and goe to my father, and will ſay to him, Father I have ſinned.* And indeed it is the ſpirit of grace onely that maketh us able to ſupplicate, and confeſſe, and humble our ſelves in a right and kindly manner. As you may ſee, *Zach.*12.10. *I will powre upon them the ſpirit of grace, and of ſupplications, and they ſhall looke upon me whom they have pierced, and they ſhall mourne.*

Applic. On the other ſide, If a man never confeſſeth his ſins but when it is extorted from him by ſome judgement of God, by feare of death, and damnation; like the traitor that will confeſſe nothing but upon the racke; though he crye never ſo much out of his ſin then, (as you ſhall heare ſome on their death beds doe) it is a ſhrewd ſigne that it is but counterfeit. Thus did *Pharaoh* as wee have heard. Thus did curſed *Baalam* when he ſaw the Angell ſtand before him with a drawne ſword, *Num.*22.34. cry out, *I have ſinned.* 2. If a man confeſſe never ſo much againſt himſelfe, and aggravate his ſin, yet if hee conceive not of God as of his father, if he have not hope of mercy, his confeſſion is counterfeit. So was *Cains*, *Gen.*4.13. And ſo was that of *Iudas*, *Mat.*27.4.

Lecture XLI. On Pſalme 51. 3. Novemb. 28. 1626.

NOw followeth the ſecond part of the verſe, the thing that moved *David* thus to confeſſe his ſin, & to make ſupplication to God for the pardon of it. *My ſin* (ſaith he) *is ever before me.* Where we muſt obſerve. 1. That his ſin was ever in his eye, hee could not avoid the thinking of it, nor put it out of his mind, night and day, at home, and abroad, at all times, and in all places, it was ever before him. 2. That it repreſented it ſelfe unto him now, not as it had done before, but in the true proportion, in that ſhape as it troubled & diſquieted his heart, and gave him no reſt till he had got further aſſurance of the pardon of it. This he expreſſeth thus, in another place, *Pſal.*38.17. *My ſorrow is continually before me.* It was before him as a matter of ſorrow. And *Pſ.*38.3 *There is no reſt in my bones, becauſe of my ſin.* And as a thorne in a mans joynt will force him to ſeeke to ſome that may get it out, ſo did his ſin here, by vexing, and diſquieting his heart, drive him to God to confeſſe and ſeeke pardon of it. 3. That his ſin did thus repreſent it ſelfe unto him, and trouble him, after God had pardoned it, and reveiled ſo much to him by *Nathan* the Prophet. *The Lord hath put away thy ſin* (ſaith *Nathan* to him, 2 *Sam.*12,13) *thou ſhalt not dye.* 4. and laſtly, How came this to paſſe? Surely his conſcience being awakened by the miniſtery of *Nathan*, did ever and anon, lay his ſin in his diſh, and put him in mind of it, dogd him, and met him in the face, whither-ſoever he went, and would give him no reſt, till it had driven him to humble himſelfe before God, and to get further aſſurance of the pardon of it. Now from theſe points thus obſerved, in this ſpeech and example of *David*, we have this to learn for our owne inſtruction. *Nota.*

That they that have truly repented, cannot eaſily forget their ſins, but are apt to thinke oft of them, and to bee much troubled for them. See the proofe of this. *Doct.*13

First. In the generall profeſſion, the Church maketh, *Eſa.*59.12. *Our ſins teſtifie againſt us, for our tranſgreſſions are with us*; whither-ſoever we go, whatſoever we are doing, they are ever with us. 1.

Secondly. See it in ſundry particulars, *Iob* profeſſeth of himſelfe, *Iob* 13.26. that the Lord made him *to poſſeſſe the ſins of his youth*, he could not leave thinking of them, and being troubled with them. And of *David* we oft read, not in this place only, but in ſundry other places, that he was oft in this caſe, his ſins were ever in his *eye and thought*, *Pſal.*38.3.—and 40.12.—and 25.7,11,13. 2.

If any ſhall object, that theſe examples prove not the point, for theſe men were in trouble of mind, who are apt to thinke more of their ſins, then they ſhould doe. *Object.*

I anſwer, That even with ſuch as God hath beene reconciled unto, and who have had a comfortable aſſurance their ſins have bin pardoned, it hath bin thus, their ſins have beene ever before them, they could not forget them. See this in *Paul*, who though he knew he had obtained mercy and pardon of that wrong he had done to Gods people before his converſion, as himſelfe profeſſeth, 1 *Tim.* 1.13,14. yet was that ſin all the dayes of his life ever freſh in his memory, and would not out, and therefore ever and anon, he doth take occaſion to ſpeake of it, *Acts* 22.4,5 —26.10,11. 1. *Cor.*15.9. *Gal.*1.13. *Epheſ.*3.8. 1 *Tim.*1. 12. When the Lord upon their repentance doth pardon the ſins of his people, their ſins are then quite blotted out of his debt-booke, as the Lord ſpeaketh *Eſa.* 43.25 and caſt behind his backe, *Eſay.*38.17. *hee remembreth them no more*, *Jere* 31.34 but though they bee pardoned, that blotteth them not out of their remembrance, nor cauſeth them to caſt them behind their owne backs, but they keepe them full in mind, and cannot forget them for all that. So the Lord ſaith *Anſw.*

of

of his people, *Ezekiel.16.60,61.* that when *hee ſhall have ſtabliſhed with them an everlaſting covenant, then they ſhould remember their wayes, and be aſhamed.* and *Ezekiel* 36.27,28,31. when hee had ſaid verſe 27,28. *I will put my ſpirit within you, and ye ſhall bee my people, and I will be your God,* he addeth verſe 31. *Then ſhall yee remember your owne evill wayes and your doings that were not good, and ſhall loath your ſelves in your owne ſight for your iniquities.*

Object. If any ſhall yet object. The ſins of *David* and *Paul*, and of thoſe people that *Ezekiel* ſpeaketh of, were hainous and groſſe ſins, no marvell though ſuch ſtucke long in their mindes, and were before them. But it followeth not from thence that all Gods people ſhould have their ſins in their remembrance alwayes, and be troubled with them.

Anſw. I anſwer, That it hath beene thus not onely with ſuch as have beene guilty of groſſe ſins, but even with them that have lived moſt unblameably, their ſins have beene much in their minde, and have beene ever before them, they have thought of nothing more, nor have beene troubled more with any thing then with their owne ſins and corruptions. Take two examples for this. 1. *Iohn* the *Baptiſt*, who though he had the worke of grace begun in him ſooner then any meere man wee can reade of, and were ſanctified in his mothers belly, *Luke* 1.44. *As ſoone as the voyce of thy ſalutation ſounded in mine eares, the babe leaped in my wombe for joy*; yet were his ſins and corruptions ever before him, he was never without ſight and ſence of his ſins, or elſe he would never have ſaid unto Chriſt as he did, *Mat.3.14. I have need to bee baptiſed of thee.* 2. *Paul* even after his converſion, had his ſin ever before him, and was much exerciſed with the ſight and ſence of his corruptions, as you may ſee in that large complaint he makes, *Rom.7.15. What I would that doe I not, but what I hate, that doe I*; verſe 18. *I know that in me (that is in my fleſh) dwelleth no good thing*; and verſe 23. *I ſee a law in my members, warring againſt the law of my minde, and bringing mee into captivity to the law of ſin*; and verſe 24. *O wretched man that I am.* You ſee all Gods people of all ſorts, ſuch as have beene in affliction of minde, and ſuch as have had moſt comfortable aſſurance of Gods love, ſuch as have beene guilty of groſſe offences, and ſuch as had lived moſt unblameably, yet all of them have knowne ſin by themſelves, and have much thought of their corruptions, and beene troubled with them.

Now if we ſhall enquire into the grounds and reaſons of this, we ſhall finde three cauſes of it.

Reaſon. The firſt is their owne conſcience which God hath ſet in the ſoule, to be 1. A faithfull regiſter to record all our doings, and is therefore compared to a booke *Rev.20.12.* 2. To bee a faithfull witneſſe againſt us, *Rom.2.15.* 3. To be a controuler and cenſurer of us, to rebuke and ſcourge us for our ſins. So it was ſaid that *Davids heart ſmote him* diverſe times, 1 *Sam.24.5.* 2 *Sam.* 24.10. I ſpeake not of all the offices of conſcience, but of thoſe that concerne this matter in hand. Now though every man hath this faculty placed in his ſoule; and moſt men are never troubled with their ſins, though they have more ſins recorded in thoſe bookes then Gods ſervants have, the difference ariſeth from this, that the conſciences of moſt men are ſenceleſſe and ſeared, as the Apoſtle ſpeaketh, 1 *Tim.4.2.* but the conſciences of Gods people are ſanctified, as *Paul* ſaith of himſelfe, 2 *Tim.1.3. Heb.13.18.* and the image of God according to which they were firſt created is renewed in it, to doe the offices that God placed it in the ſoule for; their conſcience is wakefull and quicke ſighted, and tender as the apple of the eye. This we ſhall ſee in *David*, his conſcience was ſo wakefull, that the leaſt knocke would awaken it, ſo ſoone as *Nathan* came to him, and knocketh at his heart, though he had lyen

aſleepe

asleepe so long, yet his conscience wakeneth presently, and he crieth out, 2 *Sam.*12.13. *I have sinned.* So soone as Gad came to him with a message from God about the numbring of the people, his conscience awakened presently, and smote him for it, 2 *Sam.*24.10. And so was it with *Peter*, the very looke of Christ wakened his conscience, *Luke* 22.60,61. And as the regenerate mans conscience is wakefull, so it is quicke sighted, and tender also, and can see, and bee troubled with that another man will not; as we see also in *David*, 1 *Sam.*24 5.

The second cause of it is, that they are more subject to affliction then other men, and it is an usuall effect of affliction to bring mens sins into their remembrance that they had forgotten before. As we see in the brethren of *Ioseph*, whose troubles in *Egypt* brought the sin which they had committed against him twenty yeeres before, as fresh into their remembrance as if it had beene but newly committed, as you shall finde, *Gen.*42.21. So it appeareth by our Saviours speech to the sicke of the palsie, (*Mat.*9.2. *Sonne be of good cheere thy sins bee forgiven theee*) that his sicknesse brought his sins to his remembrance. *Reason* 2

The third and last cause of this, is the Lord himselfe, he hath the chiefe hand in this; it is he that keepeth the sins of his people ever in their eye, and remembrance, and will not suffer them to forget them. It was the Lord that awakened the conscience of *David* hereby sending *Nathan* unto him, 2 *Sam.* 12.1. It was the Lord that awakened the conscience of *Peter* by looking backe upon him, *Luke* 22.61. It was the Lord that made *Iob* to *possesse the sins of his youth. Iob* 13.26. *Reason* 3

And why dealeth the Lord thus, with those whom he most dearely loveth, that of all the people in the world they see most sins in themselves, and are most troubled with them, he setteth their sins ever in their sight, and putteth them in minde of them? *Quest.*

Surely he doth this in much love, *Psal.*25.10. *All the pathes of the Lord are mercy and truth* unto his owne people. He seeth this to be good and profitable for them many wayes. Sixe principall benefits there are that Gods people receive by it. *Answ.*

First, It reneweth and encreaseth their repentance. *David* did unfainedly repent of his adulterie and murder, so soone as ever *Nathan* had dealt plainly with him, as wee have heard, 2 *Sam.*12.13. and yet after that for many yeeres God followed him with many grievous judgements, as he threatned 2 *Sam.*12.10,11. and thereby did ever and anon bring those sins into his remembrance, and put him in mind of them that he might repent better, and more deeply for them. This reason the Lord giveth, *Ezek.*20.43. *There shall yee remember your wayes, and all your doings wherein yee have beene defiled, and ye shall loath your selves in your owne sight, for all your evils you have committed.* And this is certainely one great benefit that commeth to us by the remembring of our old sins. For wee are all farre short in repenting of them in that measure as we ought; and according to the measure of our repentance shall our comfort and the assurance of the pardon of our sins be in the end. *As they that sow in teares, shall reape in joy, Psal.*126.5. Sound repentance and sorrow for sin will bring sound joy; so proportionable to a mans seednes shall his harvest be; plentifull repentance will bring plentifull joy; a scant repentance, scantnesse of comfort. 1.

Secondly, By this meanes God keepeth us humble, and low in our owne eyes, and preserveth us from pride, and too good a conceit of our selves. Thus dealt the Lord with blessed *Paul*, 2 *Cor.*12.7. *Lest I should bee exalted above measure through the abundance of the revelations, there was given unto mee a thorne in the flesh, the messenger of Satan to buffet me, lest I should bee exalted above measure.* And what was this thorne in the flesh, the messenger of Satan? Surely 2.

Surely ſome inward corruption that *Paul* felt in his owne heart, which Satan ſtirred up in him. And why did God diſcover this corruption of his heart vnto him? why did God keepe him ſo long in the ſight and ſence of this his corruption? he prayed thrice (that is many times) to get it removed, and could not. He telleth us (and repeateth it twice in that verſe as a thing worthy to be obſerved) *Leſt I ſhould be exalted above meaſure.* This uſe the Church profeſſeth ſhe made of it, *Lam.*3.19,20. *Remembring mine affliction, and my rebellions*, (as *Montanus*, and *Leo Iudæ* render the word) *the wormewood and the gall*, that is, the bitterneſſe and ſorrow that I found in it, *my ſoule hath them ſtill in remembrance, and is humbled in mee.* And ſurely this is no ſmall benefit we get by being well acquainted with our ſins, and thinking much of our owne corruptions. We are all to apt if we be a little better in birth, or in gifts, or in riches, or in beauty, or in knowledge, or in profeſſion then others, to be proud of it. O what *Lucifers* would we be, if the Lord ſhould not now and then caſt our owne dung into our faces, and effectually diſcover to us our ſins? Surely God doth us in this a great favour, as he did unto *Paul*: for nothing would make our ſoules more odious unto God then pride, nothing more amiable in his eyes then humilty will doe; according to that of the Apoſtle, *Iames* 4.6 *God reſiſteth the proud, and giveth grace to the humble.*

3. Thirdly, By this meanes God maketh his ſervants flye to the throne of grace, and breedeth and nouriſheth in them an appetite, an hunger and thirſt after Chriſt in the word and Sacraments, and maketh them to prize his favour in Chriſt above any thing in the world. The proofe of this we ſee heere in *David*, what made him heere to flye to God, and to cry to him ſo earneſtly for mercy? Why, hee telleth us heere in the text, *his ſin was ever before him.* This effect had the knowledge and ſence of ſin in *Paul* at his firſt converſion, when Chriſt had diſcovered his ſin unto him, though it were in a moſt terrible manner, it drave him to ſeeke mercy of God by prayer, as Chriſt told *Ananias*, *Acts* 9.11. *Goe to him, for behold he prayeth.* And indeed none but they that have an effectuall knowledge and ſence of ſin, will goe to God with any conſtancy or fervency of ſpirit. How few, and how cold and formall will our prayers be if we have no ſence of our ſins? When *David* had ſaid, *Pſal.*34.17. *The righteous crie and the Lord heareth them*, he telleth in the next words, ver.18. who be thoſe righteous ones, that uſe thus to cry unto God in their prayers, that is to ſay, *thoſe that are of a broken heart and contrite ſpirit.* This hunger and thirſt after righteouſneſſe our Saviour mentioneth as a naturall effect, and conſequent of that poverty of ſpirit, and mourning for it, that is in his people, *Mat.*5.3.—6. This was that doubtleſſe that made *Paul* ſet ſuch a price upon Chriſt, *to count all things but dung that hee might win Chriſt, that he might be found in him, that he might know him and the power of his reſurrection*, as he profeſſeth of himſelfe, *Phil.*3.8.—10. This was that that made *David* to thirſt, and long after Gods Sanctuary and ordinances as hee did, *Pſal.*27.4. he made this his onely ſuit, and 42.1,2. he cryeth out, *my ſoule panteth after thee, O God, my ſoule thirſteth for God, for the living God, when ſhall I come and appeare before God.* Theſe men (as you have heard were much exerciſed with the ſight and thought of their ſins and corruptions, and this is certainely an ineſtimable benefit to have our ſtomacke and appetite to this food preſerved in us. For ſo our Saviour ſaith of ſuch, *Mat.*5.6. that they are in a happy caſe, and giveth ſuch a reaſon of it, as may put all out of doubt: *for they ſhall be ſatisfied.*

4. Fourthly, By this meanes God maketh his people heartily and unfainedly thankefull for his mercy in Chriſt; able to reliſh the ſweetneſſe that is in it; which none can doe, but they that have a ſound ſight and ſence of their owne ſins and corruptions. This made Chriſt ſo deare and ſweet to that poore woman

man, *Lu.*7.38. *Shee washed his feet with her teares, she wiped them with her haire. she kissed them, she annointed them*; surely she loved Christ so dearely because *many sins were forgiven her* ver.47. her sins were still fresh in her remembrance. This we may also see in the holy Apostle, who when he had mentioned at large the knowledge and sense he had of his own corruptions, *Rom.*7.25. he suddenly breaketh forth in these words, *I thanke God through Iesus Christ our Lord.* As if he had said. O wretched man that I am, so full of sin & corruption, what would become of me, were it not for Christ? What cause have I to praise God for his mercy in Christ, for shewing any respect unto me, for preserving, and upholding of me? So when he calleth to mind his old sin, 1 *Tim.*1. see how he taketh occasion thereby to magnifie the mercy of God towards him, 1. In the beginning of his speech, verse 12,13. *I thanke Christ Iesus our Lord, for putting mee into the ministery, who was before a blasphemer, and a persecutor.* 2 In the conclusion of his speech, ver.17. *Now unto the King eternall, immortall, invisible, the only wise God, be honour and glory, for ever and ever, Amen.*

Fiftly. By this meanes, God keepeth his children in awe, and maketh them 5.
fearefull to sin, by setting their sins they have formerly committed before them, and giving them an effectuall sight and sense of them. The Apostle maketh this a fruit, and effect of godly sorrow, 2 *Cor.*7.11. *This very thing that ye have bin sorrowfull after a godly sort, see what care it hath wrought in you.* Certainly the man that hath a true knowledge, and sense of his sins, will be afraid to sin againe, *the burnt child will dread the fire.* On the other side, a man that is past feeling (hath no sense of sin) will be ready *to give himselfe over unto Lasciviousnesse, to worke all uncleannes, even with gredines*, as the Apostle speaketh, *Eph.*4.19.

Sixtly, and lastly. The Lord by this meanes, maketh his people charitable, and 6.
pitifull towards their brethren that do offend, and keepeth them from cruelty, and rigour in censuring of others. He that is well acquainted with the corruption of his own heart, will be far from judging any one to be an hypocrite, or void of grace, because he seeth many frailties and faylings in him, *Speake evill of no man* (saith the Apostle, *Tit.*3.2,3) *but shew all meekenesse to all men, for we our selves were sometimes foolish and disobedient, deceived, serving divers lusts and pleasures.* And our Saviour telleth us, *Mat.*7.3. that the cause why hypocrites are so apt to judge, and censure others, even *for motes* they spie in them, is because *they discerne not the beames that is in their owne eyes.*

Lecture XLII. On Psalme 51. 3. Decemb. 5. 1626.

IT followeth now, that we proceed to the uses that this Doctrine serveth unto. *Use* 1.
And they are principally two, 1. For exhortation, and 2, For reproofe.

And for the first. The use of exhortation. It serveth to perswade us, that we would be afraid of sin, and take heed of it. This is certainly a duty that wee all neede oft to bee put in mind of, and exhorted unto. It would be a matter of unspeakeable use and benefit unto us, if we could be afraid of sin. We shall never be able to keepe our selves from the danger of any sin, till we can esteeme of sin, as of a mortall enemy, and bee afraid of it. The godly man is described by this property, *Eccle.*9.2. that *he feareth an oath*, he is afraid of sin. Now there is great force in this Doctrine, to perswade us to bee afraid of sin, and to take heed of it. Even the consideration of the after-thoughts we shall one day have of our sins, and the trouble that our owne consciences will put us unto for them. The force that there is in this Doctrine to perswade us unto this duty, will appeare to us in foure points.

First. Our conscience will be apt to bring our sin into our remembrance, to 1.
set it before us, and to accuse us for it. Though we sin never so secretly, & could be most certaine, that it should never bring us to any shame or punishment in

this world, yet can we not be ſecure from the accuſation of our own conſcience, we cannot be certaine we ſhall never heare of it againe. When we have done with our ſin, it will not have done with us, but when the pleaſure of it is quite gone, we know not how ſoone, nor how oft our conſcience will be apt to bring it into our remembrance, to lay it in our diſh, & upbraid us with it. Thus we ſee it did with *David* here; *his ſin* (he ſaith) *was ever before him.* Thus it did (as we heard the laſt day) with *Ioſephs* brethren, twenty yeares after their ſin was committed, *Geneſis* 42.21. Thus it did with *Iob*, 13.26. he *poſſeſſed the ſinnes of his youth.*

2. Secondly. Our conſcience will bee apt, not onely to bring our ſin into our remembrance, but alſo to ſmite us, and wound us for it. So it is divers times ſaid of *David*, 1 *Samuel* 24.5 and 2 *Samuel* 24.10. that his heart did ſmite him. When our ſin is thus brought into our remembrance, and ſet before us by our conſcience, it will appeare unto us in another faſhion, and ſhape, then it did before, when we firſt knew it. When it firſt came unto us to tempt, and allure us, it came like a friend, and did looke amiably, and pleaſantly upon us. It promiſed us great pleaſure, or great advantage, if we would yeeld unto it. *Sinne deceived mee* (ſaith *Paul*, *Rom.*7.11.) *and ſlew me.* But when it ſhall be brought againe by our conſcience into our mind, and ſet before us, it will appeare unto us, as an enemy, and a tormentor, and the ſight of it will be grievous, and terrible unto us. It is therefore fitly reſembled by the harlot *Solomon* ſpeaketh of. *Proverbs* 5.3,4. *The lips of a ſtrange woman, drop as an hony combe,* there is the firſt comming of ſin, when it commeth to tempt, and allure us, but what followeth? *Her end is bitter as worme-wood, ſharpe as a two edged ſword.* There is the ſecond comming of ſin into our mind, when it commeth to accuſe, and torment us. It is like unto thoſe locuſts *Iohn* ſaw in his viſion, and whereby he doth teſtifie, and repreſent the Popiſh fryers, and Ieſuites, *Reve.*9.7.8.10. *Their faces were as the faces of men, and their haire, as the haire of women.* There is the ſhape that ſin appeareth in, when it firſt repreſenteth and offereth it ſelfe unto us; *but their teeth were as the teeth of Lyons, and they had tailes like unto Scorpions, and there were ſtings in their tayles.* There is the latter comming of ſin, and the bitterneſſe, and anguiſh it will put us unto, when our conſcience ſhall ſet it before us, and accuſe us of it. And certainly, no paine or anguiſh in the world is comparable to that, which the ſtrokes, and wounds of the conſcience will put a man unto. *A wounded ſpirit who can beare? Pro.*18.14. To have unquietnes at home, to have her unquiet with thee, that is continually with thee at board and in bed, is juſtly eſteemed one of the greateſt miſeries in this life. *Solomon* compared it. *Pro.*19.13. to *a continuall dropping*, that will waſt the hardeſt ſtone in the world. But to have our own conſcience brawle, and exclaime, and be unquiet with us, is a miſery unſpeakably greater then the former can be. O then, let us be afraid to ſin, even in this reſpect, becauſe our conſcience will be ſo apt to fall out, and be unquiet with us, if wee do; ſo apt to caſt it in our teeth, to accuſe, yea, to ſmite, and wound us for it,

3. Thirdly, The time when our conſcience will begin thus to ſet our ſins before us, thus to rebuke, to check, and wound us for them, or when it hath once begun, when it will make an end, or in what degree, or meaſure it will doe it, no man but God alone, that ſetteth it aworke doth know. This kind of affliction (as all other is) is compared to a cup, or potion. *Mark.*10.39. *Ye ſhall indeed drinke of the cup that I drinke of.* Now this cup the Lord keepeth in his own *hand* (as it is ſaid. *Pſ.*75.8.) *& he powreth out of the ſame*, Every man ſhall drinke of this cup, when the Lord ſeeth good to miniſter it, and hee ſhall drinke of it in that meaſure, as the Lord ſhall ſee good to appoint. But no man hath cauſe to looke for any long truce with his conſcience, or that it will give him any long day. *If thou doſt not well* (ſaith the Lord to *Cain.*

Geneſ.

*Gen.*4.7.) ſin (that is the puniſhment, and ſting of ſin) *lyeth at the doore*, that is, *is neere, even at the doore*: as the ſame phraſe is rendred, *Mat.*24.33.

Fourthly, and laſtly. There is no compariſon betweene the pleaſure or profit that any ſinne can yeeld us, and the anguiſh, and paine which our conſcience will put us unto, when it ſhall accuſe and ſmite us for it. 1. The pleaſure, and joy that ſin yeeldeth us, is but overly *in the face*, rather then *in the heart*; as the Apoſtle ſpeaketh, 2 *Cor.*5.12. There is no ſoundneſſe in it, it is mixed for the moſt part with inward gripings, *Pro.*14.13. *Even in laughter the heart is ſorrowfull.* But the ſorrow, and anguiſh that our conſcience will put us unto, when it accuſeth, and ſmiteth us for ſin, ô that is a ſoaking and deep ſorrow, *It is bitter, and reacheth unto the heart*, as the Prophet ſpeaketh, *Ieremy.*4.18. 2. The pleaſure or profit that any ſinne can yeeld us, is but momentany, and of very ſhort continuance. That made *Moſes* make ſo light account of all the pleaſures of ſin, becauſe he knew they *endured but for a ſeaſon. Heb.*11.25. They are therefore compared *Eccl.*7.6. to the crackling and blaze that *thornes make under a pot.* But the ſorrow that ſin will bring us unto, when our conſcience ſhall charge us with it, is durable, and no man knoweth how long it will laſt. That ſin that may bee committed in an houre, or in farre leſſe ſpace, may coſt a man deepe ſorrow and griefe of mind all the dayes of his life after. For a concluſion therefore of this firſt duty, that from this doctrine wee are exhorted unto, certainly if we could rightly conſider of this worke of our conſcience, how apt it will be when God ſhall awaken it, to bring our ſins to our remembrance, in this manner as you have heard of, it would make us afraid to ſin. See the truth of this in three notable examples. The firſt is of *Iob. My righteouſnes* (ſaith he *Iob* 27.6.) *I hold faſt, and will not let it go*; yea, he profeſſeth ver.3,4. *All the while my breath is in me, and the ſpirit of God is in my noſtrils, my lips ſhall not ſpeake wickednes, nor my tongue utter deceit.* And why ſo? *My heart ſhall not reproach me ſo long as I live.* As if he had ſaid, I will not give my conſcience occaſion to brawle with me; whatſoever I doe, I will have care to keepe peace there. The ſecond is of *Abigal*, that wiſe and gracious woman, who perſwadeth *David*, not to revenge himſelfe of her husband *Nabal*, by this argument, 1 *Sam.*25.30,31. *It ſhall come to paſſe, when the Lord ſhall have appointed thee ruler over all Iſrael; that this ſhall bee no griefe to thee, nor offence of heart unto my Lord, either that thou haſt ſhed blood cauſeleſſe, or that my Lord hath avenged himſelfe.* As if ſhee had ſayd, if thou ſhou'dſt doe it, thy conſcience will be apt one day to checke, and ſmite thee for it, even when thou ſhalt be King, and in thy greateſt pompe; doe it not therefore, that thou mayſt prevent the accuſation of thy conſcience. The third is of *Paul*, who giveth this reaſon, why he was ſo afraid of every ſin, whether it were againſt the firſt or ſecond table, even the care he had to keepe his conſcience cleare, and quiet. *Act.*24.16. *Herein do I exerciſe my ſelfe to have alwayes a conſcience void of offence towards God, and towards men.* And ſo much of the firſt uſe that this Doctrine ſerveth unto.

4.

Secondly, it ſerveth for reproofe of ſuch as never thinke of, never are troubled with any of their ſins, they could never ſay as *David* doth here, *my ſin is ever before me.* Of this ſort, the world is full in all places. Obſerve the truth of this in three degrees. *Vſe* 2.

Firſt, the greateſt part of men were never troubled in their mind for any ſin in all their lives; yea, the greateſt ſinners are of all men leaſt troubled in mind for ſin. *They are not in trouble* (ſaith the Pſalmiſt, *Pſal.*73.5.) *as other men.* Nay their conſcience is ſo ſenſleſſe, ſo faſt aſleep, as nothing will waken it. Such thundring Sermons they oft heare, as one would think, might break the rockieſt heart that is, and yet they never ſtirre theſe men. But they are like *Iudas*, who though he heard Chriſt ſo ſpeake of his ſin, as made all his fellowes exceeding ſorrowfull, *Mat.*26.22. though he heard him ſo particularly apply his ſpeech, as he 1.

could not chooſe but underſtand hee was the man hee meant; for our Saviour ſaid, *Iohn* 13.26. *Hee it is to whom I ſhall give a ſop, when I have dipped it, and when hee had dipped the ſop, hee gave it to Iudas.* And when hee asked Chriſt as the reſt had done, *Maſter is it I?* Chriſt ſaid unto him, *Thou haſt ſaid. Mat.*26.25. Though he had heard Chriſt with his powerfull voice denounce that fearefull woe againſt him, *Mat.*26.24. *Woe unto the man by whom the ſonne of man is betraied, it had beene good for that man if hee had never beene borne.* Yet did not all this move him one whit, but hee became worſe, and worſe after all this, *Iohn* 13 27. *After the ſop Satan entred into him.* And alas, how many have we that are like to *Iudas* in this point? No ſermon will move them, nay the Lord oft times layeth ſuch ſtroakes upon them, ſcourgeth them with ſuch afflictions, as one would thinke might pierce the moſt ſeared conſcience in the world, and bring their ſins unto remembrance, and yet you ſhall ſee theſe men when they are moſt vexed with paines and diſeaſes in their bodies, with troubles and perplexities in their outward eſtate, yet as quiet in their conſciences, as free from all remorſe and trouble of mind for ſin, yea as confident of Gods love toward them in Chriſt as the holieſt man in the world. So God ſpeaketh of *Iſrael*, *Hoſ.* 8.2,3. When they had caſt off the thing that is good, and for that cauſe *the enemie* the *Aſſyrian ſhould purſue them*, yet even then in that great affliction they *ſhould crye unto God, My God we know thee.* Certainely this is the caſe of many a man, no afflictions will awaken their conſciences even upon their death beds, you ſhall not be able to perceive that any of their ſins doe trouble them, but even (as *Iob* ſpeaketh *Iob* 21.23.) *they are wholly at eaſe and quiet*, that is wonderfully quiet in their conſcience. *The ſtrong armed man keepeth the pallace* (as our Saviour ſpeaketh *Luke* 11.21) *and all his goods are in peace.*

2. Secondly, Nay many, though they can be content in generall to confeſſe that they and all men are ſinners, yet can they not diſcerne any particular ſin to charge themſelves withall, and if any other man ſhould charge them with it, they would be ready to juſtifie themſelves as *Ephraim* did, of whom the Prophet ſpeaketh, *Hoſ.*12.7,8, who though he were as a falſe *merchant, and the ballances of deceit were in his hand*, he uſed deceit in his weights and in his meaſures, yet he juſtifieth himſelfe and ſaith *in all my labours*, and trading *they ſhall finde none iniquity in me, which is ſin.* As if he had ſaid, Though I have done a little wrong ſometimes to men in my trading, in my weights and meaſures, and ſhewed my ſelfe my craftſ-maſter in making my wares ſeeme better then they were, tuſh that is nothing, all of our trade doe ſo, and muſt doe ſo, or elſe we could not live, tuſh that is no ſin. Alas the world is full of ſuch blind wretches, as being notorious ſinners; yet doe ſecure and bleſſe themſelves in their eſtate, even upon this ground, that they know nothing by themſelves that deſerveth to be counted a ſin, at leaſt a mortall ſin. They are Papiſts in this (as in many other) point; either they have no ſin at all, or if any none but veniall ſins. Theſe mens caſe is notably ſet forth by the Lord, *Ier.*2.34,35. *In thy skirts is found the blood of the ſoules of the poore innocents. I have not found it by ſecret ſearch, but upon all theſe.* As if he had ſaid, Every thing that was about them, their garments, their houſhold-ſtuffe, their faire houſes, &c. were monuments of and carried the print of their oppreſſion; ſee how groſſe ſinners they were, and yet in the next words marke their extreame blindneſſe and ſecurity, *yet thou ſayeſt, becauſe I am innocent ſurely his anger ſhall turne from mee.* In times of greateſt danger they feared nothing, out of this conceit, that they were ſo innocent. But what followeth? *Behold I will plead with thee becauſe thou ſaiſt, I have not ſinned.*

3. Nay thirdly, The moſt men count it a great happineſſe to forget their ſins, and never to thinke of them, and therfore they even ſtudy the art of oblivion in this point,

point, ſhunning all meanes carefully, that might bring their ſinnes into their remembrance, as *Ahab* did *Micajahs* miniſtery, 1 *Kings* 22.8. and *Felix*, *Pauls*. *Acts* 24.25. and they greedily hunt after all the meanes they can deviſe or thinke of, that they may put their ſinnes out of their thoughts. According to that ſpeech of *Solomon*, *Eccleſiaſt*.7.4. *The heart of fooles is in the houſe of mirth*.

Now unto theſe men I have three things to ſay.

First, If *Iob*, and *David*, and *Paul* were in a bleſſed eſtate, then muſt the caſe of theſe men ſurely be moſt miſerable. Their ſin (as we heard the laſt day) was ever before them, came oft into their remembrance, troubled their minds much, and thou never thinkeſt of any of thy ſins, art never troubled with any ſuch matter. They counted it a great happineſſe to have ſuch friends, to heare ſuch miniſters as would rouſe, and waken their ſleepy conſciences, & put them in mind of their ſins. *Pſ*.141.5. *Let the righteous ſmite me, and let him reprove me*. Yea, they prayed to God for this, *Iob* 13.23. *Make me to know my tranſgreſſion, and my ſin*. And thou cryeſt, God bleſſe me from ſuch preachers that ſhould ſo diſquiet my mind 1.

Secondly, the blindnes, and ſenſleſnes of thy conſcience, is no ſuch benefit as thou imagineſt; O no, it is a fearefull judgement, & curſe of God upon thee, for it maketh thee unable to repent, it keepeth thee from all comfort and benefit by Chriſt, *Iob*.12.39,40. *Therefore they could not beleeve, becauſe (as Eſaias ſaith) he hath blinded their eyes, & hardned their hearts, leſt they ſhould be converted, and I ſhould beale them*. This is a judgement wherby God puniſheth other grievous ſins, and of all puniſhments the moſt fearefull. *Pſal*.81.11,12. *My people would not hearken unto my voice, Iſrael would none of mee, ſo I gave them up to the hardnes of their hearts. As they did not like to retaine God in their knowledge* (ſaith the Apoſtle, *Rom*.1.28.) *God gave them over to a reprobate mind*. This is of all the judgements of God the moſt admirable and dreadfull, to ſee what meanes God giveth to wicked men to awaken their conſciences, & how ſenſleſſe they remain ſtill. To ſee men ſmitten of God, as I ſhewed you *Iudas* was, whom no miniſtery could ſtir, or as *Pharaoh*, or *Ieroboam*, whom no judgments could move. Thus ſpeaketh the Lord of this judgement. *Stay your ſelves, and wonder* (ſaith the Lord, *Eſa*.29.9.) Why what ſhould they ſtay themſelves to conſider, and wonder at? Surely at this judgement that was upon the Prophets, and rulers, and people of that time. *They are drunken* (ſaith he) *but not with wine*; the Lord hath *powred out upon you the ſpirit of deep ſleep, and hath cloſed your eyes*. This is the admirable judgement when all is done. Let no man therefore any longer account it a bleſſing, to have a ſenſleſſe conſcience, that will never put him in mind of his ſins, nor checke him for them; but account it a great favour of God, to have a wakefull, and a tender conſcience, and pray with the Prophet, *Pſal*.13.3. *O Lord my God, lighten mine eyes, leſt I ſleep the ſleep of death*, that deep and deadly ſleep of a benummed and ſenſleſſe conſcience. Remember, and beleeve that ſaying of *Solomon*, *Pro*.28.14. *Bleſſed is the man that feareth alway, but he that hardeneth his heart, ſhall fall into miſchiefe*. *David* had never (as we ſee here) humbled himſelfe thus, and run to Gods mercy-ſeat, & ſued for pardon ſo fervently as he did, if his conſcience being awakened had not thus ſet his ſins before him. Six great benefits I told you of the laſt day, that Gods people receive by the wakefulneſſe, and tenderneſſe of their conſcience, that puts them oft in remembrance of their ſins. 2.

You will object. It cannot (ſurely) be eſteemed a mercy, but a judgement, and tentation, to have mine old ſins brought oft into my remembrance, which I have long ſince repented of, and obtained aſſurance of the pardon of. *Object*.1

I anſwer. Yes, it is profitable to remember, and thinke oft even of thoſe ſins (as wee heard the laſt day in the proofe of the Doctrine) that thou mayeſt increaſe the aſſurance of the pardon of thoſe ſins, both 1. by examining the *Anſw*.

truth of thy repentance (for to haue ceaſed long from thoſe ſins will not argue thou haſt truely repented) and 2. By renewing and encreaſing thy humiliation for them.

Obiect. But if we ſhould much buſie our ſelves with calling our ſins to minde, and muſing of them, it would bring us to deſpaire, and deprive vs of all comfort.

Anſw. I anſwer, 1. the ſight of thy ſins (how hainous ſoever they have beene) and ſorrow for them, may ſtand well enough with true faith, and confidence in Gods mercy; many have had deepe ſence of their ſins, that have alſo had ſound faith. A man may ſee in himſelfe aboundant matter of ſorrow and feare, and yet diſcerne even at that time more matter of comfort and joy in the Lord. Thus *Daniel* did, *Dan.*9.8,9. *O Lord to us belongeth confuſion of face, to our King, to our Princes, and to our fathers, becauſe we have ſinned againſt thee; to the Lord our God belonge mercies, and forgiveneſſes though wee have rebelled againſt thee. Serve the Lord with feare* (ſaith the Pſalmiſt, *Pſal.*2.11.) *and rejoyce with trembling.* And it is ſaid of the two *Maryes*, *Mat.*28.8. *that they departed quickly from the ſepulcher with feare and great joy.* 2. Yea a man is never ſo fit to admire and take comfort in the mercy of God, as when he ſeeth the multitude and odiouſneſſe of his owne ſins. Never did *Paul* ſo rejoyce in Gods mercy as when he had moſt ſence of his owne ſins, as is evident, 1 *Tim.* 1.12.-15.3 The ſight of thy ſins, ſo long as it is joyned with a godly ſorrow and hatred of them, adeſire of reconciliatiō with God, ſo long as it driveth theeto acknowledgement & humbling thy ſelfe before God, is not the way to deſperatiō, but unto ſound comfort. It is the unwillingneſſe of men to ſee and acknowledge their ſins, that bringeth deſpaire, and not their willingneſſe to doe it, as we may ſee in *David*, *While he kept ſilence, his bones waxed old, through his roaring all the day long*, *Pſal.*32.3. But what courſe tooke he to finde comfort? See ver.5. *I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid I will confeſſe my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin.* It is a mans putting of his mouth in the duſt, that giveth him hope of mercy, *Lam* 3.29. *The afflicted and poore in ſpirit truſt in the Lord Zach.*3.12.

Obiect. 3 But how can this be (will ſome ſay) that it ſhould be ſuch a bleſſing to have a tender conſcience, that is ſo apt to put a man in mind of his ſins, ſeeing the conſcience when it accuſeth a man uſeth alſo to ſmite and wound him, as it was with *David*, 1 *Sam* 24.5. and that there is no paine or anguiſh in the world comparable to that which the ſtrokes and wounds of the conſcience put a man unto, *Pro.*18.14. *A wounded ſpirit who can beare?*

Anſw. I anſwer, 1. If thou wouldſt waken thy owne conſcience by a due examination of thy owne wayes, and calling thy ſins to thine owne remembrance, it would be leſſe bitter and painefull to thee, then if by this neglecting thy ſelfe, thou put the Lord to doe it. 1 *Cor.*11.28.31. *Let a man examine himſelfe, for if we would judge our ſelues, we ſhould not be judged. It is a fearefull thing to fall into the hands of the living God. Heb.*10 31. 2. I anſwer that it is true indeed a tender and wakefull conſcience will put a man to paine and trouble, but the paine and trouble that driveth a man to God (as *Davids* did here) is a wholeſome and medicinable paine, a meanes to keepe us from thoſe paines and ſorrowes that are everlaſting. Of this kinde of chaſtiſement which the conſcience giveth us, that may bee ſaid which *Paul* ſaith of all Gods chaſtiſements. *Heb*12.11. *No chaſtiſement for the preſent ſeemeth joyous but grievous, nevertheleſſe afterward it yeeldeth the peaceable fruit of righteouſneſſe to them that are exerciſed thereby.*

The third and laſt thing I have to ſay to theſe ſenceleſſe men is this, that the ſtate they are now in, will not laſt alwayes. Certainely that conſcience that is now ſo dead aſleepe, will one day awaken, and doe his office, by ſetting thy

thy ſins before thee, either to drive thee to God by repentance, as it did *David* here; or to drive thee to the Devill by deſperation, as it did *Cain* and *Iudas*. That which *Moſes* ſaid to the two tribes & the halfe, *Num.*32.23 may be ſayd to euery ſecure and dead hearted ſinner. *Yee have ſinned againſt the Lord, and bee you ſure your ſinne will find you out.* *Thine owne wickednesse ſhall correct thee* (ſaith the Lord by the Prophet *Ieremy* 2.19.) *and thy backſlidings ſhall reprove thee; know therefore and ſee, that it is an evill thing and bitter, that thou haſt forſaken the Lord thy God, and that my feare is not in thee, ſaith the Lord God of hoſtes.* Be thou ſure, conſcience will find thee out, and reprove thee ſharply for thy ſins, ſooner or later, at one time or other. Shall Gods people (thinke we) and his deareſt ſervants be the only men whoſe ſins ſhall be ſet before their eyes, who ſhall be vexed and diſquieted with the ſenſe of their ſins, whoſe conſciences ſhall accuſe and ſmite, & wound them for ſin? No, no, if *David*, and *Iob*, and *Peter* have bin ſo troubled, and put to ſuch anguiſh of mind for their ſins, bee ye ſure the reprobate, and ſinner ſhall feele much more, *If this be done to the greene trees*, that had much ſap of grace, and goodneſſe in them, *what ſhall be done to the dry?* As our Saviour ſpeaketh, *Lu.*23.31. The ſorrow that Gods people endure for their ſinnes, it is nothing if it be compared with that that the reprobate ſhall feele. *The dregs of the cup of the Lords wrath, all the wicked of the earth ſhall wring them out, and drinke them.* as the Pſalmiſt ſpeaketh *Pſalme.*7.5,8. As ſenſleſſe, and benummed as *Iudas* his conſcience was, before he had betrayed Chriſt, ſo as Chriſts powerfull miniſtery (as you heard) could not awaken it, yet did it not alwayes continue ſo, but preſently after he had committed his ſin, it was awakened with a witneſſe, and did his office upon him, as you may ſee, *Matth.*27.3,5. This the Lord threatneth to ſuch ſinners as have beene leaſt troubled with their ſins, and moſt confident of his love, *Pſalme* 50.21. *Theſe things haſt thou done, and I kept ſilence, thou thoughteſt that I was altogether ſuch a one as thy ſelfe, but I will reprove thee, and ſet them in order before thine eyes.* And when God ſhall ſet thy ſins before thee, thou ſhalt not be able to avoid the looking, and thinking of them no more then *Belſhazzar* was the hand writing upon the wall. *Dan.*5.5.

Queſt. And when will God doe this, may you ſay? When ſhall the conſciences of all wicked men be awakened?

Anſw. I anſwer. 1. God can do it even in the time of our beſt health, and greateſt jolitie, as he did with *Belſhazzar*. 2. He doth it uſually in the time of ſickneſſe, or ſome ſharpe affliction, as he did with *Ioſephs* brethren, *Geneſ.*42.21. And 3 If thy conſcience doe not awaken before, certainly, ſo ſoone as thou commeſt to judgement, either generall or particular, thy conſcience will then awaken, and doe his office upon thee, even the office of an accuſer, of a witneſſe, and of a tormentor. *At the day of the declaration of the juſt judgement of God*, the conſcience of every man will doe his office, as the Apoſtle ſpeaketh, *Rom.* 2.15,16. Then the bookes ſhall bee opened, *Revelat.*20.12. Every mans conſcience wherein (as in a booke) all the actions of his life, and words of his mouth, and thoughts that have beene in his heart, are faithfully recorded; and which were in many men all the dayes of their lives, like ſuch a claſped, or ſealed booke, as is ſpoken of *Eſa.*29.11. that they could never read nor ſee what was written in it; ſhall then be layd open before him, that he may read, yea, hee ſhall then be compelled to read what is written in it. Then will *the Lord bring the hidden things of darkeneſſe to light* (as the Apoſtle ſpeaketh, 1 *Corinth.*4.5.) *and will make manifeſt the counſels of mens hearts* unto them. Then ſhall all men clearely ſee, not onely what they have done, but alſo whether it have bene good or evill, lawfull or unlawfull that they have done. The eyes of their conſciences are now ſo blind, that they cannot ſee, nor perceive by the cleareſt light of the Word, in the plaineſt miniſtery that is, that to

neglect prayer in ſecret, and in their families, to ſpend the greateſt part of every Sabbath irreligiouſly, to neglect the hearing of the Word upon the Lecture day, upon every trifling occaſion, to live in malice, to uſe fraud in their dealings with men, to ſpend their time unprofitably, &c. are any ſinnes; but when that day commeth, the ſcales will fall from the eyes of their conſciences, and they ſhall clearely ſee, that they are ſinnes, and grievous ſins too. Then *their conſcience will beare witneſſe according to the worke of the Law that is written in their hearts. Romans* 2.15,16. And that which he ſaith of the knowledge of the Elect in that day, is true alſo of the knowledge that the reprobate ſhall have then, 1 *Corinth.*13.12. *Now they ſee but as through a glaſſe, darkely, but then face to face; now they know but in part, but then they ſhall know, even as they are knowne.* And as the Lord ſpeaketh in another caſe, *Ier.*23.20. it may be ſaid unto all men in this caſe. *In the latter dayes ye ſhall underſtand it plainly* (which now you cannot be perſwaded of) that theſe are ſinnes.

(***)

LECTVRES ON PSAL. LI. 4.

Lecture XLIII. on Pſalme LI. 4. Decemb. XII. MDCXXVI.

Againſt thee, thee only have I ſinned, and done this evill in thy ſight; that thou mighteſt be juſtified when thou ſpeakeſt, and bee cleare when thou judgeſt.

WEe have heard that in the former verſe *David* maketh confeſſion of his ſin in generall; it followeth now that we proceed to ſhew how he doth it in this and the next verſes more fully and particularly. For 1. Hee maketh confeſſion of the ſpeciall actuall ſin that he had offended God by at this time, and which *Nathan* had charged him with in this verſe, *I have done this evill.* 2. He amplifieth and aggravateth this his ſin by three arguments. 1. By the perſon againſt whom this ſin was committed in this verſe, *Againſt thee, thee onely have I ſinned, and done this evill in thy ſight.* 2. By the fountaine and roote from whence this ſin did ſpring, that is to ſay, his naturall corruption verſe 5. 3. By the knowledge and truth of grace that he had received from God, before he fell into this ſin, in the ſixth verſe.

Now in this verſe that I have now read, there are two things principally to be obſerved. 1. How *David* accuſeth himſelfe before God heere, and amplifieth his ſin againſt himſelfe in theſe words, *Againſt thee, thee onely have I ſinned, and done this evill in thy ſight.* 2. The reaſon why he doth ſo in the laſt words of the verſe, *That thou mayeſt be juſtified when thou ſpeakeſt, and be cleare when thou judgeſt.* *Nota.*

Now then, (to begin with the firſt part of the verſe) for the opening of the words, that the Doctrine may the more cleerely ariſe from them for our inſtruction, and leſt he ſhould ſeeme by this manner of ſpeech, to extenuate rather then to aggravate his ſins, foure queſtions muſt be briefly reſolved. *Queſt.* 1

Firſt, was this foule act that he committed an offence againſt God onely, was it not alſo an offence againſt man? *Anſw.*

I anſwer, Ceatainely it was a grievous offence even againſt man, and not againſt the Lord onely. 1.

Firſt, Againſt himſelfe, againſt his owne body. *He that committeth fornication ſinneth againſt his owne body.* 1 *Cor.*6.18. Againſt his owne peace, and

and the comfort of his life; for becauſe of theſe ſins, *the ſword neuer departed from his houſe, God raiſed up evill againſt him out of his owne houſe*, as the Lord threatned by *Nathan*, 2 *Sam.*12.10,11. But chiefly againſt his owne ſoule, *Pro.*8.36. *He that ſinneth againſt me, wrongeth his owne ſoule.* O what wounds did he give to his owne ſoule by theſe ſins?

2. Secondly, His ſin was a grievous offence againſt his neighbour, and that ſundry wayes, and not againſt the Lord onely. 1. He wronged *Uriah* in an high degree, by the adultery he committed with his wife. He that committeth this ſin doth his neighbour greater wrong then if he had robbed and ſpoiled him of all other his goods, and poſſeſſions whatſoever. In which reſpect, the Lord hath in the Decalogue placed the commandement againſt adultery, as a greater commandement, before that againſt theft. *Exod.*20.14,15. And *Solomon Pro.* 6.30.--35. maketh the adulterer a far worſe man then a thiefe; and giveth this reaſon for it among other, that the thiefe may make ſatisfaction to a man for the wrong he hath done him, ſo cannot the adulterer doe. 2. He wronged the whole Common-wealth by endangering it, and laying it open to the wrath of God by his foule ſins. For thus hath the Lord beene wont for the ſins of Kings and Princes to plague all their ſubjects grievouſly. See what a famine God brought upon the whole land for the ſin of *Saul*, 2 *Sam.*21.1. So *Ahaz* by his ſins is ſaid to have *brought Iudah low*, and to have *made it naked*, becauſe hee *tranſgreſſed ſore againſt the Lord*, 2 *Chron.*28.19. So the evill that *Manaſſeh* did in *Ieruſalem* is ſaid to be a chiefe cauſe of the captivity, *Ier.*15.4. though *Manaſſeh* himſelfe were dead and buried long before, yea, though he had unfeinedly repented before hee died. But what need wee to ſeeke further for examples to cleere this point then to *David* himſelfe? What a plague did hee bring upon the whole land by a farre leſſe ſin of his then theſe were, that he had now committed, even by his commanding the people to be numbred. 2 *Sam.* 24.15. And to theſe very ſins that now he committed all the blood of his owne ſubjects that was ſhed, and all the civill warre and ſedition that was raiſed both in the rebellion of *Abſalom*, 2 *Sam.*15.12. and 18.7. and of *Sheba* the ſon of *Bichri* 2 *Sam.*20.2,14. was to bee imputed. So great cauſe have all Gods people to pray heartily unto God for their Princes, according to the example of the Church, *Ioh.*1.17. *Pſal.*20.1.--4. and 72.1. and the expreſſe commandement of God, 1 *Tim.*2.1,2. And ſo great cauſe have we alſo to give hearty thankes unto God, for giving us good Kings and governours that rule us in the feare of the Lord, as *Huram* did for *Solomon*, 2 *Chron.*2.11,12. 3. Beſides this, he had by his murder in a higher degree wronged not *Uriah* onely, and thoſe that were ſlaine with him, 2 *Sam.*11.17. but all their friends alſo, and kinsfolke that were left alive, who were bound in conſcience to eſteeme this ſuch a wrong, as they might take no ſatisfaction for it, as is plaine, *Numb.* 35.31. 4 and laſtly. The ſin that he committed reached not onely to the murdering of the bodies of many men, but to the deſtruction of the precious ſoules of all them that were drawne into feareful ſins by his meanes. 1. Of the ſoule of *Bathſheba* whom he drew to whordome, 2 *Sam.*11.4. 2. Of the ſoules of all thoſe ſervants of his, whom he uſed as his panders and bawdes for the effecting of his luſt, 2 *Sam.*11.4. 3. Of the ſoule of *Ioab*, whom hee made his inſtrument for the murdering of *Uriah* and the reſt, 2 *Sam.*11.15,16. 4. Of the ſoules of thoſe enemies of the Lord to whom he gave occaſion to blaſpheme his moſt holy name. 2 *Sam.*12.14. For, though all theſe that by his meanes were drawne to theſe foule ſins, did not periſh eternally, (for of *Bathſheba* it is certaine that ſhee repented) yet was that no thanke to him, who had given their ſoules a mortall wound, and cut the throat of them, though the mercy and skill of the heavenly Chirurgion kept them from periſhing of thoſe wounds.

Thirdly

Thirdly and laſtly, The ſins that he committed were ſo farre from being an offence againſt the Lord onely, that indeed they were not directly and immediately committed againſt the Lord, but againſt man onely; for they were ſins not againſt the firſt, but againſt the ſecond table of the commandements of God.

Then the ſecond queſtion is this. Did he then thinke, that though by theſe ſins if they had beene committed by an other perſon, great offence had beene done unto men, yet being done by him, no man could complaine, becauſe a King hath that abſolute power as whatſoever hee doth to men, hee can doe them no wrong? *Queſt. 2*

I anſwer, No verily *David* was far from all ſuch conceits. Such thoughts might well beſeeme ſuch a Princeſſe as *Ieſabell* was, who though her husband *Ahab* was no King unleſſe he might doe what he liſt; unleſſe he might by force contrary to law take away *Naboths* vineyard, 1 *King.*21.7. *Doſt thou now governe the kingdome of Iſrael?* But *David* was not ſuch a Prince. He knew well enough the charge that God had given in his Law concerning the King that ſhould raigne over his people, *Deut.*17.18,19,20. 1. He muſt have the booke of the Law ever with him, and acquaint himſelfe well with it. 2. He muſt governe his ſubjects according to Law, and not *turne aſide from it either to the right hand or to the left.* 3. He muſt take heede his *heart be not lifted up above his brethren*, to deſpiſe them or thinke he might uſe them as hee liſted. He was not ignorant of that charge that God had given unto him in particular, when that he was firſt made King, which he mentioneth, 2 *Sam.*23.3. *The God of Iſrael ſaid, the rocke of Iſrael ſpake to me, he that ruleth over men, muſt bee juſt, ruling in the feare of God.* He knew therefore full well that notwithſtanding any royall prerogative he had, that which he had done to *Vriah*, and the reſt, though they were his ſubjects, was a ſhamefull wrong, as *Nathan* alſo in his parable had ſhewed it to be. 2 *Sam.*12.4. *Anſw.*

The third queſtion is, How then if he knew his ſin was a wrong, and offence againſt man, and not againſt the Lord onely, did it not in that reſpect trouble him at all at this time, now he ſeeketh pardon and peace with God, or are theſe words thus to be underſtood, as if he ſhould ſay, *Againſt thee, thee onely have I ſinned*; as for any offence I have committed againſt men, or wrong I have done to them, I regard it not, that never troubleth me. *Queſt. 3*

I anſwer, No no, it was farre from him to thinke ſo. The wrong hee had done to men by theſe his ſins, did trouble his conſcience at this time exceedingly, as appeareth in the 14. verſe. *Deliver mee from blood-guiltineſſe O God, thou God of my ſalvation. From bloods*, it is in the originall in the plurall number. The blood of *Vriah*, and of all that were ſlaine with him lay heavy upon his conſcience. Nay he knew full well he could have no hope to finde mercy with God at this time by his prayer, if hee had not beene troubled in conſcience for the wrong hee had done unto men by his ſin, nay if hee had not unfainedly deſired to the utmoſt of his power to give them ſatisfaction, and make them amends for the wrong hee had done unto them. Wee know the rule of Chriſt which is doubtleſſe a morall law, and was well knowne to *David*, and written in his heart, *Mat.*5.23,24. *If thou bringeſt thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee, leave there thy gift before the Altar, and goe thy way, firſt be reconciled to thy brother, and then come, and offer thy gift.* Hee knew full well that the wrong that is done to the baſeſt ſubject, or tenant, or ſervant that any man keepeth will cry to God for vengeance againſt him, and that God will not be appeaſed till ſatisfaction be made (or at the leaſt endeavoured to be made) to the party that was wronged by him. When the blood of the poore *Gibeonites* was unjuſtly ſhed by *Saul*, God would not be appeaſed with the land till the *Gibeonites* (though *Anſw.*

(though they were but poore ſnakes and ſlaves) had ſatisfaction given unto them, as you may read, 2 *Sam.*21.1.—3.

Que ſt 4 Now followeth the fourth and laſt queſtion. Why then doth he ſay heere that he had ſinned onely againſt the Lord? Why doubleth hee his ſpeech thus pathetically, *Againſt thee, thee onely have I ſinned.*

Anſw. I anſwer, His words are to be taken as ſpoken not ſimply, but comparatively. As if he had ſaid, Though by my ſins I have many wayes offended againſt man and wronged him, yet the wrong I have done in this to any man, is nothing in compariſon of the wrong, the diſhonour, the contempt I have done to thy Majeſty. Though I bee deepely wounded for the wrong I have done to men by my ſin, yet the griefe and trouble of minde I conceive for that, is nothing in compariſon of that anguiſh, I finde in my ſoule for my deſpiſing of thee, and that light account of thee, and of thine eye that hath beene vpon me. By the like phraſe the captivity is called, *Ezek.*7.5. *An evill, an onely evill*; that is the greateſt evill that ever befell that nation.

So then the Doctrine that ariſeth from theſe words thus opened is this.

*Doct.*14 *That the offence we have done to God by our ſin, though it bee not the onely, yet it is the chiefe thing above all other that ſhould make us to hate ſin, and to mourne for it.*

Two branches you ſee there are of this doctrine, and both of them grounded upon that which you have now heard obſerved unto you in this example of *David*. 1. It is not the onely cauſe why ſin is to bee hated and mourned for. 2. It is (yet) the chiefe cauſe of all other.

Branc. 1 The former branch ſhall be confirmed unto you in two points.

1. First, The very conſideration and reſpect we have to the evill conſequents of ſin, and the puniſhments that God hath threatned in his word, and doth daily execute upon us for ſin, may be a juſt cauſe even to a faithfull and good ſoule to move him to be afraid of ſin, and to hate it and mourne for it. If the tokens we diſcerne of judgements imminent over the nation, bring our ſins into our remembrance and breed feare and ſorrow in us for them (as they are apt oft to do with ſundry of Gods beſt ſervants) that is no ſigne of an heart void of faith. *David* profeſſeth it was ſo with him. *Pſal.* 119.120. *My fleſh trembleth for feare of thee, and I am afraid of thy judgements*. *Joſiah* is commended of God even for this, 2 *King.*22.19. Nay it is no evill ſigne to be afraid of ſin, and troubled with feare and griefe for it, by the thoughts wee have of our death, and of the judgement to come, and even of hell it ſelfe. *Knowing the terrours of the Lord*, (ſaith *Paul*, having ſpoken of the judgement to come, 2 *Cor.*5.11.) *wee perſwade men, and are made manifeſt unto God.* And our Saviour chargeth us to feare God, even out of this conſideration, that he hath *power to caſt both the body and ſoule into hell. Luke*12.5. Neither is it unlawful to mourne for ſin, even becauſe of thoſe ſcourges and corrections we receive from the hand of God for it in this life. All our afflictions ſhould bring our ſins into our remembrance and humble us for them. Our ſins are the onely things that *keepe good things from us*, as the Prophet ſpeaketh, *Ier.*5.25. Our ſins are the onely cauſes of all miſeries we are ſubject unto, how bitter and extreme ſoever they be. *Becauſe thy ſins are encreaſed* (ſaith the Lord, *Ier.*30.15.) *I have done theſe things unto thee.* All the evils therefore that wee endure ſhould worke vpon us as they did upon Gods people, *Lam.*5.15,16. *The joy of our heart is ceaſed, our dance is turned into mourning, the crowne is fallen from our head, woe unto us, that wee have ſinned.* And it is certainely a grievous ſin, and an argument of a ſtrange ſtupidity and hardneſſe of heart in us, that the Lord ſcourging us ſo oft, one way or other by his judgements, we mourne no more for our ſins, that are the cauſes of it. By every judgement and affliction God calleth us to ſorrow for our ſin. *In that day* (ſaith the Prophet, *Eſay* 22.12. *did the Lord call to*

(ſignifie)

weeping

weeping, and to mourning. And *Mic.*6.9. *The Lords voice cryeth to the City* (& ſo unto the towne, to the family, to the perſon whom he ſmiteth with any of his corrections?) And what doth it cry? Surely the effect and ſumme of that cry is ſet down, *Lam.*3.39..40. *Man ſuffereth for his ſin*, & therfore *ſearch and try your wayes, and turn againe to the Lord.* He is therefore a wiſe and happy man that ſtoppeth not his eare at this cry, but *heareth the rod, and who hath appointed it.*

Secondly, The conſideration of the hurt we have done unto others by our ſins doth alſo give great weight to our ſins, & may be a juſt cauſe of ſorrow, & trouble to our minds for them. Even the hurt wee have done them in temporall things. O how it wounded *Davids* heart, when he ſaw what a peſtilence he had brought among his ſubjects, 1 *Chron.*21.17. *Let thy hand I pray thee ô Lord my God be on me, and on my fathers houſe, but not on thy people, that they ſhould bee plagued.* And ſee how long and how heavily the wrong that he had done lay upon *Pauls* conſcience, he could never forget it. 1 *Tim.*1.13. *I was a perſecutor and injurious.* And ſo it will do uponevery one of our conſciences one day, if we have bin injurious to any man, howſoever we ſleight it now, and make nothing of it, upon pretence either of the baſenes, or of the badnes of the parties we have done wrong unto. Remember what I told you of the *Gibeonites*; and how *Davids* heart ſmote him for wronging *Saul*, as bad a man as could live, 1 *Sam.*24.5. But of all the hurts and wrongs we have done unto men by our ſins, the hurt that we have done them in their ſoules, if we have bin any way the cauſe of their eternall perdition, that may be to us a juſt cauſe of ſorrow, and trouble of mind for our ſins. O the bloud of ſoules which wee have deſtroyed by our ſins, will lye heavy, and give an intollerable weight to our ſins, when God ſhall charge us with it. And that we may, and many doe make themſelves guilty of diverſe wayes. Not only 1. by drawing and forcing others to ſin, by our authority; as *David* did here, both the meſſengers he ſent to bring *Bathſheba* unto him, 2 *Sam* 11,4. and *Ioab* whom he commanded to make away *Uriah*, 2 *Sam.*11.15. and as *Abſalom* did his ſervants, to murder *Amnon*, 2 *Sam.*13.28. and as *Paul* had done, upon whoſe conſcience this lay a long time, that he had *compelled many to blaſpheme*, *Act.*26.11. And 2. by drawing others unto ſin, either by our example, or perſwaſion; as *David* and his meſſengers did *Bathſheba* here, 2 *Sam.*11.4 and as full many a one dayly doth, by being the authors, & beginning of ſin unto others, as the Prophet ſpeaketh, *Mica.*1.13. But even 3. by with-holding from any the helpe and meanes that God hath charged us to afford them, for the preſerving of their ſoules from perdition. As you all will account that nurſe that famiſheth the child, by with-holding the breaſt, and food from it, to have bin a murderer of it, as much as if ſhe had poiſoned, or cut the throat of it. And ſurely many of us have juſt cauſe to feare, God will one day ſay to us concerning the ſoules of any that have periſhed in our flocks, that are miniſters, or in our families, that are parents or maſters, as he doth to the Prophet *Ezek.*3.18. *His bloud will I require at thy hand.* 2.

Now for the ſecond branch of the Doctrine. Though our ſins may juſtly trouble us in all theſe reſpects, yet the chiefe thing above all others, that ſhould move us to hate ſin, and to mourne for it, is the conſideration of that offence, we have committed by our ſins againſt the Lord our God. Obſerve the proofe of this in three points. *Branch* 2

Firſt, This is that, that hath had chiefe force in keeping Gods people from ſin, when they have bin tempted unto it; As we ſee in the example of *Ioſeph*, *Geneſ.* 39.9, *How can I doe this great wickedneſſe, and ſin againſt God?* He conſidered not ſo much the wrong he ſhould do his maiſter (though that he knew was very great) as the offence he ſhould cõmit againſt God. So *David* profeſſeth *Pſ.*19. 11. *I have hid thy word in mine heart, that I might not ſin againſt thee.* The cauſe why he loved Gods word ſo much, and tooke ſuch paines by meditation, & pray 1.

er, to make it his owne; was, that he might bee kept from ſinning againſt God.

Secondly. This is that that hath broken the hearts of Gods people, and cauſed them to melt in ſorrow for ſin after they have committed it, that they have done the thing that God is diſpleaſed with, that hee is grieved, and diſhonoured by. This was *Davids* maine griefe here. And ſo in the confeſſion he maketh to *Nathan*, 2 *Sam.*12.13. *I have ſinned againſt the Lord.* And *Pſal.*41.4. *Lord be merciſull unto me, heale my ſoule, for I have ſinned againſt thee.* This was the maine thing that troubled the prodigal child that he had diſpleaſed his father, *Lu.*15.18. *I will go to my father, and will ſay unto him, father, I have ſinned againſt heaven, and before thee. Againſt thee, thee only have I ſinned, and done evill in thy ſight.*

3. Thirdly, and laſtly, this is the principall thing that diſtinguiſheth the obedience & repentance, and ſorrow for ſin, which is ſincere, from that that is counterfeit. An hypocrite we know may make great ſhew of obedience, & of doing the will of God, 2 *Chron.*25.2. *Amaziah did that which was right in the ſight of the Lord, but not with a perfect heart.* The main thing that approveth the truth, & ſincerity of our obedience, is this, when in doing the good things we do, we reſpect the Lord himſelfe; we doe that that we doe, becauſe we would not offend him, becauſe we deſire to pleaſe and honour him. When we live not to our ſelves, but to the Lord, *Rom.*14.7,8. Thus the Apoſtle proveth the ſincerity of heart that was in thoſe weak Chriſtians that did make conſcience, both of uſing, & not uſing the meats prohibited by the law of *Moſes*, that both of them did it *to the Lord*, *Rom.*14.6. So an hypocrite may be able to mourn deeply for ſin, and wiſh with all his heart, it were undone, in reſpect of the miſchiefe & puniſhment of ſin, that either he feeleth or feareth. As we ſee in the examples of *Cain*, & *Saul*, and *Ahab*, & *Iudas*. But this is a certaine note of Gods child, when the chiefe thing that maketh us mourne for ſin, is, that we have diſpleaſed & grieved our father by it. Therfore is true repentance called by the Apoſtle, *Act.*20.21. *Repentance toward God.* Such a repentance as the reſpect we have unto God hath wrought in us. And the ſorrow for ſin that cauſeth repentance unto ſalvation, is called, 2 *Cor.*7.10. *A ſorrow that is according to God.* So it is ſaid of Gods people, that they *lamented after the Lord.* 1 *Sam.*7.2. This ſorrow proceedeth not from ſelfelove, as the other doth, but from love to God, when though a man know himſelfe to be reconciled to God, and delivered from the wrath to come; yea becauſe he doth ſo, and hath the ſpirit of grace that aſſureth him of Gods favour; therfore he mourneth, & is troubled in heart, that he hath by his ſins offended, & grieved ſo good a father. This is that ſincere ſorrow that God promiſeth to worke in the hearts of his people. *Zac.*12.10. *I will powre upon the houſe of David, and upon the inhabitants of Ieruſalem, the ſpirit of grace, and of ſupplications, and they ſhall looke upon me whom they have pierced, and they ſhall mourne for him* (not for themſelves) *as one mourneth for his only ſonne.*

Lecture XLIII. On Pſalme 51.4. Decemb.26. 1626.

Reaſon IT Followeth now that wee proceed unto the grounds and reaſons of the Doctrine, & ſo unto the uſes that are to be made of it. Now the grounds, and reaſons of the Doctrine are principally two. The one taken frō the conſideration of the nature of ſin, the other from the conſideration of the nature & attributes of the Lord himſelfe. And in the nature of ſin two things are to be cōſidred. 1. that every ſin is a tranſgreſſiō of the law of God, 2. that every ſin is a contēpt done unto God

1. For the firſt. What is it that maketh any thought or word or action to be a ſin? Not the offending or hurting of our ſelves, or any other man by it, but the offending of God, and breaking of his Law. As no good duty I performe to any man, is a good worke unleſſe in doing it, I reſpect the Lord, and do it in obedience to him. As *Paul* ſaith to Chriſtian ſervants, *Coloſ.* 3.23,24. *Whatſoever ye doe, doe it as to the Lord, and not unto men, knowing that of the Lord ye ſhall receive*

receive the reward of the inheritance, for ye serve the Lord Christ. So no wrong I can do to any man, is a sin, but in respect of the disobedience, & contempt I shew unto God and his Law, by doing of it. This is plain, *Lev.6.2. If a soule sin, & commit a trespasse against the Lord, & lie unto his neighbour in that that was delivered him to keepe, or in fellowship, or in taking away by violence, or hath deceived his neighbor.* No sin can be more directly committed against our neighbour, then cosenage, & theft, and robbery are, and yet ye see, that that maketh a man a sinner in these things is this, that in doing of them, he hath cõmitted a trespasse against the Lord. Thus the Apostle when he had said every one that *hath* a true *hope* to be saved, & to go to heaven, doth *purifie himselfe* from all sin & corruption, & so maketh himselfe fit to go thither, giveth this for the reason of it, 1 *Ioh.*3.4. because sin is a most hainous & dangerous thing, and why so? *Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law.* That that maketh sin so dangerous a thing, that that maketh Gods people so fearfull to sin, so careful to purifie, & cleanse themselves from their corruptions, is this, that by sinning, they transgresse the law of God. So the Apostle *Paul* teacheth us, 1 *Cor.*15.56. *The sting of death is sin, & the strength of sin is the law.* What is it that maketh death so painfull & terrible as it is unto men? Surely nothing but sin, that giveth the sting unto it, and what is it that maketh sin so strong to condemne them and cast them into hell, to sting and torment the conscience as it doth? Surely nothing but the law that giveth the strength to sin, that the law of God hath bin transgressed by it. This is the plain meaning of that which the same Apostle saith, *Rom.4.15. The law worketh wrath, for where no law is, there is no transgression.* What is it that brings Gods wrath upon man in this life, or in the life to come, that stingeth the conscience with the sense of it? Why sin (you will say) and in saying so, you say truly, for so saith the holy Ghost. *Ephes.5.6. Because of these things commeth the wrath of God upon the children of disobedience.* Yea, but what is the cause that sin bringeth the wrath of God upon man? Surely nothing but this, because by it, Gods law is transgressed, *the law worketh wrath*, saith the Apostle.

Secondly, this is also to be considered in the nature of sin, that by every sin that we cõmit, we do not only transgresse Gods law, but we also despise him & do an injury and contempt unto him. 2. For as it is among men, when ye invite a man of worship and worth unto a feast, if you give him not his due in placing of him, though his cheere be never so good, though the place he sits in be otherwise never so convenient, though in words, & entertainment you neglect no cõplement towards him, yet if you place him not according to his degree, if you set one that is known to be his inferior above him, in stead of a kindnes that you have pretended, he will esteeme that you have done a great disgrace, & indignity unto him. So is it much more in this case, If we set not the Lord in the highest roome of our hearts, if we prefer our owne will before his (as in every sin we do) if we sleight any commandement of his, & thinke it is no great matter to transgresse it, this is a plain contempt done unto God, & a despising of him. So the Lord doth not only esteeme of grosse sinners, that they cast him behind their backs, as he tells *Ieroboam*, 1 *kin.*14.9. But even of his own people, whē they sin against his law. So he telleth *David* twice, that in cõmitting these sins of adultry, & murder, 2 *Sã.*12.9,10. *he had despised his cõmandement, he had despised him.* So he telleth *Ely* that in neglecting to shew that severity to his lewd sons, that he ought to have done, he despised him, 1 *Sam.*2.30. And he telleth *Moses*, & *Aaron*, that they had rebelled against him. *Nũ.*20.24. And so much for the first reason & ground of the doctrine.

The second reason is taken from the consideration of the nature and attributes of God, the person, whose law is transgressed by our sins. *Reason.2* Foure attributes there be in the Lord, which if we consider well, we shall easily beleeve that we are to hate our sins, and mourne for them out of this respect chiefly, that we have offended God by them.

The first is his omnipresence, & omniscience, he is present with us whersoever we

we are, his eye is upō us, he beholdeth us, whatsoever we are doing. *Can any hide himselfe in secret places, that I should not see him saith the Lord? (Ier.23.24.) do not I fill heaven & earth saith the Lord?* & *Pro.15.3. The eyes of the Lord are in every place, beholding the evill & the good.* This was a main thing *Nathan* laid to *Davids* charge, & whereby he aggravated his sin, *2 Sam.12.9. Wherfore hast thou despised the commandement of the Lord to do evill in his sight?* And this was it that at this time lay so heavy upon *Davids* conscience, O Lord *I have done this evill in thy sight.* As if he had said, all my care was to be secret, to hide my sin from the eyes of men (*thou didst it secretly* saith the Lord to him. *2 Sam.12.12*) but all this while, thine eye was upon me; when for the committing of my filthines I had shut all out of my chamber, I could not shut out thee, when I did it in the darke, *the darknes hid me not from thee* (as he speaketh, *Ps.139.12.*) *but the night shineth as the day, the darknes, and the light are both alike with thee.* This is that that did even fil his heart with shame, & sorrow, when he considered that he had done so lewdly, the Lord being by, the Lord looking upon him. And surely so will this work upon every one of us also, when God shall be pleased to awaken, & touch our hearts as he did his. It is a matter of extreame shame, and trouble of mind, even to most wicked men, to know that any man hath seene them, and bin privy to that which they have done. *If one know them* (saith *Iob 24.17*) *they are in the terrors of the shadow of death.* How much more must it trouble the heart of Gods child, when he considereth the Lord saw, & was an eye-witnes of all the foulest sins, that ever he committed. All men by nature would be much restrained from many sins, if they knew of any body, though it were but a child that were by them, to see what they did. And thus the murderer, and adulterer, are brought in by *Iob 24.5.* emboldening themselves, *No eye shall see me.* As if he had said, If they knew there were any eye to see them, they durst not do it. And they are noted for men grown to an extraordinary height in sin, that feare not at all, nor are restrained from sinning by the eye of man, that are so impudent, as they care not who see, or know, what lewdnes they do, *Esa.3.9.* Such as *declare their sin as Sodom, that hide it not.* Such as are like *Absalom*, who *spread his tent upon the top of the house, and went in to his fathers concubines, in the sight of all Israel, 2. Sam.16.22.* And will not this appeare to the child of God, when God shall open his eyes, a far greater impudency, & height of sin, that he in sinning, regarded not, nor feared the Lords eye, that he durst do such, & such things, when the Lord looked upon him? Surely to *David* it did here. O Lord *I have done this evill in thy sight.* And so it will do to every one of us, when God shall be pleased to give us such hearts as he did unto *David.* For thus doth the Lord oft aggravate the sins of men. *Esa.65.12. Therfore wil I number you to the sword, & you shal al bow down to the slaughter, because when I called, ye did not answer, when I spake ye did not heare, but did evill before mine eyes, and did choose that wherein I delighted not.*

Attribute 1

The second attribute of God, the consideration wherof, setteth forth the hainousnes of sin is his infinite holines, and the dislike he beareth unto sin. This is a chiefe attribute of his, & that wherein his glory doth principally consist. This is plain, by that song of the blessed Angels, *Esa.6.3. Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory.* And in the first petitiō of the Lords praier, where when our Saviour would have us to pray, that Gods name may be glorified, he teacheth us to expresse it in these termes, *Hallowed be thy name*, let holines be ascribed unto thee. Now the Lord being thus infinitely holy, 1. He hateth and disliketh sin, there is nothing so contrary, and opposite to his nature, as sin is. No man doth hate any thing in the world, no mans heart doth so much loath or rise against any thing, as the Lords doth against sin. *Hab.1.13. Thou art of purer eyes then to behold evill, & canst not looke on iniquity.* He cannot abide to looke upon it, *Ier.44.4. I sent unto you all my servants, the Prophets rising early, & sending them, saying, do not this abominable thing that I hate.* The Lord in the ministery

Attribute 2

ſtery of all us his ſervants, doth in the moſt patheticall manner he can, perſwade and entreat you to be afraid to ſin, to repent of your ſin, even for the Lords ſake, even for this cauſe, becauſe his ſoule doth ſo much hate and loath ſin, *Oh do not this abominable thing which I hate*, 2. Becauſe the Lord is infinitly holy, he muſt needs be grieved with ſin. Nothing grieveth the Lord ſo much as ſin doth. It is a great griefe to any ingenuous mind, and a thing that of all others we can worſt brooke, to ſee our ſelves deſpiſed, and contemned by any. *David* complaineth oft of it, and prayeth againſt it. *Pſ.*119.22. *Remove from me reproach & contempt.* But never was man ſo much grieved to ſee himſelfe deſpiſed, as the Lord is to ſee men deſpiſe and ſleight him, as I told you we all do, when we ſin againſt him. *Grieve not the holy ſpirit of God*, by your corrupt communication ſaith the Apoſtle. *Eph.*4.30. As if he had ſaid, Becauſe he is holy, ſin muſt needs grieve him. 3. Becauſe the Lord is infinitly holy, ſin muſt needs anger, diſquiet, and vexe his ſpirit. Nothing in the world can ſo much provoke a man unto anger, nothing can ſo cut him to the heart, ſo vexe & diſquiet his mind, as the Lord is provoked, cut to the heart, & vexed with our ſins, *Eſa.*63.10. *They rebelled, and vexed his holy ſpirit.* & *Eze.*16.43. *Thou haſt fretted me in all theſe things.* Now when Gods child doth conſider well of this, his ſin muſt needs trouble him more in this reſpect, that he hath done that, that God ſo loatheth, & hateth, that he hath grieved and vexed him ſo much by it, then in reſpect of any evill, or puniſhment he hath brought upon himſelfe by it. So did it *David* here, *Againſt thee, thee only have I ſinned.* And ſo wil it the ſenſleſſeſt heart here, when God ſhal touch him as he did *David* here. O that we could conſider how God may complaine of us as *Pſ.*95.10. *Forty yeeres long was I grieved with this generation.* How long have we grieved the Lord, ſome of us by living in one ſin, & ſome in another. O that we could ſay to our own hearts, as the Prophet doth to *Ahaz*, *Eſa.*7.13. ô my ſoule *is it a ſmall thing for thee to grieve men by thy ſins, that thou wilt alſo grieve my God?*

2.

The third attribute of God that ſetteth forth the hainouſnes of our ſins, is the infinite greatnes & majeſty of the Lord *Great is the Lord* (ſaith *David Pſ.*145.3) *& greatly to be praiſed, his greatnes is incomprehenſible.* And indeede this is the beginning and foundation of all religion, and piety to eſteme the Lord to be *higher then the higheſt. Eccl.*5.8, and to acknowledge in our hearts this infinite greatnes and majeſty of the Lord, *Aſcribe ye greatnes to our God*, ſaith *Moſes*, *Deut.*32.3. And thus did the bleſſed Virgin, *Lu.*1.46. *My ſoule doth magnifie the Lord.* Every tranſgreſſion even among men, is more or leſſe hainous, according as the perſon is, againſt whom it is cõmitted. *He that doth ſmite his father or his mother, or but curſe & revile them, ſhall ſurely be put to death*, ſaith the Lord in his Law. *Exo.*21.15,17. Whereas the reviling, yea, or wounding, or maiming of another man, was not ſo great a ſin, nor to be puniſhed in ſo ſevere a manner, as you may ſee in the ſame chapter, *Exod.*21.18.22, & this is that, that maketh all ſin ſo hainous as it is, and worthy of infinite, & eternall puniſhment, becauſe it is committed againſt, and is a contempt done unto a perſon that is of infinite, and eternall majeſty. That any of us poore mortall wretches, wormes rather then men, of whom the Prophet ſaith, *Pſ.*39.5. *Verily, every man at his beſt ſtate is altogether vanity*, and who are *counted to him leſſe then nothing, and vanity*, as the Prophet ſpeaketh, *Eſa.*40.17. ſhould be ſo deſperatly mad, as to provoke, & deſpiſe this glorious God, to make light account of any of his commandments, *in whoſe hand is our breath, and all our wayes*, as *Daniel* telleth a great King. *Dan* 5.23. whoſe glorious greatnes is ſuch, as the Angels cover their faces before him. *Eſa.*6.2. *In whoſe ſight no creature can ſtand when he is angry, Pſ.*76.7. This, this is that that doth greatly aggravate our ſins. *Wo unto him that ſtriveth with his maker, let the potſheard ſtrive with the potſheards of the earth*, ſaith the Lord. *Eſa.*45.9. *Do we provoke the Lord unto wrath?* (ſaith the Apoſtle, 1 *Cor.*10.22.) *are we ſtronger then he?* And yet thus have we done every one of us, & the conſideration of this ought

Attribute 3

to lye heavy upon our hearts, as it did upon *Davids*, when he cryed, *against thee, thee only have I sinned.*

Lecture XLV. On Psalme 51. 4. *Ianuary* 9. 1626.

Attribute 4 FOlloweth now the fourth, and last attribute of God, that setteth forth the hainousnes of our sins, and that is the infinite goodnes, and bounty of the Lord. This the Lord expresseth dayly towards all his creatures, and we can looke no way, but we must needs behold evident proofes, and demonstrations of it, *Psal.* 145 9. *The Lord is good to all, and his tender mercies are over all his works.* And the consideration even of this bounty of the Lord, toward all his creatures, though it did not extend it selfe towards us more particularly should much affect us. So it did *David*, *Psal.* 119.68. *Thou art good, and dost good, teach me thy statutes.* If wee know, or heare of a man that is a good house-keeper, a bountifull man, ready to doe all men good, we all esteeme highly of such a one, and speake well of him, and would be ready to doe him any kindnesse or service, though we never drunke of his cup our selves, nor received any benefit by him; nay, though we never saw his face: so amiable a thing is this property of goodnes and bounty in our eyes, whersoever we behold it. *For a good man* (saith the Apostle, *Rom.* 5.7,) *peradventure some would even dare to die.* But alas, such is the vile corruption of our nature, that the common mercies of the Lord, whereby he doth expresse the goodnes, and bountifulnes of his nature, do little affect us. Let therfore every one of us consider how he hath expressed his goodnes and bounty to our selves in particular. And of this before I begin to set it before your eyes, and put you in mind of it, I may say with the Prophet, *Ps.* 40 5 *Many ô Lord my God, are the wonderfull works which thou hast done, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee, if I would declare and speake of them, they are moe then can be numbred.* Yet let us consider (I pray you) as we are able, the marvellous goodnesse, and bounty the Lord hath shewed towards every one of us in particular. 1. In the things that concerne our bodies, and this mortall life. 2. In the things that concerne our soules, and our everlasting happinesse.

1. For the first. 1. It is the Lord from whom we have our life, and being, and without whom we could not consist one moment. *Act.* 17.28. *In him we live, & move, and have our being. In his hand is our breath, and all our wayes. Dan.* 5.23. 2. It is he alone that maintaineth us in this health, & strength, and vigor of body, and mind, that we do enjoy in that soundnes of limbs and senses, and keepeth us from those weaknesses, and pains, and diseases of body, and from that impotency of mind, that we see many others subject unto. *The Lord is the strength of my life* saith *David*, *Psal.* 27.1. & *Exo.* 23.25. *He shall blesse thy bread, and thy water, and I will take sicknes away from the midst of thee.* 3. It is he alone that while we see many others to beg their bread, & to feed upon scraps, provideth so plentifully for us, maketh us to be able to be helpfull unto others, to entertaine at this time our friends, & neighbors, maketh us able to make merry together, and furnisheth our table with such variety, & plenty of all good things. *Thou preparest a table before me* (saith *David*, *Ps.* 23.5.) *in the presence of mine enemies, thou anointest my head with oyle, my cup runneth over.* & *Act.* 14.17. *He left not himselfe without witnes, in that he did good, & gave us raine, and fruitfull seasons filling our hearts with food & gladnes.* And it is our extreame blindnes and sottishnes, if we ascribe this our plenty and prosperity unto any thing els, but the Lords goodnes alone. *Hos.* 2.8. *She did not know that I gave her corne and wine, and oile, & multiplied her silver and gold.* 4. Wheras we see and heare of many others that are undone some by fire, and some by theeves, and some by witchcraft, how commeth it to passe that we and our children, and our cattell, & goods are kept in such safety by day & by night,

night, at home and abroad. Surely the Lord *hath made an hedge about us, and about our houses, and about all that we have*, as Satan confeſſeth of *Iob*, 1.10. *The Lord is thy keeper* ſaith *David*, *Pſal.*121.5. If he did not continually watch over us, it could not bee with us as it is. 5. Whereas wee have every one of us, oft times beene in ſundry great adverſities, and dangers, aſwell as other men, what hath beene the cauſe that we have comen off ſo well, when others by the very ſame diſeaſes, by the ſame afflictions, have beene ſwallowed up and deſtroyed? Surely this is to bee aſcribed to the goodneſſe, and mercy of the Lord alone. And wee have all cauſe to ſay with *David*, *Pſal.*18.2. *The Lord is my deliverer*, and verſe 16. *He ſent from above, he tooke me, he drew me out of many waters.* And 68.20. *Hee that is our God, is the God of ſalvation, and unto God the Lord belong the iſſues from death.* 6. and laſtly, Whereas we muſt all looke for a change, and expect trouble and affliction, *Iob* 5.7. *Man is borne unto trouble*, what refuge have any of us to flye unto in any diſtreſſe, for helpe and comfort, but to the Lord only? *Pſal.*20.7. *Some truſt in charets, and ſome in horſes, but wee will remember the name of the Lord our God.* And 62.8. *Truſt in him at all times, yee people, powre out your hearts before him, God is a refuge for us.* Gods people have no other refuge to flye unto in all their diſtreſſes, but him alone. Yea, nature hath taught this to all men; as wee may ſee both in Scripture, *Ion.*1.5. and in dayly experience, how the worſt will looke towards God in their extreame ſickneſſe, and ſend for the miniſter then to pray for them. For that which *Solomon* ſaith of riches, *Prov.*11.4. may bee ſaid of pleaſures, and friends, and all other things wee have moſt ſet our hearts on, they *will not availe us in the day of wrath.* Loe, thus good and gracious the Lord hath beene to every one of us, even in the things that concerne this mortall life, but 2. he hath ſhewed much more goodneſſe to our ſoules, then all this commeth to. For as our ſoules are farre more excellent then our bodies, ſo the Lord hath much more care of them, then of our bodies. Hee is in a ſpeciall manner called *the father of ſpirits*, *Heb.*12.9. and hath doubtleſſe a fatherly care of them in a ſpeciall manner. Let me therefore ſay to you as the Prophet doth, *Pſ.*66.16. *Come and heare, all ye that feare God, & I will declare what hee hath done* (not for my ſoule onely, but) *for every one of your ſoules.* Neither will I ſpeake of thoſe bounties of the Lord, that are peculiar to ſome choice ſervants of his, but of thoſe that are common to all that doe unfeinedly feare him, even to the meaneſt of them. Nor of all them neither, but of three of them only, which may ſufficiently ſerve to demonſtrate this point. 2.

Firſt. When wee had loſt our ſelves by the voluntary tranſgreſſion of our firſt parents, and made our ſelves the children of his wrath, and ſlaves of the Devill: hee bought us againe with no meaner a ranſome, then the bloud of his only Sonne, *Iohn* 3.16. *So God loved the world, that he gave his onely begotten Sonne: that whoſoever beleeveth in him, might not periſh, but have life everlaſting.* And how did he give him? The Apoſtle telleth us, *Rom.*8.32. *Hee ſpared not his owne ſonne, but delivered him up for us all.* He did not remit unto him the leaſt jot of thoſe torments that were due in his juſtice to our ſins, but made him a curſe for us, as the Apoſtle ſpeaketh, *Gal.*3.13. *Hee dranke at the hand of the Lord, the cup of his fury* (as the Prophet ſpeaketh in another caſe, *Eſa.*51.17.) *He drunke the dregs of the cup of trembling, and wrung them out.* This amplifyeth greatly the goodneſſe, and bounty of the Lord to his people, that this ranſome was paid for them, in a ſpeciall manner, *Eſa.*53.5. *Hee was wounded for our tranſgreſſions, he was bruiſed for our iniquities*, and verſe 12. *He bare the ſins of many. He prayed not for the world*, *Iohn* 17.9. Oh what a goodneſſe of God was this to us, that paſſing by, and neglecting the greateſt part of the world, he ſhould thinke upon us in a ſpeciall manner, to pay ſuch a ranſome for us. Oh what cauſe have every one of us to admire this 1.

mercy of the Lord, and to say with *Iob* 7.17. *What is man that thou shouldest magnifie him, and that thou shouldest set thine heart upon him?* What was I, that thou shouldest make so precious account of me, that thou shouldest pay such a ransome to redeeme my soule?

2. Secondly, when we lay snorting in our sins without all regard either to our owne wretched condition, or to the ransome that was paid for us, he awakened us, and called us to the knowledge of our selves, and of Christ. Hee cryed to us, as *Cantic* 6.13. *Returne returne ô Shulamite, returne returne, that wee may looke upon thee*; He *besought us to bee reconciled to him*, as the Apostle speaketh, 2 *Cor.*5.20. stood long at our doore, and knocked, *Rev.*3.20 waited long and endured many a repulse from us, as he saith, *Rom.*10.21. *All the day I have stretched out my hands unto a rebellious and a gainesaying people*; and at last overcame us with his kindnesse, changed and converted our hearts, and made us new creatures. When the Apostle had said, *Ephes.*2.5. *Even when wee were dead in sins he quickned us*; he addeth, *by grace yee are saved.* Nothing but grace, nothing but the goodnesse of God was the cause of it. He wrought such a change in us, as is mentioned, *Esay* 11.6. *The wolfe shall dwell with the lambe, and the leopard shall lye downe with the kid, and the calfe and the young lyon and the fatling together, and a little child shall leade them.* And this also doth greatly amplifie the goodnesse of God towards us in our conversion, if we shall consider how rare a mercie it is. 1. How the Lord vouchsafeth not so much as the outward calling in particular to the greatest part of the world by farre. *He sheweth his word unto Iacob* (saith the Psalmist *Psal.* 147.19,20.) *his statutes and his judgements unto Israel. He hath not dealt so with any nation, and as for his judgements, they have not knowne them.* 2. How few of those that the Lord vouchsafeth the outward calling unto, receive grace to believe, and obey the truth; as our Saviour speaketh, *Mat.* 22.14. *Many are called, but few are chosen.* How many our selves may observe of our owne kindred, of our owne neighbours, of them that have as long as we obtained the same meanes, of our betters every way, of them whose lives have beene far more civill and unblameable then ours, whom yet God vouchsafeth no such grace unto. So that I may say to you as the Apostle doth, 1 *Cor.*1.26. *You see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.* This consideration was the thing that bred such zealous love in *Davids* heart toward the Lord, 2 *Sam.* 6.21. *It was before the Lord* (saith he to scoffing *Michall*) *which chose me before thy father, and before all his house, to appoint mee ruler over the people of the Lord, over Israel, therefore will I play before the Lord.* This was that that moved our blessed Saviour to rejoyce so in his spirit, in the behalfe of the faithfull in his time and ascribe it all meerely to the free grace and goodnesse of the Lord, *Luke* 10.21. *Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*

3. Thirdly, When after he had thus converted and called us, wee have beene apt through our frailty and corruption ever and anon to fall away from him againe; *we are kept by the power of God unto salvation*, as the Apostle speaketh, 1 *Pet.*1.5. he will not suffer his to take such falls as shall breake their neckes, or to fall into such pits, as we should never get out of againe. *Hee will keepe the feet of his Saints* from such falls, as *Hannah* speaketh, 1 *Sam* 2.9. Hee hath beat us for falling, and haply for our carelesnesse, left us to take such falls as have bruised us sore, or broken an arme or a leg of us, but he hath taken us up againe, and set us on our feete. Nay though wee have given him just cause a thousand times to cast us off, and disinherit us, to leave us to our selves, and Satan, yet hath his love beene so unchangeable towards us, that nothing could move him to cast us off. Nay he hath given us assurance by his spirit, *Rom.*8 38,39.

38,39. that *neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate us from the love of God in Christ Iesus our Lord.* So that we have just cause to say as the Prophet *Mic.*7.18. *Who is a God like unto thee that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage, that retaineth not his anger for ever, because hee delighteth in mercy.* And this is also that that greatly amplifieth the goodnesse of God in this point, that it is so rare. If we would consider how many have fallen, some to Popery and other heresies, some to profanesse, some to the utter hatred of Religion, some to worldlinesse, that were once farre before us in knowledge and in profession, how many that were *first are become last*, *Mat.*19.30. How many there are, whom we may dayly looke upon, that are like those the Apostle speaketh of, 2 *Pet.*2.18.22. that once *were cleane escaped from them that live in errour* but now with the *dog are turned to their owne vomit againe, and as the sow that was washed to their wallowing in the mire.* Many that are like unto *Saul*, who though he had received excellent gifts of Gods spirit, even *another heart* 1 *Sam.*10.6.9. and never in his life fell into so grosse sins as *David* did, yet he fell away quite from God, and lost all grace, and was quite forsaken of God 1 *Sam.*16.14. and 28.15. whereas many of us that like *David* have had far stronger corruptions, yet are still kept in the state of grace, be it that none of those that have thus quite fallen away, were ever truly regenerate, and we may say of them as 1 *Iohn* 2.19. *They went out from us but they were not of us, for if they had beene of us, they would no doubt have continued with us.* But what is it that hath made us to stand when so many that seemed much stronger then wee have fallen quite away? Surely nothing but the meere grace and goodnesse of the Lord. *It is not of him that willeth* (saith the Apostle, *Rom.*9.16.) *nor of him that runneth, but of God that sheweth mercy.* And thus have I (in some measure) put you in minde of the infinite goodnesse and bounty the Lord hath shewed to every one of us that are his people.

Now the consideration of this marvellous goodnesse and bounty of God towards vs doth greatly aggravate our sins, and make them out of measure sinfull. There is no sin we have committed, no commandement of God that we have transgressed, but we have thereby sleighted and despised, shewed contempt unto, grieved and dishonoured that God that hath beene so good and gracious a father unto us. Thus doth the Lord aggravate *Davids* sin, 2 *Sam.*12.7.—9. *I annointed thee King over Israel, and I delivered thee out of the hand of Saul, and I gave thee thy masters house* &c. *and if that had beene too little, I would moreover have given thee such and such things, wherefore hast thou despised the commandement of the Lord.* Thus did God plead with *Israel*, *Mic.*6.3.—5. *O my people what have I done to thee, and wherein have I wearied thee?* (that thou makest so slight account of offending me) *testifie against me*; and then in the two next verses he putteth them in minde of the great goodnesse hee had shewed toward them, that by that meanes he might bring them to a consideration and feeling of their sins. Thus doth the Lord aggravate the sins of his people, *Deut.*32.6. *Doe ye thus requite the Lord, ô foolish people and unwise? Is not he thy father that hath bought thee? hath he not made thee and established thee?* This was that that made *Mary Magdelene* weepe so aboundantly, *Luke* 7.38. she had a deepe apprehension of Gods goodnesse towards her, verse 47. This was that that lay so heavy upon *Davids* heart heere, *Against thee, thee onely have I sinned.* Nay, it is not possible that any should ever haue a true assurance and sence of Gods fatherly goodnes wrought in his heart by the spirit of God; but it will have this effect in him. *Zach.*12.10. *I will powre out upon the house of David, and upon the inhabitants of Ierusalem the spirit of grace, and of supplications, and they shall looke upon mee whom they have pierced, and they shall mourne*

mourne for him as one mourneth for his onely ſon, and ſhall bee in bitterneſſe for him as one that is in bitterneſſe for his firſt borne. Why doe our ſins trouble us no more? Surely we are not ſoundly perſwaded of Gods fatherly goodneſſe and love towards us, the ſpirit of grace was never powred upon us. I know 1. That the moſt men make the leſſe account of ſin, becauſe they ſay they know the Lord is ſo gracious and mercifull, nothing doth ſo much keepe them from being troubled for their ſinnes as this; they cannot thinke it poſſible God ſhould like much the worſe of them for any of their ſins, becauſe he is ſtill ſo good and bountifull unto them; but are ready to ſay to their ſoules with the Epicure, *Eccleſ.9.7. Goe thy way, eate thy bread with joy, and drinke thy wine with a merry heart, for God now accepteth thy workes.* 2. Yea they embolden themſelves to ſin by this more then by any thing, becauſe they know and are perſwaded the Lord is ſo infinite in goodneſſe and mercy, they turne the very grace of God into wantonneſſe, *Iude* 4. If a childe ſhould thus reſolve with himſelfe; tuſh I know my father beareth that affection to me, that though I bee never ſo ſtubborne, and rebellious againſt him, though I grieve and diſhonour him never ſo much, yet he will never caſt me off, and therefore I care not for offending him: all men would ſay, that wretch had loſt all naturall affection, and had not the nature or heart of a child in him. No more hath that man certainely any true or ſound aſſurance of Gods fatherly love and goodneſſe towards him, that doth not hate ſin, that is not afraid of ſin, that cannot mourne for ſin, out of this reſpect above all others, that by his ſin he hath offended and grieved and diſhonoured, ſo good and gracious a father as the Lord hath beene unto him. *Lay aſide* (ſaith the Apoſtle, 1 *Pet.*2.1.3.) *all malice, and all guile, and hypocriſies, envies, and evill ſpeakings, becauſe* (εἰ) *yee have taſted* (knowne with feeling) *that the Lord is gracious.*

Lecture XLVI. on Pſalme 51. 4. Ianuary 23. 1626.

IT followeth now that we proceed to the uſes that are to be made of this point. And thoſe are foure principally. 1. For inſtruction. 2. For the triall and examination of our ſelves. 3. For exhortation. 4. For reproofe.

Vſe 1. And firſt for inſtruction, To teach us how to judge of the hainouſneſſe of ſin, that no ſin is ſmall or light to be accounted of, every ſin even that that we thinke to be the leaſt is a *dead worke*, as the Apoſtle calleth it, *Heb.6.1.* deſerveth eternall death. This is a point of great uſe. 1. To worke in us more feare of ſin, and to arme us againſt a conceit that uſually emboldneth us to many ſins and hardeneth us in them, becauſe wee thinke that they are but ſmall ones. 2. To confirme us againſt the error of the Papiſts, who to maintaine many other of their falſe doctrines the better, their doctrine of poſſibility to keepe the whole Law, their doctrine of merit, their doctrine of Purgatory, and ſuch like; doe teach that all ſins are not in their owne nature mortall, nor doe deſerve eternall death, but that ſome tranſgreſſions of the Law of God are onely veniall ſins.

1. Foure things there bee that will make the truth that wee maintaine againſt them in this point, evident unto you.

First, Conſider the father that begetteth and engendreth it in us, and that is the devill, who is the father of every lye, not of the pernicious lye onely, but of every lye, *Ioh.*8.44. and of every vaine and petty oath, *Mat.*5.37. *Whatſoever is more then theſe* (that is then yea in affirming any thing, and nay in denying) cometh ἐκ τοῦ πονηροῦ *from the wicked one*; that is from the devill, as the ſame phraſe is uſed, 1 *Iohn* 3.12.

2. Secondly, Conſider the puniſhment that the righteous God hath inflicted upon men, even for the ſmalleſt ſins. And that not onely upon ſuch as wee

have

have no cauſe to doubt but that they were reprobates, as upon *Saul* who for ſparing of *Agag*, and ſaving the fatteſt of the oxen, and of the ſheepe for ſacrifice was utterly rejected of God, 1 *Sam.*15.23. and upon *Ananias* and *Saphira*, who for diſſembling in a ſmall matter were ſuddenly ſtrucken dead, *Acts* 5.3. But even upon ſuch as we have no cauſe to doubt, but they were his elect children; as upon *Lots* wife who for looking backe (out of a loathneſſe to leave the profits and pleaſures of *Sodom*) was turned into a pillar of ſalt, *Gen.*19.26. 2. Vpon fifty thouſand men of *Bethſhemeſh* who were ſlaine for looking into the Arke, 1 *Sam.*6.19. 3. Vpon *Uzzah* for touching and ſtaying the Arke when it was in danger to have fallen, 2 *Sam.*6.7.5 4. Vpon the young Prophet, who being deceived by the old Prophet, did but eate and drinke in *Bethel*, which God had forbidden him to do, 1 *King.*13.24. 5. Vpon the man that was ſlaine by a lyon for refuſing to ſmite a Prophet of the Lord, when God had commanded him, 1 *King.*20.36. 6. Vpon *Moſes* himſelfe whom God would have ſlaine in the Inn for delaying the circumciſion of his child, *Exod.* 4.24. 7. Vpon many of the elect *Corinthians*, that for this very cauſe were ſmitten with death, becauſe they came unpreparedly unto the Lords table. 1 *Cor.*11.30.

If any man ſhall object that theſe examples of Gods marvellous ſeverity upon men for ſmall ſins, prove not that every ſmall ſin deſerveth eternall death. For we are not to thinke that any of theſe ſeven ſorts, that have beene brought for examples died eternally. *Object.*

I anſwer, It is true. But theſe corporall deaths that the Lord ſmote them with in this manner, were evident documents and demonſtrations that every one of them were worthy of eternall death for theſe ſins. For ſo the Apoſtle proveth that infants that never committed actuall ſin are worthy of condemnation, becauſe they alſo doe die, *Rom.*15.14-16. And indeed this is the due deſert of all ſin, *Rom.*6.23. *The wages of ſin is death.* What death? That appeareth by the other member of the verſe, *But the gift of God is eternall life through Ieſus Chriſt our Lord.* And thus runneth the ſentence of the moſt righteous law of God, *Galat.*3.10. *Curſed is every one that continueth not in all things that are written in the booke of the law to doe them.* The leaſt breach of the Law, the leaſt omiſſion of any duty commanded in it, maketh men liable to the curſe of God. And to all that are under the curſe of God, eternall death belongeth; according to that, *Mat.*25.41. *Depart from me ye curſed into everlaſting fire prepared for the devill and his Angels.* *Anſw.*

Thirdly, Conſider the price whereby we are redeemed from the puniſhment that is due unto us for the leaſt offence that ever we committed againſt the Law of God, and it will appeare that the leaſt ſin deſerveth no leſſe then eternall death. If it were true that a man might be cleanſed from the guilt of the leaſt tranſgreſſion of Gods Law by the ſprinkling of a little holy water, or by entring into an hallowed Church, or by a knocke upon the breſt, or by a Biſhops bleſſing (as the Papiſts teach) then it might well be granted that ſome ſins are veniall, and doe not deſerve eternall death. But the Scripture teacheth that it is *the blood of Chriſt that cleanſeth us from all ſin*, 1 *Iohn* 17. from the leaſt aſwell as from the greateſt. And therefore Gods people under the Law that had committed any ſin againſt any of Gods commandements, though they had done it ignorantly, muſt bring their ſacrifice unto the Prieſt or elſe there could be no atonement made betweene God and them, *Levi.*5.17,18. 3

Fourthly and laſtly, Conſider the reaſon of this, which hath beene at large delivered in the handling of the doctrine; namely, that neither our obedience nor our ſin is to be valued according to the greatneſſe or ſmallneſſe of the thing that is commanded or forbidden, nor according to the greatneſſe or ſmallneſſe of the good or hurt that is done to man by it, but according to the greatneſſe and 4.

and authority of the perſon that doth command or forbid the thing. So when *Saul* thought that that hee had done, if it were any fault was but a very ſmall one, *Samuel* telleth him, 1 *Sam.*15.23. *Rebellion is as the ſin of witchcraft, and ſtubborneſſe is as iniquity and idolatry.* As if he ſhould ſay, Thou wilt acknowledge witchcraft and idolatry to bee very hainous ſins, and I tell thee *Saul* thy rebellion, and ſtubborneſſe againſt Gods Law is no leſſe a ſin then that. Why, but *Saul* might have ſaid, alas I did not this out of a rebellious and ſtubborne minde, wilfully to offend God, I did it out of a good intent, and the people perſwaded me to it, and I thought it a ſhame for me to be leſſe forward and zealous to provide for Gods worſhip then they. Yea, but ſaith *Samuel* thou hadſt the commandement of God to the contrary, thou haſt ſleighted, and ſet light by Gods commandement, and the Lord accounteth this neglect of his commandement, no leſſe then rebellion, and ſtubborneſſe, then witchcraft and idolatry.

Obiect. You will ſay then that by this doctrine all ſins are alike. Hee that to relieve his extreme neceſſity ſtealeth a ſheepe, breaketh Gods commandement, aſwell as he that killeth his owne father. And is there no difference betweene theſe ſins?

Anſw. I anſwer, Yes verily, ſome ſins are farre greater then others are 2 *King.*3.2. *Ieboram* the ſon of *Ahab wrought evill in the ſight of the Lord, but not like his father, and like his mother.* His ſins were great but not ſo great as theirs. Our Saviour telleth the Phariſees that ſome ſins in compariſon of others are like gnats, and ſome like camels, *Mat.*23.24. And though the leaſt in itowne nature doe deſerve eternall torments, and fooliſh man cannot comprehend how there can be any degrees any, *Magis* or *Minus* more or leſſe in thoſe torments, that are eternall and infinite; yet the eternall God knoweth how to make degrees and differences even in thoſe eternall torments. And though the torments that the leaſt ſinner ſhall endure in hell be infinite, and ſuch as no tongue can expreſſe, no heart can conceive how great and intollerable they will bee; *There ſhall bee nothing but weeping and gnaſhing of teeth*, *Luke* 13 28. *There the worme never dyeth, nor the fire never goeth out*, *Mar.*9.44. Yet will the Lord inflict greater torments on ſuch whoſe ſins have beene like camels, and leſſer upon thoſe whoſe ſins have beene like gnats. Hee knoweth how to beate the ſervant that knew his maſters will and did it not with many ſtripes, and him with fewer that did it not, becauſe he knew it not *Luke* 12. 47,48. to make the torments of *Chorazin* more intollerable then thoſe of *Tire* and *Sidon*, *Mat.*11.22. Some ſins yee ſee then are greater then other ſome. But what is it that putteth the difference betweene ſins? What are the weights and ballances wherein ſins are to bee weighed, if wee would know which are the heavieſt, and which are the lighteſt ſins. Not the opinion of men, of the world, of the multitude, of the time; nor the cenſure and puniſhment that men doe paſſe, and inflict upon ſin. For ſo in times paſt it ſhould have beene a greater ſin to eate fleſh upon a friday, then to breake many of the commandements of God, and in any man not to keepe the day of Chriſts birth holy in a ſolemne manner ſhould be a greater ſin then to break any one of Gods commandements, as than to ſteale, to commit adultery, or idolatry, or blaſphemy either. Theſe are therefore falſe weights and ballances to judge of the greatneſſe or ſmallneſſe of ſins by. But by the weights of the Sanctuary, by the word of God onely this is to bee judged of. And this is the rule that Gods word giveth us to judge which are the greateſt ſins. The more directly any ſin is committed againſt God, the more contempt is done to God by it; the greater the ſin is. As the ſin againſt the holy Ghoſt is the greateſt ſin of all ſins, becauſe it is moſt directly committed againſt God, hee that committeth it ſinneth of meere malice and deſpite againſt God. *Hee doth deſpite unto the*

ſpirit

ſpirit of grace, is the Apoſtle ſpeaketh, *Heb.*10.29. So every other ſin, the neerer it commeth to it, the more directly it is committed againſt God, the greater the ſin is. And from this generall rule, theſe three particulars will follow.

1. First. That the ſins of the higheſt degree againſt the firſt table, are greater then thoſe of the higheſt degree againſt the ſecond. So *Samuel* ſpeaketh of witchcraft, and Idolatry, as of the greateſt ſins, 1 *Sam.*15.23. *Rebellion is as the ſin of witchcraft, and ſtubbornneſſe is as iniquity and idolatry.* So our Saviour calleth the firſt table, *the firſt and the great commandement*, *Mat.*22.38.

2. Secondly. That ſins committed againſt knowledge are greater ſins then thoſe that are committed out of ſimple ignorance, becauſe there is greater contempt done to God by them, then by the other. See this in a ſin of omiſſion, *Iames* 4.17. *To him that knoweth to do well, and doth it not, to him it is ſin.* As if he had ſaid; to him it is ſin with a witneſſe. See it alſo in ſins of commiſſion, *Pauls* blaſphemy and perſecution was in reſpect of the deed it ſelfe, a farre greater ſin, then the ſin of that man was, that gathered ſticks upon the Sabbath day. And yet *Paul* found mercy with God, *becauſe he did it ignorantly*, as himſelfe ſaith, 1 *Tim.*1.13. Whereas the other found no mercy with God, as we ſee, *Numb.* 15.35. becauſe he did it againſt his knowledge preſumptuouſly. How may that appeare will you ſay? Surely he, and all the congregation, knew well how ſtrictly a little before God had enjoyned a preciſe reſt, even from gathering of *Manah* upon the Sabbath day, *Exo.*16.23. yea from doing any worke even about the making of the tabernacle, yea, or kindling a fire in any of their tabernacles upon the Sabbath day, *Exod.*35.1,3. And yet would he doe this; he ſinned againſt his knowledge, he ſinned preſumptuouſly. Therefore is this ſtory brought in by the holy Ghoſt, immediatly upon the law that God had made againſt preſumptuous ſinners, as a ſanction, and ratification of that law, *Numb.*15.30,32. *Applic.* O thinke of this, you that at this day do ſo preſumptuouſly profane the Lords Sabbaths, not by gathering a few ſticks, but by following your profits, and pleaſures on that day, with the neglect and contempt of Gods houſe and worſhip. The ſpirit of God wrought that love in *Davids* heart to the houſe of God, that he profeſſeth *Pſal.*84 10. *He had rather be a doore-keeper in the houſe of his God, then to dwell in the tents of wickednes.* And what ſpirit is it that maketh you to hate and loath the houſe of God as you do? that maketh you ſo farre in love with the tents of wickednes, I mean the ale-houſes (the moſt of which, if any houſes under heaven may well be called the tents of wickednes) as you are, that you cannot be drawn from theſe tents of wickednes, into the houſe of the Lord, no not upon the Lords day? you cannot pretend ignorance for your ſin, no more then he that gathered ſticks upon the Sabbath day could, you ſin againſt your knowledge, as he did, you ſin preſumptuouſly as he did; yea your ſin is worſe then his was. 1. Wee read not that he did this in the time of Gods publike worſhip as you do. 2. He ſpent not his time ſo ill in gathering ſticks, as you do in ſwilling, and gaming upon the Sabbath day. 3. He drew not other lewd companions to joyne with him in his ſin, as you do. And yet God met with him, he died without mercy, as you have heard for his ſin, & be you ſure the Lord will meet with you alſo one day, and unleſſe you repent, and forſake this ſin, you ſhall find no more mercy with God, then he did. Well, becauſe I ſee many of you my neighbours here now, whom I know to be faulty this way, and whom it may be I ſhall not ſee here this twelve-moneth againe, I have the more willingly enlarged my ſelfe in the application of this point, and though I ſee ſmall hope to prevaile with any of you, for *the belly hath no eares*, and the Ale-houſe-haunter is uſually a ſcorner, and derider of Gods Word; yet becauſe I know that *that is unpoſſible with men, is poſſible with God*; as our Saviour ſpake in a caſe not much unlike to this *Luke* 18.27. and God hath oft wrought by a Sermon, as great wonders as this commeth to, I will conclude my ſpeech to you

with that prayer that *Noah* once made for his ſons, *Geneſis* 9.27. *God perſwade Iapheth to dwell in the tents of Sem.* The Lord perſwade you to ſhun and forſake theſe tents of wickedneſſe, to love and frequent better the aſſemblies, and congregations of his people, where his ordinance, and ſervice is to bee found.

3. The third and laſt rule whereby we are to judge what ſins are greater, and more hainous then other, is this. The ſins that are committed by ſuch as are of ſpeciall note above others, for the profeſſion of true religion, and piety, are greater then the ſins of other men. This is plaine by that ſpeech of the Apoſtle, *Rom.* 2.9. *Tribulation, and anguiſh, ſhall be upon every ſoule that doth evill, upon the Iew firſt, and alſo upon the Gentile.* Why upon the Iew firſt, rather then upon the Gentile? Becauſe God received more contempt and diſhonour by the ſins of ſuch, then of other men. *The name of God is blaſphemed among the Gentiles through you*, ſaith the Apoſtle, *Rom.* 2.24.

Vſe 2. The ſecond uſe that this Doctrine ſerveth unto, is for the examination of our ſelves, and for the triall of the truth, and ſoundneſſe of our repentance; which it highly concerneth us to know, and to take heed wee bee not deceived in it. 1. It is no good argument to prove we have truly repented, becauſe we have ſometimes found deepe remorſe, and tronble of mind for our ſins; For ſo had *Ahab*, and *Iudas*, as we have often heard. 2. Neither is it a good argument we have truly repented, becauſe we have now left the ſins wee were heretofore given unto; For the Apoſtle ſpeaketh of certaine hypocrites that were cleane *eſcaped from them that live in errour*, that had *eſcaped the pollutions of the world, even through the knowledge of the Lord, and Saviour Ieſus Chriſt.* 2 *Pet.* 2.18.20. By what notes may we then judge of the truth and ſoundnes of our repentance? ſurely by theſe two principally. 1. When we can grieve for our ſins, hate and forſake them, chiefly out of this reſpect, becauſe the Lord is offended, grieved, and diſhonoured by them, when our *ſorrow* is *according to God*, as the Apoſtle ſpeaketh, 2 *Cor.*7.10. when our repentance is *repentance towards God*, as the ſame Apoſtle calleth it, *Acts* 20.24. 2. When our ſorrow for ſin, our hatred and forſaking of it, groweth from faith; and when the knowledge and perſwaſion we have of Gods fatherly goodneſſe, and mercy, rather then of his power, or his juſtice, and anger againſt ſin, can make us to mourne for our ſins, to hate and forſake them. For ſo is true repentance deſcribed. *Zac.*12.10. *I will powre upon them the ſpirit of grace, and of ſupplication——and then they ſhall mourne, as one mourneth for his only ſonne.* And in 1 *Pet.*2.1—3. *Lay aſide all malice, and guile, and hypocriſies, and envies, and evill ſpeakings—if ſo bee that ye have taſted that the Lord is gracious.* Would we therefore know the true cauſe why our hearts are ſo hard and ſenſleſſe; why wee cannot grieve and mourne more for our ſins; why wee cannot more willingly forſake and caſt off many of our ſins; ſurely the Lord hath not yet powred upon us the ſpirit of grace, nor given us thereby a ſound aſſurance of his mercy, and fatherly love towards us in Chriſt. *We have not yet taſted* (though it may be we know it, and can acknowledge it with our tongues, and diſcourſe learnedly, and eloquently of it) nor have we attained to a particular, a lively and comfortable aſſurance *that the Lord is gracious.* For if we had, certainly nothing would be ſo effectuall, to worke in us a ſound griefe of heart for ſin, nothing would cauſe us ſo much to hate, and abhorre ſin as this, that wee have thereby offended, and grieved, and made ſo light account of ſo good, and ſo gracious a father, as the Lord is unto us. This was that that above all things ſo much troubled and afflicted the heart of *David* here. *Againſt thee, thee onely have I ſinned, and done this evill in thy ſight.*

LECT.

Lecture XLVII. On Psalme 51. 4. Ianu. 30. 1626.

FOlloweth the third use that this Doctrine serveth unto; And that is for exhortation to perswade every one of us, that forasmuch as every sin is an offence against the Majesty of almighty God, a contempt done unto him, and a despising, and sleighting of his commandement, that therfore we would take heed how wee give our selves liberty, either to commit the smallest sin that wee are tempted unto, or to make light account of any sin that we have committed upon this conceit, that it is but a small one. Certainly we are bound to take notice of, to be humbled for, and to strive against the very least of our corruptions, the very least transgression of the law of God; even our passionatnes, & aptnes to be angry without cause, and to exceed therein; even of our mispending of our time, and trifling it out, both when we are alone, and in company, yea, even on the Sabbath day, and our formality in Godsworship, and of our unprofitablenes, that we do so little good, and of that delight we take to heare, and speake of the faults of others, and of the unsanctifiednesse of our thoughts, yea, even of our very dreames that savour of corruption, as it may appeare by the equity of that law we read of, *Deut.* 23. 10, 11. *Vse* 3.

Three speciall motives there be (besides the reasons you have heard of the last day in the use of instruction) that may be effectuall to perswade us unto this.

First. He that giveth liberty to himselfe in the smallest sins, will be in danger by little and litle, to grow careles of, and to fall into greater sins, and so in the end to loose all grace, all conscience of sin. *A little leaven* (saith the Apostle, *Gal.* 5. 9.) *leaveneth the whole lumpe.* And this is that that our Saviour teacheth us, *Mat.* 5. 19. *Whosoever shall breake one of the least commandements, and shall teach men so* (that is, justifie, defend, and allow himselfe or others in it) *he shall be called the least in the kingdome of heaven*; that is, he shall be of no worth, of no reckoning for grace among the people of God. *Dead flyes* (saith *Solomon. Eccle.* 10. 1.) *cause the oyntment of the Apothecary to send forth a stinking savour, so doth a little folly, him that is in reputation for wisedome, and honour.* 1.

And this must needs be so, 1. Because in giving our selves liberty in the least thing that we know God hath forbidden, we break the bond & cord that should restraine us from any sin, namely the conscience of the commandement of the Lord against it. If this yoke be once shaken off, if once this bond be of no force with us, but we grow in the least thing to say, as *Psal.* 2. 3. *Let us breake their bands asunder, and cast their cords from us*, what can be of force to hold us fast to the Lord, or to bind or restraine us from the foulest, and grossest sins? 2. Because it is the naturall effect of sin (specially being wittingly committed) to make a man apter to sin, to go further in sin. *Rom.* 6. 19. *You have yeelded your members servants to uncleannes, and to iniquity unto iniquity.* 3. Because God in his just judgement is wont to punish sin by sin, to punish mens carelesnes, and loosenes, and security in smaller sins, by leaving them to themselves, & giving them up to grosser sins, 2 *Thess.* 2. 10, 11. *Because men received not the love of the truth* (professed it formally, but joyed not, tooke no comfort in it; a common sin (God knoweth in these dayes, and such as most men count a very small sin (if any sin at all) *for this cause God shall send them strong delusion, that they should beleeve a lie*; For this God giveth men up to popery: The surest way then for a man to keepe himselfe from falling into grosse sins, is to be afraid of, and make conscience of the smallest sins. This is plaine in that prayer of *David*, *Psal.* 19. 12, 13. *Cleanse thou me from secret faults, keepe back thy servant also from presumptuous sins, let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression.* So *Iob* to preserve himselfe from fornication, and adultery, made a covenant with his eye, and with his thought also, bound them to the good abearing, *Iob* 31. 1. resolved with himselfe to make con-

ſcience of, and to abſtaine from all wanton lookes, and thoughts alſo; and ſo long as he did ſo, hee was ſafe enough from falling into thoſe groſſe ſins. On the contrary *David* giving himſelfe liberty in idleneſſe, and wanton lookes, 2. *Sam.*11.1,2. was left to himſelfe to fall to thoſe foule ſins, he ſo much bewaileth and complaineth of in this pſalme. This is then the firſt motive to perſwade us to make conſcience even of the ſmalleſt ſins, becauſe elſe we ſhall bee in danger to fall into groſſe and moſt hainous ſins.

2. The ſecond motive unto it is this, that by theſe ſmall ſins we bring our ſelves into greater danger (in ſome reſpects) then by committing of thoſe that we do account greater. For great ſins are more eaſily diſcerned, and felt, and repented of, and conſequently pardoned, then theſe ſmaller ſins are. Theſe without great circumſpection and watchfulneſſe, we ſhall hardly take notice of, or be troubled at all for them, but go on in them without repentance, and conſequently without any aſſurance of the forgiveneſſe of them. In this reſpect, we find that the civill, honeſt, and morall man that hath lived unblamably in reſpect of any groſſe ſin all his life time, is in farre worſe caſe then many a one that hath bin a notorious evil liver, as our Saviour telleth the Phariſees, *Mat.*21.31. *Verily I ſay unto you, that the Publicans and the harlots go into the kingdome of God before you.*

3. The third and laſt motive is this, that hee that giveth liberty to himſelfe in the leaſt ſin, doth not abſtaine from the groſſeſt out of conſcience towards God, becauſe God forbiddeth it, and is offended with it, but out of ſome bie reſpects. Thus the Apoſtle proveth, that he that giveth himſelfe liberty to offend againſt any one point of the law, though he ſeeme to keepe all the reſt, is guilty of all, and doth not indeed with any uprightnes of heart, keep any one of the commandements of God, *Iam.*2.10,11. Becauſe *he that ſaid, do not commit adultery; ſaid alſo, do not kill.* He that ſaid, *Levit.*24.16. *Hee that blaſphemeth the name of the Lord, ſhall ſurely be put to death*, ſweare not great oathes, hath ſaid alſo, *Matt.*5.34. *Sweare not at all.* He that hath ſaid, *Levit.*19.17. *Thou ſhalt not hate thy brother in thy heart*; hath ſaid alſo, *Col.*3.8. *Put away anger*, yeeld not unto, pleaſe not thy ſelfe in this, that thou art ſo apt to be angry. He that hath ſaid, *Exo.*20.10. on the Sabbath *thou ſhalt doe no manner of worke*, hath ſaid alſo, *Eſay.*58.13. *Thou mayeſt not follow thy pleaſures on my holy day—nor ſpeake thine owne words.* He that hath ſaid, we muſt uſe to pray, and God will *powre out his wrath upon the families that call not on his name*, *Ieremy* 10.25. hath ſaid alſo, *Iohn* 4.24. *God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit, and in truth* and *Exodus* 20.17. *The Lord will not hold him guiltleſſe, that taketh his name in vaine.* He that hath ſayd, *Eſay* 1.16. *Ceaſe to do evill*, do nothing that is evill, do no hurt to any, hath ſaid alſo in the next verſe, *Eſay* 1.17. *Learne to dowell*, and *Matthew* 25.30. *Caſt the unprofitable ſervant* (him that hath done no good, whoſe life hath beene no way uſefull nor profitable unto others) *into utter darkeneſſe*, and *Epheſ.*5.16. *Redeeme the time*, make conſcience of ſpending it unfruitfully. Laſtly, He that hath ſaid, *1 Pet* 1.15. *Bee ye holy in all manner of converſation*; that is, in all outward actions and words, hath ſaid alſo, *Prov.*2.23. *Keepe thy heart with all diligence.* So that if a man make no conſcience of his thoughts, how vaine, wanton, malicious, worldly they bee, that never troubleth him, certainly he is not reſtrained from any wicked ſpeeches, or actions out of conſcience to Gods commandement, but out of ſome other reſpects, and conſequently there is no truth of heart in him.

Obiect. One thing there is that our foolſh hearts art apt to object againſt this exhortation. We are apt to thinke that this preciſeneſſe, this ſtrictneſſe to watch, and take heed to our ſelves, that wee offend not in the leaſt thing, putteth ſuch a yoke upon a Chriſtians necke, as no man is able to beare, maketh the life of a Chriſtian, a meere drudgery, a moſt painfull, and uncomfortable life. Wee have an old proverb, *Qui medicè vivit miſerè vivit* If a man have ſo crazy a ſtomack

ſtomack, that if in eating or drinking, he ſwerve never ſo little from the rules of Phyſicke, or from his ordinary dyet, hee will ſtraight be much out of temper, ſurely that mans life muſt needs be very uncomfortable unto him. And ſo many men thinke it is with them whoſe conſciences are ſo tender, and nice, that the leaſt ſin will trouble them.

Anſw. To this I anſwer. 1. That a Chriſtian life is certainly very painfull to fleſh and blood, and if we will admit of no duty to be enjoyned us, but that which is eaſie, we muſt never looke to come to heaven. Wee know who it was that ſaid, *Matth.7.14. Strait is the gate, and narrow is the way that leadeth unto life, and few there be that finde it.* And though it be an evill temper and conſtitution of the body, to be too tender; yet cannot the conſcience be too tender: the beſt temper and conſtitution of the conſcience, is to be ſenſible of the leaſt ſin. *Keepe my law* (ſaith the Lord, *Proverbs 7.2.*) *as the apple of thine eye.* The conſcience of Gods child towards Gods commandements, is as tender a thing as the apple of the eye, the leaſt thing will offend it. 2. This preciſenes in making conſcience of the leaſt ſin, will not make a Chriſtian life wearieſome and uncomfortable unto him; nay, it is the onely way to make our lives comfortable unto us indeed, if we could bring our hearts to this, to make conſcience of the leaſt ſin. It is a certaine truth which *Solomon* ſpeaketh of all the wayes of true piety, *Prov.3.17. Her wayes are wayes of pleaſantneſſe, and all her pathes are peace.* Certainly, every yoke of Chriſt is eaſie, and every burden that he layeth upon us is light; as he telleth us that cannot deceive us, *Matth.11.30. His commandements are not grievous*, ſaith the Apoſtle, 1 *Iohn* 5.3. The ſtrictneſſe, and preciſeneſſe of obedience that the Lord requireth of us in this caſe, is not a legall ſtrictneſſe, and preciſeneſſe of obedience, but an Evangelicall, 2 *Cor.8.12. If there be firſt a willing mind, it is accepted.* God requireth no more of us, but that we wittingly give not our ſelves liberty in the leaſt ſin, but that we doe our unfeigned endeavour to keepe our ſelves from the leaſt ſin, and not to ſuffer the leaſt of our corruptions to paſſe without a cenſure, no not a thought, no not a dreame that ſavoureth of corruption, as it appeareth by the equitie of that law which wee find. *Deuteron.23.10,11.* This preciſeneſſe (and nothing without this) will give us aſſurance of the uprightneſſe of our hearts, and this aſſurance will breed that peace, and ſoundneſſe of joy in us, as nothing in the world beſides is able to doe. So it is ſaid of the people in *Davids* time, 1 *Chron.29.9 The people rejoyced, for that they had offered willingly, becauſe with a perfect heart they had offered willingly.* This is that that worketh true confidence, and ſecurity in the conſcience of a Chriſtian, as *David* ſpeaketh, *Pſal.119.6. Then ſhall I not be aſhamed, when I have reſpect unto all thy commandements.* Such need not feare their ſins, nor the curſe of the law due to ſin; For *againſt ſuch there is no law*, as the Apoſtle ſpeaketh, *Gal.5.22.*

Uſe 4. The fourth and laſt uſe that this doctrine ſerveth unto, is for reproofe of ſuch as blame many of Gods ſervãts, for nothing more then this, that they are ſo preciſe in trifles, in matters of very ſmall moment. This they taxe them for, as for a very foule fault. They love (ſay they) to be ſingular, and to ſhew themſelves more holy then all other men in matters of nothing. For ſooth they will not do as other men do. Nay, they will not ſpeake as other men ſpeake. O, they may not ſweare, no not by faith & troth. This ridiculous preciſenes in toyes & trifles (ſay they) we cannot abide. And this is certainly one chiefe ground of all the contempt & hatred that moſt men do beare unto the ſervants of God, they eſteem us all to be no better then hypocrites becauſe of this. Now unto theſe men, I have three things to ſay, 1. That there is a kind of preciſenes in ſmal matters, that is indeed to be blamed as a certain note of hypocriſie. 2 That all preciſenes is not ſo. 3. How men ſhould carry themſelves towards ſuch as they ſo much miſlike.

1. And for the firſt, I will give you two notes to try it by. 1. Why men are ſtrict

ſtrict, and preciſe, and place religion and holineſſe in ſuch things as God hath given no ſuch commandement nor direction for in his word. The ſtrictneſſe, and preciſeneſſe of the Phariſees in obſerving their purifications our Saviour calleth hypocriſie; becauſe they had no ground for their conſcience therein, but onely the commandement and traditions of men, *Matth.7.6,7.* The preciſeneſſe of the Papiſts in keeping their Lent, and abſtaining from meat, upon opinion of holineſſe, the Apoſtle calleth hypocriſie, becauſe there is no warrant for it in the Word. For every creature of God is ſanctified, (and the uſe of it allowed unto us) by the Word, 1 *Timothy* 4.2.5. And certainly there are a world of ſuch Popiſh hypocrites, that are exceedingly ſcrupulous, and preciſe, and zealous in obſerving the traditions of men; that doe obſerve ſundry rites, and cuſtomes of the Church, not onely out of obedience to the authority, whereby they are enjoyned, but even out of conſcience, to the things themſelves, and perſwaſion that neither of the Sacraments would doe them or their children good, if they ſhould be received without thoſe ceremonies that the Church hath enjoyned; *their feare towards God, is taught by the precepts of men*, as the Prophet ſpeaketh, *Eſa.*29.13. that will urge and preſſe their miniſters much more for the obſervation of theſe things, then either for preaching, or any other dutie of his miniſtery, that God hath enjoyned him. Theſe preciſians are groſſe hypocrites certainely. 2. Admit we have a commandement of God againſt theſe things that we are ſo ſcrupulous, and preciſe in, yet if we make more conſcience of the commandements of God, touching theſe ſmaller things, then we doe of the greateſt and weightieſt of them, this is alſo a certaine note of an hypocrite. For ſo our Saviour proveth the Phariſees to be hypocrites, becauſe they were ſo preciſe in *tithing of Mint, and Anniſe, and Cummin* (which yet they had a commandement from God to doe) and yet *omitted the weightier matters of the law, as judgement, and mercy, and fidelity; they ſtrained at a gnat, and ſwallowed a camell.* *Mat.*23.23,24. And this is the firſt thing I have to ſay unto theſe men; there is a kind of preciſeneſſe in ſmall matters that is no better then hypocriſie.

2. Secondly. I ſay that all preciſenes even in ſmall matters is not hypocriſie. It is no folly nor fault in a Chriſtian, to be preciſe in avoiding, and making conſcience of the leaſt thing, that God hath forbidden us. Nay it is certainly the fault of the beſt of us, that we are not ſo ſtrict, and preciſe that way, as we ought to be. This I will make plaine unto you, both by examples, and by precepts. The examples are three. *Daniel* was preciſe even in a matter of ceremony, *Dan.*1.8. *He purpoſed in his heart, that he would not defile himſelfe, with the portion of the Kings meate.* Our Saviour was ſo preciſe, even in a matter of circumſtance in Gods worſhip, as that becauſe God had commanded the paſſeover ſhould bee celebrated upon the fourteenth day of the firſt moneth, *Numb.*9.3. he was content to be ſingular, and to differ in his judgement, and practiſe from the whole Church, rather then he would ſwerve from Gods commandement even in ſo ſmall a matter. And for this cauſe, though the whole Church did put of the paſſeover that yeare, from the fourteenth, to the ſixteenth day of the firſt moneth, becauſe that was the Sabbath (and by a tradition of the Elders, they were forbidden to keepe two ſuch feſtivities ſo neere together) yet durſt not our Saviour doe ſo, but kept his paſſeover two dayes before them, as appeareth, *Ioh.*19.14. the day that hee was crucified on (which was you know the day after his paſſeover) was the day before theirs, the day of the preparation of the paſſeover. The laſt example is *Mordecayes*, of whom we read, that he durſt not do the ſmalleſt thing, no not ſo much as yeeld a formall complementall curteſie to *Haman* (being forbidden of God) no not to prevent the deſtruction of the whole Church, that was likely to have enſued upon it, as you may ſee *Eſter* 3.2.6.

The

The precepts, and rules we have in Gods word to guide us in this caſe, are likewiſe three. 1. We may not commit the leaſt ſin for the preventing of the greateſt danger that may poſſibly enſue, if we doe it not. We may not *do evill, that good may come of it. Rom.*3.8. 2. We may not wittingly commit, or conſent to the leaſt ſin, no not for the preventing of a farre greater and fouler ſin. Neither can *Lot* be excuſed, who to keepe the *Sodomites* from committing the ſin againſt nature, offered them his two daughters to commit adultery withall. *Geneſ.*19.8. There can bee no ſuch neceſſitie layd upon Gods child at any time, that hee muſt needs doe either the ſmaller ſins or the greater. But in theſe two caſes of exigency, when there ſeemeth a neceſſity of ſinning for the preventing of danger, or for the preventing of greater ſin, we muſt follow the counſell of the Prophet, *Pſal.*37.5. *Commit thy way to the Lord, truſt alſo in him, and he ſhall bring it to paſſe.* Reſt upon the power, and promiſes of God, who can deliver us out of theſe perplexities, without the helpe of any of our ſins. As *Peter* perſwading Chriſtian women from vanity, and pride in their attire, anſwereth a ſecret objection they might make againſt this; Alas, our husbands being infidels will hate us, and miſuſe us, yea, and bee ready to fall to a liking of other women, if we do not platt our haire, and make our ſelves as brave as we can, and paint us, and follow every faſhion: to this he anſwereth by propounding to them the example of holy women of old time, and telleth them how they armed themſelves againſt this; *they truſted in God, and were not afraid of any amazement*, and ſo doe you, 1 *Pet.*3.5,6. Thirdly, and laſtly. Wee may not dare to doe any thing that we ſee cauſe to doubt that God hath forbidden it to be done, *Rom.*14.23. *He that doubteth is damned if he eate.* As if the Apoſtle had ſaid; even this is ſufficient to condemne a man (if he repent not of it) that he hath given liberty to himſelfe, to doe that that he doubted was unlawfull, and forbidden of God.

The third and laſt thing I have to ſay unto theſe men, is to adviſe, and warne them to take heed how they hate, and ſcorne any (whom otherwiſe they can take no exception unto) for their preciſeneſſe in ſuch things, as themſelves account trifles, and toyes. But firſt enquire into their grounds and reaſons, why they doe ſo. And if you find they have good warrant in the word, to doe as they doe, commend them, encourage them, imitate them, and ſay with *David*, *Pſal.*119.63. *I am a companion of all them that feare thee, and of them that keepe thy precepts.* But if you ſhall find, that through their weakeneſſe and ignorance, they miſtake their grounds, and have no good warrant for that they doe, but are more ſcrupulous, and doubtfull in theſe things, then they have juſt cauſe to be; yet pity them, inſtruct them with meekneſſe, and ſhew them their errour; perſecute them not, nor hate them for the errour of their judgement, but beare with them, till they may be better informed. *We that are ſtrong* (ſaith the Apoſtle, *Rom.*15.1.) *ought to beare with the infirmities of the weake, and not to pleaſe our ſelves.* And though they be in errour, yet love them for this, that they dare not do any thing, that they doubt would offend God. Certainly this is a thing not to be derided and ſcorned, but to bee beloved, and commended, wherſoever we ſee it. For this the Apoſtle loved the *Iewes* in his time, and profeſſeth *Rom.*10.1,2. that his *hearts deſire, and prayer to God for them, was that they might be ſaved*: becauſe he ſaw, and *bare them record, that they had the zeale of God, though it were not according to knowledge.* Take heed of hating any for this, for this is a part of the image of God, and worke of his ſpirit, and therefore to hate this in any (though I dare not ſay it is the ſin againſt the holy Ghoſt) yet do I confidently affirme, that it is a neere neighbour unto it; and though it be not impoſſible, yet will certainly be found a very difficult and rare thing, for any to be renewed by repentance that ſhall fall ſo farre. 3.

Lecture XLVIII. On Pſalme 51. 4. Febru. 6. 1626.

NOw followeth the reaſon, why *David* profeſſing his repentance, and ſuing to God for mercy in the pardon of his ſins, doth make confeſſion of his ſin, and accuſe himſelfe before God for it, not only in generall termes, but in particular; and the reaſon is contained in theſe words. *That thou mighteſt be juſtified when thou ſpeakeſt, and be cleare when thou judgeſt.* For theſe words have reference, not to thoſe that go immediatly before them in this verſe, as if his meaning ſhould be, *I have* therefore *ſinned againſt thee, and done this evill in thy ſight, that thou mighteſt be juſtified when thou ſpeakeſt, &c.* But theſe words have reference to the third verſe, and his meaning is this. *I acknowledge my tranſgreſſions*, and accuſe my ſelfe in this manner, that I may juſtifie thee, and give glory unto thee and acknowledge thy righteouſneſſe, both in that which thou haſt ſpoken and threatned againſt me by thy ſervant *Nathan*, and in thoſe judgements alſo which thou haſt already executed upon me, in taking away my child, and which thou ſhalt alſo hereafter be pleaſed to lay upon me for my ſinne.

So that you ſee there be two parts of this reaſon, why *David* doth thus confeſſe his ſinne. 1 That God might be juſtified in whatſoever he had ſpoken. 2 That God might be cleared in the judgements he had already, or ſhould further execute upon him.

Nota. So that the firſt thing we have heere to obſerve, is this; that though the meſſage the Lord had ſent unto him, that which he had ſpoken to him by *Nathan*, were in it ſelfe very ſharpe and dolefull; as you ſhall ſee it recorded, 2 *Sam.* 12.10--12. namely, 1. That *the ſword ſhall never depart from his houſe*, 2. That he would *raiſe up evill againſt him out of his owne houſe*, 3. That his wives ſhould be defiled, and abuſed by his owne ſon, and that before his owne eyes, that is, himſelfe ſhould know it, 4. That all this ſhould be done openly, all Iſrael ſhould take notice of it; yet doth *David* 1 juſtifie the Lord in all this, yea 2 he profeſſeth heere that he did therefore thus accuſe himſelfe, that he might juſtifie the Lord, in all this that he hath ſaid againſt him.

From whence this Doctrine ariſeth for our inſtruction.

Doct. 15 *The Lord muſt be juſtified in whatſoever he hath ſpoken. The man that is truly humbled for his ſinns dareth not gaineſay or murmur againſt any thing, that the Lord hath ſpoken, but is apt to juſtifie him in it.* Before I come to the confirmation of the Doctrine the tearmes of it muſt in a word be explaned by anſwering two queſtions.

Queſt. 1 First, How doth the Lord ſpeake unto men?

Anſw. I anſwer, In old time God ſpake to his people. 1. Sometimes openly by a lively, and audible voice; thus he delivered to them the ten commandements the ſumme of the law; In which reſpect they are called *lively oracles*, *Acts* 7. 38. 2. Sometimes ſecretly by dreames and viſions, *Acts* 18.9. *God ſpake to Paul by night in a viſion.* Now alſo God ſpeaketh to his people but after another manner. 1. By the holy Scriptures, for by them *the ſpirit* of God is ſaid *to ſpeake to the Churches*, *Rev.* 2 7. They are therefore called *the Oracles of God*, *Heb.* 5. 2. 2. By the miniſtery of his ſervants that ſpeake to us by authority, and commiſſion from him, and by warrant of his word. As that which *Nathan* ſpake heere, *David* ſaith God ſpake. So ſaith our Saviour, *Luk.* 10.16. *He that heareth you, heareth me.*

Queſt. 2 Secondly, How may men be ſaid to juſtifie the Lord in whatſoever he ſpeaketh?

Anſw. I anſwer, 1. When they beleeve it to be true, and give credit unto it. 2. When they yeeld conſent to it, and allow it to be juſt, and equall. 3. When they

they take it to heart, and ſubmit themſelves unto it. Thus muſt God be *juſtified* in whatſoever he hath ſpoken, in every part of his word. The word of God we ſhall finde conſiſteth of foure parts. 1. There is the word of Doctrine, and hiſtory, ſundry truths are delivered, and affirmed in the holy Scripture, that are neither precepts, nor promiſes, nor reproofes or threatnings. 2. There is the word of precept or commandement. 3. There is the word of promiſe. 4. There is the word of reproofe and denunciation of Gods judgements againſt ſinne.

First, We muſt undoubtedly beleeve, and give credit to whatſoever God hath ſpoken; though the thing ſeeme never ſo unlikely, never ſo much againſt reaſon, yet when once God hath ſpoken it, when we have his word for it, we muſt make no do doubt nor queſtion of it. See this 1 in the word of Doctrine and hiſtory in all truths taught us in the holy Scripture. As that the world was made of nothing, onely by the word of God. *Heb.*11.3. *Through faith we underſtand* (know, and are fully perſwaded) *that the worlds* (this, and that that is to come) *were framed by the Word of God.* And that the bodies of all men howſoever they died, ſhall riſe againe at the laſt day, *Iob* 19.26. *I know* (and am fully perſwaded) *that though after my skin the wormes deſtroy this body, yet in my fleſh I ſhall ſee God.* See it 2 in the word of precept. What a ſtrange commandement was that that *Abraham* received from God, *Gen.*22.2. to ſacrifice his owne ſonne, and that that *Paul* received, that he that had beene ſo bitter a perſecutor, and ſo infamous for it, throughout the whole world ſhould goe and preach the Goſpell both to the Iewes, and Gentiles? How many reaſons might they have alledged againſt theſe commandements? yet when God had once ſpoken it, they were fully perſwaded they muſt doe it, and went about it preſently, without all reaſoning or diſputing againſt it. And as *Paul* ſaith, *Gal.*1.16. *Immedialtly* (ſo ſoone as I had received this commandement) *I conferred not with fleſh, and blood.* See this alſo 3 in the word of promiſe. What a ſtrange promiſe was that which God made to *Abraham* when hee was an hundred yeares old that he would give him a ſeed and poſterity that ſhould be as innumerable as the ſtars in the firmament, *Gen.*15.5. and that by *Sarah* an old, and a barren woman, *Gen.*17.16. How many things might they both have objected againſt this? Yet they did not, but undoubtedly beleeved it ſhould be, even as God had ſpoken, they juſtified the Lord when he had ſpoken the word. As *Paul* ſaith of *Abraham*, *Rom.*4.20,21. *He ſtaggered not at the promiſe of God through unbeleefe but was ſtrong in faith, giving glory to God, and being fully perſwaded that what he had promiſed, he was able alſo to performe.* And of *Sarah* he ſaith, *Heb.*11.11. *She judged him faithfull who had promiſed.* 4 and laſtly, See a proofe of this firſt degree in the word of reproofe, and threatning (which moſt directly ſuiteth with my Text heere, though the words be ſo generall, as they may not be reſtrained to that onely) What likelihood was there in that reproofe, and threatning which God delivered to *Noah*, and would have him to preach, and publiſh to the whole world. *Gen.*6.13. *The end of all fleſh is come before me, for the earth is filled with violence through them; and behold I will deſtroy them, with the earth?* And how would God deſtroy them? By a floud, verſe 17. *I even I do bring a floud of waters upon the earth, to deſtroy all fleſh.* How unlikely, how impoſſible would this ſeeme to all wiſe men in the world? How would they ſcorne and deride *Noahs* preaching of ſuch a doctrine as this? Yet did *Noah* verily beleeve this and preached this, 2 *Pet.*2.5. Why? Becauſe God had ſaid it, he juſtified the Lord in that he had ſpoken. As the Apoſtle ſaith, *Heb.*11.7. *By faith Noah being warned of God of things not ſeene as yet, moved with feare, prepared an arke.* So what likelihood of truth was there in the reproofe and threatning of vengeance that *Ionah* preached to the Ninivites, *Ionah* 3.4. *He cryed and ſaid yet forty daies and Niniveh ſhall be overthrowne.* 1.

throwne. Yet becauſe God had ſaid this (though he ſpake this to them not immediatly, nor by an Angell neither, but by a man, a ſtranger, a weake man) they verily beleeved it would be ſo, if they by extraordinary repentance, and humiliation did not prevent it. For ſo it is ſaid, *Ionah* 3.5. *So the people of Nineveh beleeved God, and proclaimed a faſt.* Thus you ſee the confirmation of the doctrine in the firſt degree of prooſes; we muſt beleeve whatſoever God hath delivered to us in his word without all reaſoning againſt it; we muſt juſtifie the Lord, in whatſoever he hath ſpoken.

2. The ſecond degree wherein God muſt be juſtified in whatſoever hee hath ſpoken, is this. We muſt not onely beleeve every thing to be undoubtedly true which God hath ſpoken, but alſo allow, and approve of it as moſt juſt and equall without all murmuring againſt it. See the truth of this 1 in the word of Doctrine, and of all thoſe truths that God hath revealed to us in his word. *Pſal.* 19.9. *The judgements of the Lord* (by which he meaneth the whole word, not the law onely as appeareth plainely by the effect of them mentioned verſ. 10.) *are true* (and not ſo onely but) *righteous altogether.* According to that which the Lord ſpeaketh of them, *Pro.* 8.8. *All the words of my mouth are in righteouſneſſe, there is nothing that is froward or perverſe in them.* There is not one Doctrine taught, nothing appointed, but it is moſt holy and pure, and good. Thus muſt we juſtifie the Lord, in whatſoever he hath ſpoken. 2 In the word of precept, even thoſe commandements of God which are moſt againſt us, and thoſe corruptions that are ſtrongeſt in us. So ſpeaketh *David*, *Pſal.* 119.128. *I eſteeme all thy precepts concerning all things, to be right.* And *Paul Rom.* 7.12. *The law is holy, and the commandement is holy, and juſt, and good.* 3 So muſt we alſo juſtifie the Lord in all his reproofes, and threatnings how ſharpe ſoever they have beene. So did the King, and Princes of Iuda when they were ſharply reproved and menaced by *Semajah* the Prophet they replyed not, nor fretted againſt the Prophet but confeſſed 2 *Chron.* 12.6. *The Lord is righteous.* And *Hezekiah* when *Eſay* dealt roundly with him in the name of the Lord, for ſhewing all his treaſures to the King of Babilons Embaſſadours, 2 *King.* 20.19. *Good is the word of the Lord, which thou haſt ſpoken.* Yea the Lord requireth this of all his people, that they ſay Amen, and ſet their ſeale to every curſe of his law, and that upon paine of his eternall curſe. *Deut.* 27.26. *Curſed be he that confirmeth not all the words of this law, and all the people ſhall ſay Amen.*

3. The third, and laſt degree wherein God muſt be juſtified in whatſoever hee hath ſpoken, is this, we muſt receive, take to heart, and ſubmit our ſelves to the word in all things. So it is ſaid of *Iohns* hearers, *Luk.* 7.29,30. *All the people that heard him and the publicans juſtified God, being baptized with the baptiſme of Iohn,* (they tooke to heart the things that God ſpake by him, and ſubmitted themſelves to Gods ordinance in his miniſtery) *but the Phariſees and Lawyers* (that did not ſo) *rejected the counſell of God againſt themſelves.* See this 1 in the word of doctrine. Of *Peters* hearers it is ſaid that *they received the Word with gladneſſe, Acts* 2.41. they found ſweetneſſe in it. Every truth revealed in the Word, is ſweet to a good heart, *Pſal.* 119.103. *O how ſweet are thy words unto my taſt? yea ſweeter then any hony unto my mouth.* 2 See it alſo in the word of precept. Though we be not able to obey ſome commandements of God exactly, and in all points, yet muſt we love all Gods commandements, and delight in them, and be glad God hath given us ſuch lawes to curb our corruptions, and to guide us; and we muſt endeavour to keepe them. As *Paul* ſpeaketh of himſelfe, *Rom.* 7.22. *I delight in the law of God, in my inner man.* 3 See this in the word of promiſe. We muſt not onely beleeve every promiſe to bee true, but we muſt be affected with Gods promiſes, and take comfort in them. So *Paul* ſpeaketh of the faithfull, *Heb.* 11.13. *Having ſeene the promiſes* (concerning Chriſt) *a farre off, and being perſwaded of them, they embraced them*

ἀσπασάμενοι

ἀσπαζόμενοι kiſſed them, and hugd them. 4 and laſtly. See this in the word of reproofe, and threatning; we muſt be moved and affected with the rebukes, and menaces of the word. So it is ſaid of *Noah* when God had revealed to him his purpoſe for the deſtruction of the world. *Heb.* 11.7. *He was moved with feare and prepared the arke for the ſaving of his houſe.* And of *Ioſiah*, 2 *Chron.* 34. 27. *That his heart was tender, and he did humble himſelfe before God* when he heard the law but read, and what God had threatned to bring upon that place

The reaſons, and grounds of this Doctrine why we ſhould in this manner juſtifie the Lord in whatſoever he ſpeaketh even by his ſervants, and Miniſters, to beleeve it as moſt true to allow of it, and ſubſcribe to it as moſt juſt, & righteous and conſequently to take it to heart, and ſubmit our ſelves to it; are two

The firſt reſpecteth the ſpeaker himſelfe. *It is the Lord*, ſaith *Ely*, 1 *Sam.* 3. 18. when *Samuel* a child declared to him, what God had threatned to bring upon him, and his houſe. As if he had ſaid, It becommeth me to beleeve this, it becommeth me not to murmur againſt it, it becommeth me to humble, & ſubmit my ſelfe unto it *It is the Lord.* In every truth that is taught us, in every commandement that is preſſed upon us, in every reproofe that is given us, in every threat that is denounced againſt us, if it be done by warrant of the Word (whoſoever the meſſenger be) it is the Lord that ſpeaketh unto us; as *David* heere acknowledgeth in that that was ſpoken by *Nathan.* It is God that cryeth out againſt us, and our ſinnes in the miniſtery of his Word, the preachers are but *his voice* as *Iohn* the Baptiſt ſaith, *Iohn* 1.23. And it becommeth us all to juſtifie God when he ſpeaketh. *How ſhall we eſcape* (ſaith the Apoſtle, *Heb.* 12.25.) *if we turne away from him that ſpeaketh from heaven?* *Reaſon* 1.

The ſecond reaſon reſpecteth the things themſelves that are ſpoken. For whatſoever the Lord hath ſpoken in his Word, be it doctrine or commandement, or reproofe, or threat, it is ſpoken in love to all his people, and it is for our good, that he hath ſpoken as he hath done. *Doe not my words* (ſaith the Lord, *Mic.* 2.7.) *do good to him that walketh uprightly?* As if God ſhould ſay, Is there any thing in all my Word that is not wholſome, and profitable unto my people? This moved *Hezekiah* to receive that ſharpe meſſage ſo well, 2 *King* 20.19. *Good is the Word of the Lord which thou haſt ſpoken.* *Reaſon.* 2.

The uſe that this Doctrine ſerveth unto is for reproofe principally. For this is a common ſinne, yea a mother ſinne, and cauſe of moſt other ſinnes, that men do not juſtifie God when he ſpeaketh, give not that honour to the Word of God that is due unto it. Foure ſorts of men eſpecially there be, that offend this way. *Vſe.*

Firſt, Such as though they heare, and read the Word ordinarily yet give not credit unto it; but after many yeares enjoying of the Word, are not fully perſwaded of many truths, many articles of the faith, that are clearely revealed and taught in the Word; many duties that the Word enjoineth, they cannot be perſwaded that they are bound unto them; many ſinnes that the Word reproveth, they cannot be perſwaded that they are ſinnes. Before I ſhew the danger that theſe men are in I will give you certaine cautions, to prevent the miſtaking of it. 1.

First, A man is not bound to beleeve every thing, that commeth under the title, and name of Gods Word; not every thing that the beſt Miniſter doth teach becauſe he teacheth it, and you are well perſwaded of him. But you may, yea you ought to *try before you truſt* in this caſe, examine how we ground that we teach upon the Word, before you beleeve us. 1 *Theſſ.* 5.21. *Prove all things: and then hold faſt that that is good.* It was a noble diſpoſition (as the Holy Ghoſt ſaith, *Acts* 17.11.) in the men of Berea that they were not ſo ſervilely addicted to any teachers, how excellent ſoever their gifts were, as to receive any thing upon their credit but *they ſearched the Scripture daily* to ſee whether 1.

whether the Doctrine were ſound, and true which they did teach, and yet they are ſaid to have *received the Word with all readineſſe of mind* for all this. God requireth no greater readineſſe then this of any of his people, in receiving or beleeving his Word.

2. Secondly, it is no ſigne of infidelity for a man, to move queſtions and to have doubts in himſelfe of ſome things that he hath heard, and read in Gods Word, ſo he do it with reverence, and out of an humble deſire to be inſtructed and reſolved in the meaning of them. For ſo did the bleſſed Virgin doubt, and make a queſtion of that which the Angell Gabriel had ſaid unto her, *Luke* 1.34. *How ſhall this be ſeeing I know not a man?* This queſtioning, and moving of doubts was uſed in the Church of the Iewes, and our bleſſed Saviour approved it by his owne example, *Luke* 2.46,47. *He ſat in the midſt of the Doctours, and both asked them queſtions*, and anſwered the queſtions they propounded unto him. This was the courſe the Apoſtles much practiſed, they moved queſtions to the people, and gave them liberty to propound their doubts unto them. So it is ſaid of *Paul*, *Acts* 17.2. that *he reaſoned with the Iewes, out of the Scriptures*. A happy thing it were, if Gods people now adaies were more given then they are, to theſe doubts, and queſtions.

3. Thirdly, it is no ſigne of infidelity nor of an ungracious heart in a man, to have thoughts riſing ſometimes in his heart to doubt of the moſt cleare and evident truths that are revealed in the Word, thoughts of infidelity, of atheiſme, of blaſphemy. For they may come ſometimes from the tentation, and ſuggeſtion of Satan. And ſuch evill motions of Satan our bleſſed Saviour himſelfe was ſubject unto, he was tempted by the divell to make away himſelfe, *Mat.*4.6. and to fall downe, and worſhip the divell, *Mat.*4.9. And they may come ſometimes from the corruption of our owne heart. And ſuch evill motions the holy Apoſtle was ſubject unto, 2 *Cor.*12.7. he felt *a thorne in his fleſh*; which hee calleth the meſſenger of Satan, becauſe he ſtirred up this corruption of his heart, and furthered it. Neither is it an argument of an heart void of grace, to be borne downe for a time by the violence of theſe motions of infidelity and ſuddenly to yeeld unto them. For *Sarah* was ſo, *Gen.* 18. 12,13. when ſhee laughed within her ſelfe and ſaid, *Shall I that am ſo old have a child?* And *David* was ſo when *Pſal.*116.11. he *ſaid in his haſt, all men are liars*. Theſe Prophets will lie as well as other men. Provided alwaies that they that have theſe motions of infidelity 1 Do abhor them, reſiſt them, and not yeeld unto them. For ſo did our Saviour, *Mat.*4.10. *Get thee hence Satan*. 2 Do mourne and are humbled for them as for a great affliction, and judgement of God upon them. For ſo did *David* when he had a motion of Atheiſme to doubt of Gods providence and to think *Pſal.*73.13. *Verily I have cleanſed my heart in vaine*. This did ſo trouble him that he ſaith verſe 21. *His heart was greeved, hee was pricked in the reines*. And ſo did *Paul* when he felt the evill motions of his fleſh it was unto him as a *thorne in his fleſh*, it pained and grieved him exceedingly, he *beſought the Lord thrice that it might depart from him*, 2 *Cor.*12.7,8. Yea he ſaith that this was given him of God of purpoſe to humble him. And ſo may I ſay to every child of God that is thus troubled with theſe motions of Atheiſme and blaſphemy, certainely they are given thee of God to humble thee; be of good comfort, God intendeth to do thee good by them.

But now to come to theſe that I told you were to be reproved by this Doctrine, that man that cannot beleeve nor give credit to the Word of God, nor be certainely perſwaded of any truth, that is clearely revealed in it, can never grow to any certainty in religion, cannot juſtifie the Lord when he ſpeaketh, and is never troubled for this, never ſtriveth to beleeve, never prayeth againſt his infidelity; as (alas) this is the caſe of moſt men; and he is certainly in a moſt dangerous, and damnable eſtate. For thus our bleſſed Saviour ſpeaketh of ſuch,

Iohn

Iohn 8.46. *If I ſay the truth, why do ye not beleeve me?* Then he addeth, verſe 47. ſhall I tell you the cauſe? *Ye therefore heare not* (that is beleeve not) *becauſe ye are not of God*; and 10.26. *Ye beleeve not becauſe ye are not of my ſheepe, as I ſaid unto you*; and 12.39,40. *Therefore they could not beleeve, becauſe he hath blinded their eyes, and hardned their hearts.*

The ſecond ſort that are to be reproved by this Doctrine, are ſuch as give themſelves liberty to gainſay, and diſpute againſt many things that God hath ſpoken in his Word, they that call into queſtion many main points of our Chriſtian religion, clearely revealed in the Word, becauſe they ſee not how they can ſtand with reaſon, that turne all religion into diſputation, they that do thus, do not juſtifie God when he ſpeaketh, reſt not upon the authority of his Word, but accuſe and condemne him rather. Theſe men are guilty of moſt heinous ſinne. Theſe mens caſe the Apoſtle layeth downe plainely, 1 *Tim.*6.3,4,5. Of theſe men that *conſent not to wholeſome words, even the words of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe*, he ſaith that *they are proud, and know nothing, but dote about queſtions and ſtrife of words, &c.* The man that hath truth of grace, and hath felt the ſaving power of Gods Word in himſelfe, hath his thoughts captivated, as the Apoſtle ſaith, 2 *Cor.*10.5. and will ſay as 2 *Cor.*13.8. *We can do nothing againſt the truth, but for the truth.* And is apt to ſay of Gods Word as *David* doth of Gods corrections, *Pſal.*39.9. *I was dumbe, and opened not my mouth, becauſe thou haſt ſpoken it.* No man ſhould dare to oppoſe, or reaſon againſt any truth that God hath in his Word taught, and revealed, but it becommeth all men to lay their hands upon their mouthes in this caſe; according to the ſpeech of the Prophet, *Hab.*2.20. *Let all the earth keepe ſilence before him.* 2.

And with theſe diſputers we may fitly rancke the moſt of our people that can well endure to heare the religion they profeſſe, any truth of God that they have heard, and received to be gainſaid and contradicted; that have no greater delight then this, to heare any point of religion wittily oppoſed, and diſputed againſt by any man be he Papiſt, or Anabaptiſt, or whatſoever he be. Whereas if we ever learned to juſtifie God when he ſpeaketh, and to beleeve undoubtedly that which God hath revealed and to receive it with love, it would be a matter of extreme griefe and trouble of mind unto us to heare any thing that ſhould give us cauſe to doubt of our religion; as it was to the two Diſciples that went towards *Emaus*, *Luk.*24.17. Yea, and although difference in judgement about ſmaller matters ought not to cauſe that alienation of affection, and ſtrangeneſſe either among Miniſters or people, as with many it doth; to the great hinderance of the growth of the Goſpell; yet towards ſuch as oppoſe themſelves againſt the truth in main, and fundamentall articles thereof, Chriſtians are bound to ſhew themſelves ſtrange, to ſhun all voluntary, and unneceſſary familiarity with them, to ſhew them no countenance. If we ſhall *receive ſuch into our houſes, or bid them God ſpeed* we *make our ſelves partakers of their ſinnes*, 2 *Iohn* 10,11. Such we are bound to ſhew our deteſtation unto and to hold them accurſed, though they had the gifts of Angels, *Gal.*1.9. If any man ſhould goe about to touch or undermine you in your freehold, and to find holes in your leaſes or evidence whereby you hold your lands, your hearts would riſe againſt him, and you would count him as your utter enemy, that ſeeketh your undoing. And he that eſteemeth not more of his religion, and of the truth of God, the evidence whereby he holdeth his intereſt to heaven, and his eternall ſalvation, did never yet find any ſound comfort in it. According to that ſaying of *David*, *Pſal.*119.111. *Thy teſtimonies have I taken as an heritage for ever, for they are the rejoycing of mine heart.*

The third ſort that are to be reproved by this Doctrine are they that cannot endure the word of reproofe. Of ſuch alſo our Congregations are full that 3.

though their ſins be reproved with never ſo good warrant and evidence from the Word of God, yet cannot ſubmit themſelves to it, nor juſtifie the Lord in that which he ſpeaketh againſt them, but ſtorme, and rage againſt the Miniſter, and cannot abide him for it. This was wont to be counted a dangerous ſin, *Thy people* (ſaith the Prophet, *Hoſ.*4.4.) *is as they that ſtrive with the Prieſt.*

4. The fourth and laſt ſort that are to be reproved by this Doctrine are they that heare conſtantly, and do profeſſe they beleeve what they heare, but take nothing to heart; that as they feele no ſweetneſſe at all in any of the promiſes of God, ſo do no reproofes or threatnings of the Word, work any ſorrow or feare in their hearts. The judgements God hath threatned againſt any nation where ſuch ſins abound as do in ours; that is to ſay, *Ier.*5.22.29. & *Num.*35.31.33. & *Ier.*17.27, &c. yea thoſe that God hath threatned againſt ſuch ſins as themſelves live in, as *Zac.*5.4. & 1 *Cor.*6.9,10. & *Mat.*11.24. & *Rev.*21.8. do not move them at all to humiliation, to ſorrow or feare, or to any care to make their peace with God.

But theſe two laſt ſorts I doe but point at, the time being paſt I muſt leave them to be inlarged in your owne meditations.

Lecture XLIX. On Pſalme 51. 4. Febru. 20. 1626.

IT followeth now that we proceed unto the ſecond reaſon why *David* doth in this manner confeſſe his ſins, accuſe, and condemne himſelfe before God which is contained in theſe words, *And be cleare when thou judgeſt.*

Nota. Now for the underſtanding of the words, foure queſtions are to be briefly propounded, and anſwered.

Queſt. 1 *Anſw.* Firſt, How is the Lord ſaid heere to judge any? To which I anſwer, that (not to trouble you with any other acception of this word) by Gods judging *David* heere meaneth Gods correcting of men; So that his meaning is, as if he ſhould have ſaid, that thou mayſt be cleare when thou correcteſt. And ſo is this word uſed, 1 *Cor.*11.32. *When we are judged we are chaſtened of the Lord*, and 1 *Pet.*4.17. *Judgement muſt begin at the houſe of God.*

Queſt. 2 The ſecond queſtion is this. What correction or chaſtiſement of God hath *David* ſpeciall reference unto, in this place, wherin he deſireth to cleare the Lord?

Anſw. Whereunto I anſwer, That he meaneth. 1. That correction which the Lord had already taken of him, both in ſmiting the child he had begotten in adultery, with grievous ſickneſſe firſt, and then in taking it away by death, 2 *Sam.*12.15.18. 2. Thoſe fearefull plagues, God had told him by *Nathan* he would bring upon him afterward; which I mentioned unto you the laſt day out of 2 *Sam.*12.10,11. Yea 3 howſoever God ſhould be pleaſed to judge him (for he limits not his ſpeech either to that, that the Lord had already done upon the child, or to that that *Nathan* threatned he would further do, but ſpeaketh indefinitely) as if he ſhould have ſaid, Whatſoever thou ſhalt inflict upon me, thou art cleare when thou judgeſt me.

Queſt. 3 The third queſtion is, How is God ſaid to be cleare when he judgeth?

Anſw. I anſwer, 1. He is cleare in himſelfe from the leaſt ſpot, or ſtain, or mixture of injuſtice in any of the judgements or corrections he layeth upon men. *Pſ.*119.137. *Righteous art thou, O Lord, and upright are thy judgements.* 2. He will be cleared, and acknowledged to be righteous in the judgement of all men, even of them that are moſt apt to cavill at his judgements. For ſo the Apoſtle citeth this place, and interpreteth the meaning of it, *Rom.*3.4. *That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged.*

Queſt. 4 *Anſw.* Then the fourth, & laſt queſtiõ is, How could *David* by confeſſing his ſin heere, make the Lord cleare from al injuſtice in his judgements, & correctiõs upõ him?

I anſwer, He could not thereby make the Lord ever a whit more cleare from injuſtice; for though he had not confeſſed his ſin at all, though he had continued,

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and beene hardned in it, the Lord ſhould have beene nevertheleſſe cleare, and pure in judging of him. And thus do the Angels of God profeſſe of the plagues that God propheſieth he would bring upon the bloudy Papiſts, and perſecuters of his Saints, *Rev.* 16.5.7. *Thou art righteous O Lord—becauſe thou haſt judged thus, for they have ſhed the bloud of thy Saints, and Prophets, and thou haſt given them bloud to drink for they are worthy; and I heard another out of the altar ſay, even ſo, Lord God Almighty, true, and righteous are thy judgements.* But yet *David* by accuſing himſelfe thus, and confeſſing his ſinne may be ſaid to cleare the Lord, that is to acknowledge the Lord to be cleare when he judged him; for this made him able heartily and unfeinedly to acknowledge the righteouſneſſe of God in correcting him, when he conſidered his ſins, and what he had deſerved thereby. And indeed till men ſee their ſins, and can confeſſe them, and bee ſoundly touched and humbled with the ſenſe of them, they can never heartily acknowledge Gods righteouſneſſe in correcting of them, but from the teeth outward; till we can accuſe our ſelves we can never juſtifie the Lord. So it is ſaid 2 *Chron.* 12.6. *The Princes, and King of Iudah were humbled* in themſelves before they could acknowledge *the Lord is righteous.* Nay till a man be ſoundly, and throughly humbled for his ſin, he can never ſoundly, and throughly acknowledge Gods righteouſneſſe in his corrections upon him, ſpecially if they be ſharpe indeed, and more then ordinary; but there will be ſtill in him ſome doubting of Gods righteouſneſſe, ſome ſecret murmuring, and repining againſt him. This is plaine in the Lords ſpeech to *Iob* 40. 8. *Wilt thou alſo diſannull my judgement? wilt thou condemne me that thou maiſt be righteous?* How could *Iob* be charged to do thus? He was in ſome meaſure humbled and did confeſſe his ſin as appeareth verſ. 4. *Behold I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth.* But he had not yet done it ſo throughly, and ſufficiently as after he did, *Iob* 42 1—6. He had in himſelfe a ſecret conceit that he was not ſo ſinfull as to deſerve ſuch afflictions as he had endured. And all this while he did not cleare the Lord but diſannulled his judgement; and did indeed condemne the Lord to have dealt unjuſtly with him. Thus therefore *David* did heere by confeſſing his ſin cleare the Lord, thereby he was brought heartily to acknowledge Gods juſtice in correcting of him. And when we do in this manner acknowledge the Lord to be juſt, we are ſaid in the Scripture phraſe, in Gods acceptation to juſtifie, and cleare him, to make him juſt, and cleare. So Gods people are ſaid to *ſanctifie the holy one of Iacob*, *Eſa.* 29.23 & to *glorifie him*, *Mat.* 9.8 & to *magnifie him* in their ſoule, *Luk.* 1.46. & to *juſtifie* his wiſdome, *Luk.* 7.35.

The words then being thus opened, this Doctrine ariſeth from them for our inſtruction.

That the man that truly knoweth his ſins, and is humbled for them will be ready to cleare the Lord from all injuſtice, and cruelty, from all aſperſion of rigor, and extreamity in any of his judgements, executed either upon himſelfe or others. Doct. 16 Thus did *David* heere; And this is oft noted in the holy Scripture for a fruit, and ſigne of true humiliation, and repentance, in other of the ſervants of God, as well as in *David* heere. This is that paſſive obedience that God requireth of all his children; and whereunto he bringeth all ſuch as unto whom he hath effectually diſcovered their ſins; whoſe hearts he hath conquered, ſubdued, and humbled by his Word, and Spirit, he maketh them apt to cleare him when he judgeth them. See the proofe of this in theſe foure degrees.

First, They have bound themſelves to ſilence in this caſe, ſo as they durſt not give liberty to their tongue or thought, to murmur or repine againſt any of Gods judgements. *Who will ſay to him* (ſaith *Iob* 9. 12.) *what doeſt thou?* And as *David* ſaith, 2 *Sam.* 16.10. *Who dare ſay wherefore haſt thou done ſo?* See an example of this in *Aaron* when God had executed a very ſtrange judgement on his two eldeſt ſonnes that were Prieſts, and that for a very ſmall ſin, as a man 1.

would have thought; becauſe they had offered incenſe with ſtrange fire, God devoured them ſuddenly with fire from heaven. How did *Aaron* their father brooke this? The text ſaith, *Levit.*10.3. *Aaron held his peace*; not a word durſt hee ſpeake againſt this. See another example of this in *Iob*, whoſe afflictions you know were very ſtrange, and ſuch as aſmuch exception might have beene taken againſt Gods righteouſneſſe in them, as in any wee can ever read of. And indeed ſo extreame they were, that they wrung from him ſome ſpeeches of impaciency; but he pleaſed not himſelfe in it, but blamed himſelfe for, and ſtrove againſt it as a great corruption, as you may ſee, *Iob* 40.4,5. *I will lay mine hand upon my mouth, once have I ſpoken, but I will not anſwer; yea twice, but I will proceed no further.* See a third example of this ſilence in *David*, when ſome affliction was upon him, that was ſo grievous, as that hee cryeth out unto God, *Pſ.*39.10. *Remove thy ſtroake away from me, I am conſumed with the blow of thine hand.* Yet even then he profeſſeth, ver.9. *I was dumbe, I opened not my mouth, becauſe thou didſt it.* Nay we muſt not only bind our tongues to ſilence, from daring to ſpeake impatiently againſt the Lord, when he correcteth; but our hearts alſo from inward fretting, and repining againſt any thing the Lord doth. *Truly my ſoule* (ſaith *David*, *Pſal.*62.1.) *keepeth ſilence unto God.*

2. Secondly. We muſt be ready even to ſubſcribe, and give teſtimony unto the righteouſnes of God, in his ſharpeſt corrections upon us, & heartily to acknowledge all is juſt, and righteous that the Lord hath done. See an example of this in *David*, *Pſal.*119.75. *I know ô Lord that thy judgements are right, and that thou in faithfulnes haſt afflicted me.* The Babiloniſh captivity was the heavieſt judgement that ever God had inflicted upon any people under heaven, as appeareth by that which is ſaid of it, *Lam.*1.12. and *Dan* 9.12. yet the Church ſpeaking of it profeſſeth, *Lam.*1.18. *The Lord is righteous, for I have rebelled againſt him.* and *Neh.*9.33. *Thou art juſt in all that is brought upon us, for thou haſt done right, but we have done wickedly.*

3. Thirdly. We muſt ſubmit our ſelves unto Gods corrections, & patiently, and willingly beare them out of this perſwaſion, that they are moſt juſt, and equall. And as it is ſaid of our bleſſed Saviour, *Eſa.*50.6. that in obedience to God, *hee gave his back to the ſmiters, and his cheeks to them that plucked off his haire, he hid not his face from ſhame, and ſpitting.* and *Ioh.*18.11. *Shall I not drink the cup that my father giveth me?* So muſt all the members of Chriſt, in their meaſure, willingly drink the cup, that their heavenly father giveth them, acknowledge it is never a whit too much, nay not ſo much as they have righteouſly deſerved. So it is ſaid of Gods people *Lev.*26.41. *when their uncircumciſed hearts are humbled, they ſhall then accept of the puniſhment of their iniquity.* See an example of this in *Iob*, who when he had received thoſe grievous loſſes in his goods and children, and that in ſo ſtrange a manner, he was ſo far from repining, that he burſteth forth into theſe words, *Iob* 1.21. *The Lord gave, & the Lord hath taken away; bleſſed be the name of the Lord.* And marke what the holy Ghoſt ſaith of him for this, verſe 22. *In all this Iob ſinned not, nor charged God fooliſhly.* As if he ſhould ſay. If he had not thus willingly accepted of Gods correction, if he had not thus kiſſed the rod when his father did thus beat him, he had ſinned, he had charged God fooliſhly. See alſo an example of this in the Churches ſpeech mentioned. *Mic.*7.9. *I will beare the indignation of the Lord, becauſe I have ſinned againſt him.* And in that of *Ezra*, who ſpeaking of the extreame judgement of God upon his people in the Babyloniſh Captivitie, ſaith *Ezra* 9.13. *Thou our God haſt puniſhed us leſſe then our iniquities deſerve.* And *Lamenta.*3.22. *It is of the Lords mercies, that wee are not conſumed* (utterly from being a people) *becauſe his compaſſions faile not.* You ſee Gods people have diſcerned and taken notice of ſome mercy, ſome mitigation of the rigor of juſtice, ſome cauſe of thankſgiving, and of admiring rather his indulgence towards them, then of repi-

repining against him, even in the most extreame afflictions that have befallen him. And from hence it is that they have growne to that pitch of blessed resolution, not onely to submit themselves, and beare the crosse that presently lieth upon them, how heavy soever it be, but as *David* here limiteth not his speech to the judgment he had felt in the losse of his child, nor to those that *Nathan* had told him should befall him, but speaketh indifferently, *that thou mayest be cleare when thou judgest*, whensoever, or howsoever thou shalt judge & correct me. So have Gods people that have bin soundly humbled, professed a resolution to beare whatsoever God should further bee pleased to lay upon them, whatsoever it should be. So speak the people of God, *Iudg.* 10.15. *We have sinned, do thou to us whatsoever seemeth good unto thee.* And *Ely*, 1 *Sam.* 3.18. *It is the Lord, let him do what seemeth him good.* And *David* when he fled from his son *Absalom*, when he was in extreame danger both to loose his kingdome and his life, 2 *Sam.* 15.26 *If the Lord shall thus say, I have no delight in thee, behold, here am I, let him doe to me, as seemeth good unto him.* As if he should say, Though he cast me into hell, I shall have no just cause to say, he doth me any wrong.

Hitherto I have shewed you three degrees of that passive obedience that every one of us are bound to yeeld unto God in our afflictions. And there is never a one of these, but they are hard, yea, impossible for flesh and bloud to do, till the mighty arme of God hath tamed our hearts, and subdued, and humbled them, we can never thus cleare the Lord, when he judgeth us. A hard thing it is to hold our peace, when God correcteth us, not to utter words of discontent, & impatiency specially not to fret and repine in our hearts against the Lord. A harder thing to acknowledge heartily and unfeinedly, that God dealeth most justly with us when he correcteth us. But the hardest thing of all it is, to submit our selves to Gods correcting, and willingly to beare it; to be perswaded that that we endure is nothing so much as we have deserved; to admire his fatherly indulgence, and love to us, even when he correcteth us most sharply.

But the fourth and last degree, of this obedience which I must now proceed unto, is much more difficult; for in all those judgments, and corrections of God that befall our selves or others, when the sins that deserved them are known, and evident unto us, it is no such hard matter to justifie and cleare the Lord in them. But there be many judgements of God, where no such cause can be knowne or discerned, no not by the wisest men. *Thy judgements* (saith *David*, *Psal.* 36.6.) *are a great deep ô Lord*, no man can dive to the ground, & bottome of them. And *Rom.* 11.33. *How unsearchable are his judgements, and his wayes past finding out?* Now this is the fourth degree of obedience required of us, that we must not only cleare the Lord in those judgements that we can discerne the cause & reason of, but even in those that we can conceive no reason of; we must resolve with *David*, *Ps.* 119.137. *Righteous art thou, ô Lord, and upright are thy judgements.* and 145.17. *The Lord is righteous in all his wayes, and holy in all his works.* Admiring with the holy Apostle, and adoring that which we are not able to comprehend, *Rom.* 11.33. *O the depth both of the wisedome and knowledge of God.* 4.

Now for the reasons, and grounds of this Doctrine, they are principally two, the one of them respecteth the judge himselfe, and the other, them that are judged by him. *Reason* 1

For the first. It is not possible that the Lord should do wrong to any of his creatures, or that any thing he doth should be unjust, *Deut.* 32.4. *All his wayes are judgement, a God of truth, and without iniquitie, just, and right is hee. Doth God pervert judgement* (saith *Bildad*, *Iob.* 8.3.) *or doth the almighty pervert Iustice?* As if hee should say, that is impossible in the judgement of every mans conscience. *Shall not the judge of the whole world doe right?* saith *Abraham*, *Genes.* 18.25. This reason the Apostle giveth for this doctrine, *Rom.* 3.5,6 *Is God unrighteous who taketh vengeance? God forbid* (saith he) *for then how*

shall God judge the world? This was that that stopped *Elyes* mouth, that he had nothing to say against that grievous judgement God threatned against him, and his house, 1 *Sam.*3.18. *It is the Lord, let him doe what seemeth him good.* And why is it not possible, the Lord should do wrong to any of his creatures? 1. In regard of his Soveraignty, and Supreame, and undependant power he hath over all things that he hath made, even as the potter hath over his clay. This similitude the holy Ghost useth, *Rom.*9.20,21. *Shall the thing formed, say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lumpe, to make one vessell unto honour, and another unto dishonour? Is it not lawfull for me to doe what I will with mine owne?* saith the Lord of the vineyard. *Matth.*20.13. In respect of this Soveraignty, and Supreame power of God, *Elihu* saith. *Iob* 33.13. that *God giveth not account of any of his matters.* His manner is not, neither is he bound to give men account of his decrees, or of his judgements. 2. In regard of his will, it is not possible that hee should wrong any of his creatures, for his will is the rule of all righteousnesse, and every thing is therefore just, & right, because his will is so. Thus the Apostle proveth, it was no unrighteousnesse in God to love, and chuse *Iacob*, and to hate and reject *Esau*, before either of them had done good or evil, even before they were borne, because his holy will was so. *Rom.*9.14,15. *What shall we then say, Is there unrighteousnesse with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* And this is the first ground and reason of the Doctrine taken from the consideration of the Iudge himselfe.

Reason 2. The second, respecteth them that are judged, and corrected by the Lord. We must needs cleare the Lord from wronging any man, in any of his judgements; because he never judgeth, nor punisheth any man, before he hath deserved that, and much more then that, that God layeth upon him. This reason *Elihu* giveth *Iob* 34.10,11. *Hearken unto me ye men of understanding, farre bee it from God, that he should doe wickednesse, and from the almighty that he should commit iniquitie, for the worke of a man shall he render unto him, and cause every man to find according to his wayes.* And the Apostle, *Rom.*3.19 *That every mouth may be stopped, and all the world may become guilty before God.* As if he should have said; Seing all the world is guilty before God, and lyable to his curse for the transgression of his Law, every mouth must needs be stopped; if not, yet certainly at the day of the Lord, no man shall be able to open his mouth against, or charge him with injustice, in any of his judgements upon men.

Now this Doctrine serveth unto two uses especially. 1. For instruction, and the informing of our judgements. 2. For exhortation and working upon our will, and affections.

Use 1. For the first. This Doctrine serveth notably for convincing of an errour that hath too much place in the minds of most men. All men by nature are apt (at least secretly in their hearts) to question the righteousnesse of God, in many of his judgements. When the Apostle had made this objection. *Rom.*3.5. *Is God unrighteous who taketh vengeance?* He addeth presently these words, *I speake as a man* saith he. As if he should say; Every naturall man is apt to speake and thinke so. This appeareth evidently by the generall opposition that is made against the doctrine of predestination, which both our Church, and other reformed Churches have long taught, and received by cleare warrant of the word of God. For not onely the *Papist*, and the *Anabaptist*, and the *Pelagian*, but every naturall man in the world is apt to cavill against this Doctrine, & to account it a most absurd, and unreasonable Doctrine, and all because they cannot conceive how it can stand with justice, that God should make such a decree as that is. But the Doctrine you have now heard, and the reasons of it being well understood and beleeved, will stop their mouthes, and convince their errour in this point.

This

This will be evident unto you if you will but obſerve theſe foure points.

First, God had done no wrong, if in his eternall decree he had choſen no man unto life but reprobated all men unto deſtruction. For he is our abſolute ſoveraigne Lord as we have heard; and it was lawfull for him, to doe with his owne what himſelfe pleaſed. And who hath deſerved that God ſhould chooſe him unto life? As the Apoſtle ſpeaketh in this very caſe, *Rom.* 11.35. *Who hath firſt given unto him, and it ſhall be recompenſed to him againe?* 1.

Secondly, God never condemneth any, nor did decree to condemne any but for ſinne. For *he will render to every man, according to his workes, Rom.* 2.6. So that if any man be damned the Lord is not the cauſe of it but himſelfe. *Thou haſt deſtroyed thy ſelfe*, ſaith the Lord to the wicked Iewes, *Hoſ.* 13.9. And we have more cauſe to admire the mercy of God, that he hath ordained to ſave any, when he did foreſee that all would caſt away themſelves; then to doubt of the juſtice of God in appointing ſome to deſtruction, which hee did foreſee they would by their voluntary, and wilfull tranſgreſſion moſt juſtly deſerve. 2.

Thirdly, Though God did foreſee that ſuch and ſuch would by their ſinnes and continuance in infidelity juſtly deſerve eternall damnation, yet it was not the end God aimed at, and propounded to himſelfe in the decree of reprobation, that wicked men might periſh; for that is a thing God never tooke pleaſure in. *As I live, ſaith the Lord God* (*Ezek.* 33 11.) *I have no pleaſure in the death of the wicked.* But the thing that moved God to make that decree, and the end he intended, and aimed at in it, was the manifeſtation of his owne glory, *Pro.* 16.4. *The Lord hath made all things for himſelfe, yea even the wicked for the day of evill.* 1. The manifeſtation of his glorious juſtice and wrath againſt ſinne, upon the reprobate, *Rom* 9.22. 2. The manifeſtation of his glorious mercy towards his elect, which could never have beene ſo glorious, if it had beene common to all mankind. And this reaſon alſo is given by the Apoſtle, *Rom.* 19.23. 3.

Fourthly, The Lords decree as it is not the cauſe of the damnation of any but their owne ſinne, ſo neither is it the cauſe of their ſinne; It doth not impoſe a neceſſity upon any to ſinne, but notwithſtanding this decree every man ſinneth voluntarily, and unconſtrainedly; neither is the Lord, but his owne corruption onely, and Satan the cauſe of his ſinne, *Iam.* 1.13,14. So that to conclude this firſt uſe. Let every one of us ſtrive to ſuppreſſe and to reject with deteſtation, and trembling all thoughts that ſhall riſe in our hearts to call into queſtion the righteouſneſſe of God, in any of his decrees or judgements. According to the example of the Apoſtle, *Rom.* 3.4. who when he had but (by occaſion of this doctrine of reprobation) mentioned this objection, *Is there unrighteouſneſſe with God?* abhorreth it preſently, and rejecteth it in this manner, *God forbid*, ſaith he. And if we be not able to comprehend how any thing that the Lord hath decreed, or done, can ſtand with equity, and juſtice, let us aſcribe it rather to our owne weakneſſe and ſhallowneſſe of underſtanding, then impute the leaſt ſhadow of injuſtice unto the Lord, and check our ſelves in that manner, that holy *Iob* did, *Iob* 42.3. *I have uttered that I underſtood not, things too wonderfull for me, which I knew not.* 4.

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IT followeth now that we proceed unto the ſecond uſe that this Doctrine ſerveth unto. And that is to ſtirre up every one of us, that we ſhould ſtrive, and labour for this grace to be able to do as *David* doth heere, when it ſhall come to be our owne caſe; to yeeld this paſſive obedience unto God in all the degrees of it that we have heard of, whenſoever, or howſoever the Lord ſhall be pleaſed to judge, and correct us. The neceſſity of this exhortation will appeare to us in three things. *Vſe* 2.

1. First, There is never a one of us can assure our selves for any one day that we shall be exempted from crosses, and afflictions in one kinde or other, in one degree or other. *God judgeth the righteous*, (saith the Prophet, *Psal.*7.11.) *and is angry with the wicked every day.* And our Saviour, *Mat.*6.34. *Sufficient for the day is the evill thereof.* Every day (for the most part) bringeth with it some evill, and affliction, some crosse, and occasion of griefe or other. Specially this falleth out to be so, with them that live in the Church of God, and professe his truth. *The just God* (saith the Prophet, *Zeph.*3.5.) *is in the midst thereof; every morning doth he bring his judgement to light; he faileth not.* Yea the better proceedings that any of us have made in Christs Schoole, the more grace is in us, the more sure shall we be to meet with crosses every day. *All the day long* (saith *David*, *Psal.*73.14) *have I beene plagued, and chastened every morning.* So that in this respect, you see this exhortation unto patience, and submitting our selves humbly to the will of God, in all his corrections, is of daily use for every one of us.

2. Secondly, Admit we were for the present never so free from troubles, and crosses, yet have we all cause to looke for troublesome, and evill times; We (I say) even we in this land, if ever people in the world had cause so to doe. We have enjoyed a long summers day of light, of peace, and prosperity; but if we consider our great sinnes, to us may now be applyed that speech of the Prophet *Ier.*6.4. *Wo unto us, for the day goeth away for the shadowes of the evening are stretched out.* Many signes there be that our day will not last long, that our night approacheth apace. *In the morning* (saith our Saviour, *Mat.*16.3) *ye say it will be foule weather, for the skie is red, and louring; O ye hypocrites ye can discerne the face of the skie, but can ye not discerne the signes of the times?* Certainly our skie is now red, and louring, and he is a senslesse, and secure hypocrite that doth not expect some great storme, and tempest. In this respect therefore wee have also need of this exhortation every one of us. It is wisdome in summer to provide for winter; as the Lord teacheth us by the example of the Pismire, *Pro.*6.8. *She provideth her meat in the summer, and gathereth her food in the harvest*; and to get our weapons in a readinesse, and skill also to use them well, before the time of warre do come, as the Apostle teacheth, *Ephes.*6.13. *Take unto you the whole armour of God, that ye may bee able to withstand in the evill day.*

3. Thirdly, and lastly, The necessity of this exhortation will appeare, if wee consider well how hard a lesson this is to learne, how prone the best of us all are to impatiency and murmuring against the corrections of God. Affliction is in its owne nature as bitter as any gall to flesh, and bloud; our nature abhorreth nothing more. *No chastening* (saith the Apostle *Heb.*12.11.) *for the present seemeth to be joyous, but grievous.* It is no easie thing, when we shall feele Gods stripes to smart indeed, to keepe downe our unruly passions, and to beare them without some repining, and murmuring against God. Our afflictions are called our *infirmities*, 2 *Cor.*11.30. the best are apt to bewray weakenesse in them. Even where the spirit is most ready, the flesh will shew it selfe to be weake, as our Saviour speaketh, *Mat.*26.41. Specially it will be hard for such as we are, that have enjoyed so long peace, and ease, and prosperity to endure any sharpe affliction, such as our poore brethren in the Palatinate, Bohemia, Germany, and France have done. This made the crosse a great deale heavier to the Church then otherwise it would have beene, as she complaineth unto God, *Psal.*102.10, *Thou hast lifted me up, and cast me downe.* As if she had said, If thou hadst not lifted me up so high, with many favours, and blessings of thine that I did enjoy, my fall would not have beene halfe so painefull unto me as now it is. We have therefore all need of this exhortation to patience under Gods corrections, of what kind soever they shall be, in these three respects as

you

you have heard; yea we have need to have it preſſed upon us in the moſt forcible, and effectuall manner that may be.

And to this end I will endeavour to force it upon my ſelfe, and you all. 1. By ſhewing the notes, and properties of true patience whereby it may be diſcerned from that, that is counterfait. 2. By giving you certaine motives that may ſtirre us up, and perſwade us to ſeeke for this grace. 3. By directing you to the meanes that are to be uſed for the attaining to it. For the firſt then, I muſt give you ſeven notes, whereby we may know what true patience is and whether we have yet obtained this grace.

1. First, True patience is a fruit, and effect of repentance, and humiliation for ſinne. So it was heere in *David*. *If then their uncircumciſed hearts be humbled*, (ſaith the Lord, *Levit.*26.41,) *and they then accept of the puniſhment of their iniquity*. It is not a ſigne of true patience to be unſenſible under Gods judgements; though many pleaſe themſelves greatly in this, they have had ſuch, and ſuch croſſes, and they never murmured (they thanke God) nor were diſquieted with them. This is a great ſinne not to take notice of Gods judgements when they light upon us. *Eſa.*42.25. *He hath poured upon Iacob the fury of his anger, and the ſtrength of battell, and it ſet him on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart.* When God ſheweth himſelfe to be angry with us by ſmiting, and correcting us, ſhall we thinke this a vertue in us, not to be affected with it. Oh no, this is a grievous ſinne. *Ier.*5.3. *Thou haſt ſtricken them, but they have not grieved.* If our mortall parents ſhould ſhew themſelves diſpleaſed and angry with us, would it not trouble and humble us? *Num.*12.14. how much more when God ſheweth himſelfe ſo? This is an extreame height of rebellion, to deſpiſe Gods judgements, *Eſa.*22.12--14. The man that is truly patient is very ſenſible of Gods ſtrokes, and of his ſinnes that made God to ſtrike him, and yet he beareth them patiently; and therefore he beareth them patiently, becauſe he knoweth his ſin is the cauſe of them. See an example of this in the mirrour of true patience, bleſſed *Iob*, even when he ſhewed his patience moſt, and could ſay *Iob* 1.21. *Naked came I out of my mothers wombe, and naked ſhall I returne thither: the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord*; Yet was hee deepely humbled with the ſtrange judgements of God; verſe 20. *He rent his mantle, and ſhaved his head, and fell downe upon the ground, and worſhipped God.*

2. Secondly, True patience is a fruit of faith. 2 *Theſſ.*1.4. *Paul gloried of the Theſſalonians in the Churches of God, for their patience, and faith in all their perſecutions, and tribulations that they did endure.* And he deſireth the Hebrewes, *Heb.*6.12. that they would *be followers of them that through faith, and patience inherit the promiſes*. And *Iam.*1.3. *The trying of your faith, worketh patience.* True patience riſeth out of this perſwaſion that the croſſe that befalleth us, is from God, that he hath a ſpeciall hand and providence in it. This was the root of *Davids* patience, 2 *Sam.*16.10. *The Lord hath ſaid to him, curſe David.* Yea that this God that ſendeth the croſſe, is our God, and loving father in Chriſt, and that maketh the child of God beare it patiently. *Iohn* 18.11. *The cup which my father hath given me, ſhall I not drinke?* The man that wanteth this faith though he be never ſo quiet under any croſſe, yet if his quietneſſe grow from this conceit it is but his ill fortune, and deſtiny, as the Philiſtines ſaid, 1 *Sam.*6.9. *It was a chance that happened to us*, hee cannot bee ſaid to bee truly patient.

3. Thirdly, True patience is a fruit of our obedience unto God, and of an heart ſubdued, and made able to yeeld unto God in all things; yea it is indeed a chiefe part of our obedience unto him. So ſpeaketh the Apoſtle, of the patience our bleſſed Saviour ſhewed in all his ſufferings. *Phil.*2.8. *He humbled himſelfe, and became obedient unto the death.* Becauſe he knew it was the will

of

of God he ſhould ſuffer thoſe things, though he were deepely ſenſible of them, how grievous, and intollerable they were, therefore he did ſo patiently endure them. His patience was a willing ſubjecting of his owne will, to the will of his father, *Mat.26.39. O my father, if it be poſſible, let this cup paſſe from me; neverthelesſe, not as I will, but as thou wilt.* So then, that quietneſſe, and temper that many ſhew in great afflictions which riſeth onely out of a naturall courage, and ſtoutneſſe of heart, and out of this manly reſolution I ſee no way to avoid this croſſe; ſorrowing and fretting at it is but a childiſh, and womaniſh thing, and will do no good at all, and therfore I muſt, and will endure it (as the Iewes are ſaid to ſpeake, *Ier.10.19. Truly this is a griefe, and I muſt beare it*) this *hardning of a mans ſelfe in ſorrow* as *Iob* ſpeaketh, *Iob 6.10.* this patience perforce as we uſe to call it, without all reference to the will of God, and reſpect of their obedience unto him, deſerveth not the name of true patience.

4. Fourthly, True patience conſiſteth not in bearing of ſome croſſes, and afflictions but of thoſe that the will of God is to exerciſe us by, whatſoever they be. We have a proverbe that *beggers muſt be no chooſers.* If we be truly patient we muſt learne to beare our owne croſſe. *If any man will come after me* (ſaith our Saviour, *Luk.9.23.*) *let him denie himſelfe, and take up his croſſe daily. I have learned* (ſaith the Apoſtle, *Phil.4.11*) *in whatſoever eſtate I am, therewith to be content.* They therefore that will be their owne carvers, and can ſay if my croſſe were but as ſuch or ſuch a ones is, I could well beare it, but alas no man is in my caſe, none could endure that that I do, are farre from true patience. He that is truly patient, will do the Lord that honour, as to judge that the fitteſt, and beſt croſſe for him, which he thinketh good to lay upon him. And reſolve with *Moſes, Deut 32.4. His worke is perfect* (it could not have beene better done) *for all his waies are judgement.*

5. Fiftly, True patience will make a man more deſirous to profit by his affliction then to be rid of it, it will keepe a man from deſiring to ſhake it of till God have finiſhed his worke, that he intended to do upon him by it, *Let patience have her perfect worke* ſaith the Apoſtle, *Iam.1.4.* We ſhould be of *Iacobs* mind, *Gen.32.26.* we ſhould be unwilling that God, when he hath beene wreſtling, and ſtriving with us by his corrections, ſhould depart from us, till he have left a bleſſing behind him. No wiſe man will deſire to get from under the Surgeons hand, till he be cured of his wound or paſt all danger. That which the Prophet ſaith *Eſa.28.16. He that beleeveth, ſhall not make haſt*, may fitly be applyed even unto this caſe. This was *Aſas* ſinne, *2 Chron.16.12. he ſought to the Phyſicians* to be cured of his diſeaſe, but *not to the Lord* to be cured of his ſinne, which was the cauſe for which that diſeaſe was laid upon him.

6. Sixtly, True patience will make a man able, ſo to depend upon the will of God in all his afflictions, as he dares not eaſe himſelfe of his croſſe by any unlawfull meanes, by any other way then ſuch as the Lord hath appointed, or permitted him to uſe. The Apoſtle ſpeaking of the faithfull that endured moſt grievous perſecution under *Antiochus* in the daies of the Maccabees, ſaith of them, *Heb. 11.35.* that *they would not accept of deliverance* (he meaneth upon unlawfull conditions) *that they might obtaine a better reſurrection.* And we have a notable example of this in *David, 1 Sam 26.8--11.* who when God had delivered *Saul* his enemy into his hand, and *Abiſhai* offred him with one blow to have eaſed him of him, and all the extreame miſeries he endured by his meanes, would by no meanes accept of it but anſwereth him thus, verſe 10,11. *As the Lord liveth the Lord ſhall ſmite him, or his day ſhall come to die, or hee ſhall deſcend into battell, and periſh; the Lord forbid, that I ſhould ſtretch forth my hand againſt the Lords anointed.* And what patience is there then in thoſe men that (how quiet ſoever they ſeeme in their afflictions) will neglect no meanes that either themſelves can thinke of or others ſhall ſuggeſt unto them (though it be by

by a witch or wizard, that is, by the devill himselfe) to helpe themselves by; as *Saul* did, who in the height of his impiety (as the greatest sin that ever hee committed) sought to the witch of *Endors* devill and familiar spirit for helpe and comfort, 1 *Sam.*28.7.

Seventhly, and lastly. True patience whereby wee obediently submit our selves to the will of God in our afflictions, will moderate our passions, and make us more meeke spirited even towards men, yea towards such men as have had any hand, or beene any instrument in our afflictions. This property of Christian patience, is commended to us in the example of our blessed Saviour, 1 *Peter* 2.23. Who *when he was reviled, reviled not againe, when he suffered, he threatned not, but committed himselfe to him that judgeth righteously.* The Apostle perswading unto patience, hath these words, *Iam.*5.9. *Grudge not one against another brethren* (he saith not rage not, raile not, revenge not) *lest ye be condemned; behold, the Iudge standeth before the doore.* See two notable examples of this in *David*; The one *Psalm.*38.12,13,14. When they *that sought after his life, laid snares for him, and they that sought his hurt, spake mischievous things, and imagined deceits all the day long: yet was hee as a deafe man that heard not, and as a dumb man that opened not his mouth; hee was as a man that heard not, and in whose mouth there was no reproofes.* The other example of his, is that in *Shemeies* case, 2 *Sam.*16.10,11. O how meeke was hee towards that wretched man? hee would not be revenged of him, hee would not suffer him to be chidden or reproved for that hee did. And what was the cause of this his mildnesse of spirit towards such enemies? Certainly his patience, and humble submission of heart to the will of God in these judgements, was the only cause of it. They therefore that pretend they acknowledge God to be righteous in all their afflictions, and patiently submit themselves to his hand in them, but they can beare nothing at the hands of men, they are apt to breake out into choler and wrath, into rage, and fury against men, that shall doe them the least wrong, they give themselves liberty to nourish in themselves desire of revenge and implacable hatred towards them; these men (I say) doe miserably deceive their owne soules, if their hearts did indeed patiently submit themselves to the will of God, in any of the crosses that are upon them, they would then bee more patient towards men, who are but the Lords instruments, and rods, whereby hee afflicteth them. Thus spake *David* of the worst enemies he had, *Psal.*17.13, 14. *Deliver my soule from the wicked, which is thy sword, from men which are thy hand O Lord.* Certainely it is the rebelliousnesse of our hearts towards God, that wee cannot stoupe to him, nor humble our selves under his mighty hand, in his judgements that are upon us, that maketh us so froward, and impatient towards men, so desirous to bee revenged of them that have done us any wrong. And these are the properties whereby true patience may be knowne, and discerned; these are the notes whereby we may try whether wee have yet obtained this grace, whether wee have yet learned to cleare the Lord, *when hee judgeth us.* 7.

Lecture L I. *On Psalme* 51.4. March 6. 1626.

NOw for motives that may perswade us, to submit our selves patiently to the will of God in all things, that may befall us, there be very many, but I will insist but upon these three considerations onely. 1. The unavoidablenesse of affliction. 2. The hurt we doe our selves by impatiency, and the good that commeth to us by patience. 3. The hand that God hath in all our afflictions.

For the first. Every child of God must looke for affliction, even for much affliction; it should not seeme strange to us, when it commeth upon us, it should rather 1.

rather ſeeme ſtrange to any of us, that wee have beene ſo long free from any great affliction. This motive the Apoſtle *Peter* uſeth, 1 *Pet* 4.12. *Beloved, thinke it not ſtrange concerning the fiery triall—as though ſome ſtrange thing happened unto you.* It cannot be avoided but (if we belong to God) we muſt endure affliction, at one time or other, in one degree or other. This was the Doctrine that *Barnabas* and *Paul* taught in all Churches, and whereby it is ſaid they did confirme the diſciples ſoules (that is, prepare them for trouble, and arme them with patience to beare it, when it ſhould come) *Acts* 14.22. that *wee muſt through much tribulation enter into the Kingdome of God.* 1. The way to heaven is through tribulation; 2. Yea through much tribulation. 3. Yea, wee muſt, a neceſſity is laid upon us, either that way wee muſt goe to heaven, or wee

1. ſhall never come thither. And why muſt wee doe ſo? 1. Becauſe it is the immutable decree of God, it ſhould be ſo, 1 *Theſſ.*3.3. *No man ſhould be moved by theſe afflictions, for your ſelves know, that wee are appointed thereunto.*

2. 2. Becauſe it is the way, that all Gods people have gone to heaven by, 1 *Peter* .5.9. *Knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.* Yea the beſt and choiſeſt of them, and thoſe that have bin moſt deare to God, have gone to heaven through many tribulations. *Take my brethren* (ſaith the Apoſtle *Iames* 5.10.) *the Prophets who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience.* So that indeed we have ſo ſmall cauſe to be diſmayed with our afflictions (which be they what they can be, are but flea-bitings in compariſon of thoſe that the choiceſt of Gods ſervants have endured) that on the contrary ſide, we ſhould have juſt cauſe to doubt, and ſuſpect our owne eſtate, if we were not ſubject to them. *If ye bee without chaſtiſement* (ſaith the Apoſtle, *Heb.*12.8.) *whereof all are partakers, then are ye baſtards and not ſonnes.* As they that deſire to find Chriſt in this life, where hee feedeth, where hee lyeth at noone, muſt *goe their way forth by the footſteps of the flocke*, as our Saviour directeth his ſpouſe, *Cant.*1.8. So they that would goe to heaven, muſt goe alſo by the footſteps of the flocke, they muſt goe in that way that Chriſts faithfull flocke and people have troden, and beaten be-

3. fore them, or certainely they ſhall never come there. 3. and laſtly, Becauſe this is the way whereby Chriſt himſelfe our head and Saviour went to heaven, *even the Captaine of our ſalvation* (as the Apoſtle ſpeaketh, *Heb.*2.10.) *was made perfect* (that is, brought unto glory) *through ſufferings.* And God hath decreed, that all his members ſhould be conformed, and made like unto him in this point, as the Apoſtle teacheth, *Rom.*8.29. *Whom he did fore-know, he alſo did predeſtinate to bee conformed to the image of his ſonne.* So that in theſe three reſpects, it muſt needs bee, that through much tribulation, wee muſt enter into the kingdome of God.

2. The ſecond motive, is the conſideration of this, that we can no way eaſe or help our ſelves in any croſſe, by impatiency, and fretting, the way to make our croſſe eaſie, is to beare it quietly and patiently. Firſt. Impatiency will not eaſe us at all, but make our croſſe more grievous unto us; as ſtriving and ſtrugling doth with the foule that is in the ſnare, and with the beaſt that is in the yoke. There is no father, but if he ſee his child ſhew ſtubburneſſe, and rebellion, while he is in correcting him, he will beate him the more, and not give him over, till he ſee him humbled. And even ſo is it with our heavenly father. No ſin will provoke him more, then our murmuring againſt his corrections. *When the people complained* (ſaith *Moſes*, *Numb.*11.1.) *it diſpleaſed the Lord, and the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them.* And ver. 10. *Moſes heard the people weepe* (teares they were, not of repentance, but of diſcontentment, and murmuring) *throughout their families, every man in the doore of his tent, and the anger of the Lord was kindled greatly. Rebellion* (even this kind of rebellion) *is as the ſin of witchcraft*, in the ſight of God, 1 *Sam.*15.23.

Secondly,

23. Secondly, on the other ſide, by our patience we may lighten our croſſes and afflictions, and make them more eaſie and tollerable to our ſelves.

First. This is the way to poſſeſſe our owne ſoules in any affliction, how grievous ſoever it be, *Lu* 21.19. *In your patience poſſeſſe ye your ſoules*, ſaith our Saviour to his diſciples, when he foretelleth them of great troubles, that ſhould befall them. The man that wanteth patience, will be ready to looſe, or ſell his ſoule in his bodily afflictions, that is, the peace, and comfort of it, the faith, and holineſſe that ſeemed to be in it; but he that can in his afflictions yeeld, and ſubmit himſelfe patiently to the will of God, ſhall keepe his ſoule in his owne power, and poſſeſſion ſtill. 1.

Secondly. This is the way to become conquerours in all our afflictions, and to overcome, and get the victory over the moſt proud, and cruell enemy that the Lord ſhall uſe as his ſword to afflict us by. The Apoſtle hath a ſtrange ſpeech concerning himſelfe, and all the faithfull, *Rom.* 8 37. *Nay in all theſe things* (And what were thoſe things? that we ſhall ſee verſe 35. *Tribulation, diſtreſſe, perſecution, famine, nakedneſſe, perill, and ſword, in all theſe things* ſaith he) *we are more then conquerours, through him that loved us.* Why how were they conquerours of whom he ſaith, verſe 36. that they were killed. *For thy ſake are we killed all the day long?* Yes, though they were killed, yet they were conquerours, yea, becauſe they were killed, and willing to lay downe their lives for the Lord, and his truths ſake, and ſo to confirme and ſeale with their blood, the truth of God; therefore were they conquerours, yea more then conquerours over their enemies. So it is ſayd of the faithfull, *Revel* 12.11. that they overcame the devill, the great dragon, the old ſerpent with all his inſtruments, the perſecuting *Emperours*, and *Popes* of *Rome*. And how did they overcome him? Surely *by the bloud of the Lambe, and by the word of the teſtimony, and they loved not their lives unto death.* They that love not their lives unto death, but can be willing to ſuffer even unto dearh it ſelfe, for the truths ſake, they ſhall be conquerours over the proudeſt enemy that Satan can ſtir up to perſecute, and oppreſſe them. Thus did the bleſſed Martyrs in Queene *Maries* dayes overcome all their bloudy perſecutours; it was not *Boner*, nor *Gardiner*, but they and the truth of God which they ſuffered for, that prevailed, that won the field, and got the day, according to to that old ſaying. *The blood of the Martyrs, became the ſeed of the Church of God.* 2.

Thirdly. This is the way even to overcome the Lord, and to put an end to our afflictions, when our hearts are by it ſubdued, and we can thus ſtoope, and yeeld our ſelves unto the Lord that correcteth us. Even the fierceſt, and cruelleſt man that is, will be apt to relent towards him, that hee hath beene moſt incenſed againſt; when having brought him under, and almoſt cruſhed him by his power, he findeth him to yeeld, and to humble himſelfe unto him. So did *Ahab* (a man cruell, and fierce enough) towards *Benhadad* a miſchievous enemy of his, 1 *Kin* 20.31,32. And the Lord our God is a thouſand times more ready to relent towards us, when we have moſt provoked him to afflict us, if hee ſee his corrections have maſtered, and ſubdued us; that wee are willing to yeeld our ſelves to his will, he hath done. *Turne unto the Lord your God* (ſaith the Prophet *Ioel* 2.13.) *for hee is gracious, and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the evill. Ye have heard* (ſaith the Apoſtle, *Iames* 5.11.) *of the patience of Iob, and have ſeene the end of the Lord.* (What was that? why ſo ſoone as *Iob* was ſubdued, ſaw his owne folly in the impatiency he had ſhewed, and yeelded himſelfe unto God, as we may ſee *Iob* 40.4, 5. & 42.5,6, the Lord made an end of correcting him preſently) And what reaſon doth the Apoſtle give for this? Surely this, that *the Lord is very pitifull, and of tender mercy.* Yea, there is a gracious promiſe made to them that are willing to ſuffer for his Name, that they ſhall ſuffer never a whit the more, but the leſſe 3.

for that *Luke* 9.24. *Whosoever will save his life* (and resolve with himselfe he will suffer nothing for religion, or any other righteous cause, but whatsoever times shall come, he will be sure to save one, he will yeeld to any thing, rather then he will loose either life, or liberty, or goods) this man (saith our Saviour) *shall loose it*, (he meaneth he shall either loose the thing he so resolveth to save, or the comfort of it, which if he do loose, he were as good to loose the thing it selfe) *but* (on the other side saith our Saviour) *whosoever will loose his life for my sake* (that is, is unfeinedly willing to suffer the losse of all, even of life it selfe, rather then he would forsake me) *the same shall save it*; not onely eternally, and in the life to come, as our Saviour speaketh, *Iohn* 12.25. *He that hateth his life in this world, shall keepe it unto life eternall* (in which sense the promise never faileth) but even in this world oftentimes he shall, by his willingnes to suffer losse of life, or liberty, or goods, in obedience unto God, save his life, & liberty, and goods, according to which sense of this promise our Saviour speaketh, *Mar.*10.29,30. *There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels, but he shall receive an hundredfold, now in this time, houses, & brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternall life*, Certainly the suffering of any thing in obedience unto God, is not the way to undoe a man, or to make him miserable, it is the way to lighten our crosses, and make us lesse miserable, even in this life.

3. The third, and last motive to perswade us to patience, is the consideration of the hand that the Lord hath in all our afflictions. *Affliction* (saith *Eliphaz*, *Iob* 5.6.) *commeth not forth of the dust, neither doth evill spring out of the ground. Shall there bee evill in the City* (saith the Prophet, *Amos* 3.6.) *and the Lord hath not done it?*

This consideration hath bin of great force, to quiet the hearts of Gods people. 1. From extreame feare of misery and trouble, before it commeth. 2. From being too much dejected with it when it doth come.

1. For the first. If Satan himselfe, or any wicked men in the world, our enemies either at home or abroad, could do what they list, how could Gods people have any quietnesse in their minds? But blessed be God, they can do nothing without our heavenly father, hee sitteth at the sterne, he hath both their hands, and their hearts in his power. This is that glad tidings, that God hath commanded us his servants, to publish to his people, *Esa.*52.7. *Say unto Zion, thy God reigneth*, when all is done. Wicked tyrants may threaten us, and brag of their power, what they can do unto us, as *Pilate* did to our blessed Saviour, *Ioh.*19.10. *Speakest thou not to me?* (makest thou no more reckoning of me) *Knowest thou not that I have power to crucifie thee, and I have power to release thee?* They may threaten I say, and brag what they can doe, but they can do nothing of themselves. And so our Saviour answered *Pilate* there, *Iohn* 19.11. *Thou couldest have no power at all against me, except it were given thee from above*. Thus doth our Saviour teach his disciples, to arme themselves against the feare of trouble, that might come to them through the malice of men, *Mat.*10 29.31 *Not one sparrow falleth to the ground without your father, but the very haires of your head are all numbred, feare ye not therefore, for ye are of more worth, then many sparrowes.*

2. And as this knowledge of Gods speciall hand, and providence in all the troubles that can befall them, hath quieted Gods peoples hearts from feare of troubles before they come; so secondly, It hath kept them from dejectednesse of spirit, and impatiency, when they have come. Nothing hath more force to quiet the heart in affliction then this. This was that that quieted *Eli*, 1 *Sam.*3. 18. *It is the Lord*. And *Iob* 1.21. *The Lord hath given and the Lord hath taken away*. And *David*, 2 *Sam.*16.10. *The Lord hath said to him, curse David*. And *Ps.*39.9. *I was dumbe, and opened not my mouth, because thou didst it.*

Will

Will you ſee the ground of this? I will not mention now neither 1. his ſoveraigne power he hath over us, to do with us what pleaſeth him, nor 2. his juſtice whereby it is impoſſible he ſhould do us any wrong, nor 3. his wiſedome whereby every thing that he doth, muſt needs be ſo well done, that it cannot be bettered (theſe points you have heard of, in the handling of the doctrine) I will give you but this one ground, why the knowledge of Gods providence, and the hand that he hath in all our afflictions, ſhould quiet our hearts, and cauſe us to beare them patiently, becauſe, though to our feeling it doth not alwayes appeare ſo, yet to our faith it doth, that whatſoever he doth to any of his children, he doth it in love unto them. *All the pathes of the Lord* (ſaith *David*, *Pſal.*25. 10.) *are mercy, and truth, unto ſuch as keepe his Covenant and his teſtimonies.* In which reſpect, *David* profeſſeth this as a maine ground of his patience in all his afflictions, *Pſal.*119.75. *I know ô Lord that thy judgements are right, and that thou in faithfulneſſe haſt afflicted me.* This will appeare to us in five points principally.

First. He doth not afflict any of his people willingly, he taketh no pleaſure in it, hee never doth it, but when need requireth it, but when he is even forced unto it. *Hee will not afflict*, ſaith *Elihu*, *Iob* 37.23. hee hath no will to it. *Hee doth not afflict willingly, nor grieve the children of men. Lamenta.*3.33. *He* (of his owne diſpoſition) *delighteth in mercy*, as the Prophet ſpeaketh, *Mic.*7. 18. It is not with him, as with earthly parents, they oft correct their children *for their pleaſure*; but ſo doth not our heavenly father at any time, as the Apoſtle ſpeaketh, *Heb.*12.10. he hath no ſuch pleaſure, his pleaſure and delight is rather to be ſhewing mercy, then to execute judgements upon them. How can that be will you ſay? If he be not willing to afflict us, how can it bee with us as it is? Who can compell him to it? Surely the need he ſeeth we have of it, and his love to us compelleth him to afflict us. *Now for a ſeaſon* (ſaith the Apoſtle, 1 *Pet.*1.6.) *if need be, yee are in heavineſſe through many tentations.* As if he ſhould ſay; you ſhould never be in heavineſſe, no not for the ſhorteſt ſeaſon, if need did not require it. Vnleſſe hee would ſee us periſh everlaſtingly, hee muſt needs afflict us. *When we are judged, we are chaſtened of the Lord, that wee ſhould not be condemned with the world*, ſaith the holy Apoſtle, 1 *Corinth.* 11.32. See this unwillingneſſe of the Lord to afflict his (but only that the need he ſeeth we have of it, and his love to us compelleth him to it) notably expreſſed, *Iere.*9 7. *Thus ſaith the Lord of hoſts, behold, I will melt them, and try them, for how ſhall I doe for the daughter of my people?* As if he ſhould have ſaid; how ſhall I ſave them? how ſhould I keep them from periſhing everlaſtingly, if I ſhould not correct them? and this is the firſt point wherein his love in afflicting us doth appeare. And who would not beare patiently the ſtripes of ſuch a father, that is ſo unwilling to beate us, that never beateth us, but with teares in his eyes; according to that *Eſay* 63.9. *In all their affliction, he was afflicted.* 1.

Secondly. The end he aimeth at in afflicting us, is to do us good, yea ſome ſpeciall good that could not be done ſo well any other way. Time will not permit me to handle this point diſtinctly, & particularly, & ſhew you how many wayes the Lord uſeth to do his people good by affliction. This in generall is certain. 1. that God doth by al outward croſſes & ſorrowes, intend to make us partakers of ſome ſpirituall bleſſings & comforts, *Heb.*12.10. *He chaſteneth us for our profit, that we might be partakers of his holines*, & 2 *Cor.*4.17. *Our light affliction which is but for a moment* (in compariſon) *worketh for us a far more exceeding and eternall weight of glory* Every croſſe will bring with it ſome bleſſing or other, if the fault be not in our ſelves; yea the greateſt croſſe will bring the greateſt bleſſing. And experience hath proved this to be true, that ſuch of Gods ſervants, as have beene moſt exerciſed with afflictions, have uſually abounded in more holines and comfort then any other. *As the ſufferings of Christ abound in us* (ſaith the Apoſtle, 2.

2.Cor.1.5. so our consolation also aboundeth by Christ. 2. True it is indeed that this fruit of affliction doth not presently appeare alwayes in Gods children, while the crosse is upon them (though in hypocrites, all the good that affliction doth them, appeareth presently, and vanisheth as soone as the crosse is gone, as you may see, *Psal.78.34.*) *nevertheless afterward* (saith the Apostle, *Heb.12.11*) *it yeeldeth the peaceable fruit of righteousnes, unto them that are exercised therby.* The Lords manner is to *leave a blessing behind him*, as the Prophet speaketh, *Ioel 2.14. He humbleth us, to do us good at our latter end*; as *Moses* speaketh, *Deut.8.16.* In which respect it may be said by the Lord, to every child of his, whom he doth correct, as it was said by Christ unto *Peter*, when he would wash his feet *Ioh.13.7. What I do, thou knowest not now: but thou shalt know hereafter.* Let the Lord alone till he have done his worke upon thee, and thou shalt know it will be for thy good, that he doth thus afflict thee. 3. Admit thou couldst never bee able to discerne, how thy afflictions have done thee any good, yet is it enough for thee, that the holy Ghost so oft hath said, that the afflictions of the faithfull shall certainly do them good, *Iob.5.17. Behold, happy is the man whom the Lord correcteth: therefore despise not thou the chastening of the almighty.* And *Psal.94.12. Blessed is the man whom thou chastenest O Lord.* And *Iam.1.12 Blessed is the man that endureth tentation.* And 5.11. *Behold wee count them happy that endure.* Object not thou then, that thou canst perceive no such thing, learne thou to *walke by faith, and not by sense, 2 Cor.5.7.* And know assuredly the Lord by afflicting thee, intendeth to do thee good, if thou be his, and will do thee good in the end certainly. This way of teaching us, and bringing us to grace, & glory, is of such necessity, as few or none ever attained to it any other way. *Who teacheth like him?* saith *Eliphaz, Iob 36.22.* There can be no good expected, when there are no rods walking. This is noted to be a cause of the ungraciousnes of many, that they have had no affliction. *Ps.55.19. Because they have no changes, therfore they feare not God.* And on the other side of the faithfull it is said. *Esa.48.10. I have chosen thee* (that is approved, declared thee to be one of my chosen) *in the fornace of affliction.* And of *David* himselfe it is said, that though he had bin well taught from his youth. *Ps 71.17. O God thou hast taught me from my youth*; yet had even he need of affliction, and learned by it much better to know God and himselfe, then he could have done without it, as he professeth, *Ps.119.71. It is good for me that I have bin afflicted: that I might learne thy statutes.* And this is the second point wherin the Lords love in afflicting us, doth appeare, he afflicteth us for our own good; And who would not willingly endure some paine for his owne good?

3. The third point wherin the love of God in afflicting his people, doth appeare, is this, that whatsoever losse they have sustained by the affliction he hath laid upon them, he useth to recompense it unto them, so as in the end they shall no way be loosers by it. This the Lord doth principally performe in those losses that his servants have sustained for his sake and the Gospels, but not in that case only. See the promise that God doth make unto his people upon their repentance, *Ioel 2.25. I will restore unto you the yeeres that the locust hath eaten.* Hereupon the Church grounded that prayer, *Psal 90.15. Make us glad according to the dayes wherein thou hast afflicted us, and the yeares wherein we have seene evill.* And so speaketh *David, 2.Sam.16.12. It may bee the Lord will looke on mine affliction, and that the Lord will requite good for his cursing this day.* God hath beene wont in this kind of restitution, to keepe a just proportion to pay them againe in *good measure. Luke 6.38.* Insomuch as he hath used to recompense extraordinary afflictions, with extraordinary comforts, and blessings in the end. See two examples of this, in the case of the people of Israel. Great was their oppression in Ægypt, but observe the manner of their deliverance, and you shall find it was recompensed to the full. 1. They went out like conquerours in a triumphant manner, *Exod.* 14.8.—and 13.18. 2. They went away with the spoiles

ſpoiles of their enemies, laden with their ſilver, and gold, and principall jewells, *Exod.*12.35,36. 3. Their oppreſſors ſued to them, requeſted, and urged them to be gone, *Exod* 12.33. 4. They grew to be in great credit, and high favour with their enemies, before they went, *Exod.*11.3. 5. They ſaw all their enemies lie dead upon the ſea ſhore, *Exod.*14.30,31. whereas *there was not one ſicke or feeble perſon in all their tribes*, *Pſal.*105.37. So likewiſe, great was the feare and perplexity that all Gods people were brought into by the decree that *Haman* had procured againſt them; but marke their deliverance, and you will ſay that the Lord made them full reſtitution and ſatisfaction for it. 1. By the ſtrange honour, and advancement that *Mordecai* was raiſed up unto, *Eſt.*6.11.& 8.2.15. 2. In the ſhamfull end God brought *Haman* their proud enemy unto, *Eſt* 7.10. 3. In the hand they had over all the reſt of their enemies, *Eſt* 9.2,3. 4. In the abundant joy and comfort that God gave to all his people, *Eſt* 9.18,19. Yea the Lord hath beene wont to reſtore with great advantage, all ſuch loſſes as they have ſuſtained by the afflictions that he hath laid upon them. *For your ſhame you ſhall have double*, ſaith the Lord to his people, *Eſa.*61.7. And thus dealt he with *Iob* 42.10. *The Lord gave Iob twice as much as he had before.* And upon this promiſe did *David* ground his prayer, *Pſal.* 71.20,21. *Thou which haſt ſhewed me great, and ſore troubles, ſhalt quicken mee againe, and ſhalt bring me up againe from the depths of the earth; thou ſhalt increaſe my greatneſſe, and comfort me on every ſide.* And this is the third point wherein Gods love in afflicting his people doth appeare. And who would not be willing to endure the loſſe of any comfort, from the hand of ſuch a God as is both able, and willing ſo abundantly to recompenſe whatſoever loſſe wee ſuſtaine from his hand; as the Prophet told *Amaziah* the King of Iudah which took thought, how he ſhould do for the hundred talents he had diſburſed upon the Iſraelites, 2 *Chron.*25.9. *The Lord is able to give thee much more then this.*

The fourth point wherein God ſheweth his love in afflicting his people is this, that he doth moderate all their troubles; both for the time how long, they ſhall endure, *Ye ſhall have tribulation ten daies*, *Rev.*2.10. Yea he hath ſet the very houre both for the beginning, and ending of them. *Iohn* 7.30. *His houre was not yet come.* As alſo for the meaſure, and quantity of them. The cup is in the Lords hand, *Pſal.*75.8. He *correcteth* them *not in his anger but in judgement*, and diſcretion, *Ier.*10.24. Proportioning his corrections by the ſtrength of the party, that he doth correct; laying greateſt tryals upon them whom he hath made ſtrongeſt to beare them, 1 *Cor.*10.13. For he knoweth the weakeneſſe of any of his ſervants, *Pſal* 78.38,39. *He did not ſtirre up all his wrath, for hee remembred that they were but fleſh.* And 103.13,14. *Like as a father pitieth his children, ſo the Lord pitieth them that feare him. For he knoweth our frame, he remembreth that we are duſt.* He will ſo correct his children, as he will not loſe the weakeſt of them, either through the continuance, or the extreamity of any affliction, he layeth upon them, *Pſal.*125.3. *The rod of the wicked ſhall not reſt on the lot of the righteous: leſt the righteous put forth their hand unto iniquity. I will ſift the houſe of Iſrael* (ſaith the Lord, *Amos* 9.9.) *even as corne is ſifted in a ſive, yet ſhall not the leaſt graine fall upon the earth.* 4.

Fiftly and laſtly, The Lord when he hath brought his people into the bryers of affliction, leaveth them not there, nor forſaketh them, but he will be ſure to be with them, in all their troubles, and never ſheweth himſelfe to be more graciouſly preſent with them, then when they are in that caſe. *I will be with him in trouble*, ſaith the Lord, *Pſal* 91.15. And how will he be with them? 1. To take notice of their wrongs, and miſeries, his eye is then ſpecially upon them to that end, *Acts* 7.34 *Pſal.*56.8. *Pſal.*31.7. 2. To aſſiſt and ſtrengthen them that they may not be overcome of them, *Pſal.*37.24. *Eſa.*41.10,13,14. 5.

& 43.2. So as though they may be moved and ſhaken with their afflictions, *they ſhall not greatly be moved, Pſal.*62.2. 2 *Cor.*4.9. And though God doe diſcover their weakneſſe to them, and they feele themſelves ready to faint yet even then he will ſtrengthen them, *Eſa.*40.29. *He giveth power to the faint, and to them that have no might, he increaſeth ſtrength.* Inſomuch as they have beene able to ſay they never felt his ſtrength more in ſuſteining them then when they have felt themſelves moſt weake, 2 *Cor.*12.10. 3. To comfort them in all their diſtreſſes, and heavineſſe, *Acts* 23.11. *Mica* 7.8. 2 *Cor.*7.6.

Lecture LII. On Pſal. 51. 4. March 20. 1626.

IT followeth now, that we proceed unto the meanes that God in his Word hath directed us to uſe, for the obtaining of this grace to beare the croſſe patiently to beare all kinde of affliction patiently and comfortably, whenſoever God ſhall be pleaſed to exerciſe us by it. And thoſe I find to be eight principally.

1. First, He that would beare trouble, and affliction patiently, and comfortably when it commeth muſt oft thinke upon it, and expect it, and prepare for it before it come. Thus did *Iob* 14.14. *All the daies of my warfare* (for ſo I render it with *Arias Montanus*) *will I wait, till my change come.* He thought of, and looked for a change continually. Neither did he thus onely in the time of his miſery, looke for a change and alteration of his eſtate into the better, but when he was in greateſt proſperity he lived in continuall expectation of trouble, and of a change of his eſtate; as he profeſſeth, *Iob* 3.25. *The thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me.* Gods people ſhould in the time of their beſt health thinke oft of death, in the time of their greateſt peace and proſperity thinke oft of trouble. *O that they were wiſe,* (ſaith the Lord of his people, *Deut.*32.29.) *that they would underſtand this, that they would conſider their latter end.* This is an high point of wiſdome. To this purpoſe tendeth that counſell of *Solomon, Eccle.*11.8. *If a man live many yeares, and rejoyce in them all, yet let him remember the daies of darkneſſe* (the time that he muſt ſpend in the grave, and in the ſtate of the dead) *for they ſhall be many.* A longer time by farre then he hath ſpent in this life (in which reſpect we call our grave, our long home) and therefore it is fit wee ſhould oft thinke of our future eſtate. True it is theſe thoughts of death, and of trouble will breed feare, and heavineſſe in the hearts of men, as you heard they did in *Iob* 3.25. But the feare and heavineſſe that theſe thoughts breed is very wholſome and profitable for us. In which reſpect *Solomon* ſaith, *Eccl.*7.2,3,4. *It is better to go into the houſe of mourning, then to go to the houſe of feaſting; for that is the end of all men, and the living will lay it to his heart. Sorrow is better then laughter:* (this ſorrow he meaneth that groweth from the thought of our death) *for by the ſadneſſe of the countenance, the heart is made better.* And thereupon he inferreth, *The heart of the wiſe is in the houſe of mourning* (even when his body cannot be with them, that mourne for the ſickneſſe or the death of their friends, for the miſeries they are ſubject to through perſecution, baniſhment, impriſonment, warre, yet his heart is with them, he thinketh oft of them) *but the heart of fooles is in the houſe of mirth.*

2. Three notable benefits we may receive by thinking oft of our death, and of the times of trouble, and affliction, that we have cauſe to looke for. 1. It would ſeaſon all our pleaſures, and earthly contentments, ſo as we ſhould not ſurfet, nor take hurt by them, ſo much as uſually we do. Our Saviour being at a great feaſt in Bethany (a great feaſt I ſay for there was ſuch coſtly ointment beſtowed at it, for the anointing of his feet, as a pound of it coſt above three hundred Romane pence, which amounteth to above nine pound ſeven ſhillings, and ſixe pence of our money, inſomuch as not *Iudas* onely but the reſt of the Diſciples were

were much troubled, for to see such waste, and superfluity, *Mat* 26.8. *Mar.* 14.4,5.) at this great, and sumptuous feast I say our Saviour fell into a meditation, and speech of his death and buriall, *Ioh.*12.7,8. to teach us, that thoughts of our death, thoughts of the troubles, and miseries that Christ in his members doth endure, thoughts of our owne dangers, and of the troubles our selves have cause to looke for, are very seasonable, even at our greatest feasts. In which respect the Prophet noteth this for a great sin in his time, *Amos* 6.6. that at their feasts *they drunke wine in bowles, and anointed themselves with the chiefe ointments*, but had no thoughts of the miseries of Gods Church, *they were not grieved for the affliction of Ioseph.* This benefit it appeareth *Ioseph* of *Arimathea* made of the meditation, and remembrance of his death. The Sepulcher that our blessed Saviour was buried in, was his (as you know) he had newly made it for himselfe as you may read, *Matth.*27.60. But where made *Ioseph* this honourable man his tombe? Even in his garden the place of his delight, and pleasure, and refreshing as you shall find *Iohn* 19.41. And so had other great men done before him, 2 *King* 21.18. And why in their gardens? Surely that when they were taking their pleasure, delighting and refreshing themselves, they might be put in mind of their death, and so kept from exceeding in that kind.

The second benefit we may receive, by thinking oft of our death, and of the change, and alteration of our estate, that we have cause to looke for, is this, that it would have great force to restraine from sinne, and breed in us a care to please the Lord in all our waies. This is plaine in that prayer of *Moses*, *Psal.*90.12. *Teach us so to number our daies* (that is to consider how few they are) *that we may apply our hearts unto wisdome.* And on the other side, Nothing hath more force to corrupt our hearts, and lives, then the putting out of our mind, all thoughts of our death, and of the evill day. When *David* discribeth the most wicked man, of whom he saith *God is not in all his thoughts*, he is a very Atheist towards God, *his waies are alwaies grievous*, he is an oppressour, and tyrant towards men, *Psal.*10.4,5. He giveth this for the reason of it, verse 5,6. *Thy judgements are farre above, out of his sight.* He never discerneth nor thinketh of any judgements of God that are approaching. *He hath said in his heart I shall never be moved, I shall never be in adversity.* And thus speaketh the Prophet also, *Amos* 6.3. The *putting farre away the evill day* was the cause why they *approached to the seate of violence.* 2.

The third, and last benefit we may receive, by thinking oft of our change of the evill day, and of the troublesome times we have cause to looke for, is this, that it will make our afflictions, and trialls, yea death it selfe lesse bitter, and terrible unto us, it will make us better able with comfort, and patience to beare them, when they shall come. For the suddennesse, and unexpectednesse of any judgement, maketh it farre more grievous, and intollerable, then otherwise it would be. And so it is oft threatned as a circumstance, that doth greatly aggravate Gods judgements upon wicked men, *Pro.*6.15. *His calamity shall come suddenly, suddenly shall he be broken, without remedy.* And 1 *Thess.*5.3. *When they shall say peace and safety: then sudden destruction commeth upon them.* So our Saviour having foretold the destruction of Ierusalem, and of the Temple, charged his Disciples (of whom he did foresee some should live unto that day) to take heed *Luk.*21.34. *that that day came not upon them at unawares.* Therefore also he so oft foretelleth them of his death, and of the heavie times and troubles they were to looke for. *Matth.*24.25. *Behold*, (saith he) *I have told you before.* And why did he foretell them? Surely that this knowing, and thinking of them before, might make them the lesse grievous unto them when they should come. *Iohn* 16.4. *These things have I told you, that when the time shall come, ye may remember that I told you of them.* 3.

And surely this is to be acknowledged as a great mercy of God, that he striketh *Applic.*

keth us not ſuddenly with our deadly ſtroke; but hath given us many warnings, he hath threatned us oft, and ſhaken his rod at us fearefully; hee hath long given us, and doth daily give us ſo palpable ſignes of a deſolation approaching, as every naturall man that hath any braines in his head, can take notice of it himſelfe, and ſpeake of it to others. But what is the uſe that we ſhould make of all theſe warnings, and of all theſe ſignes that God giveth us? Surely, wee ſhould ſo thinke of the evill times that are at hand, that wee may prepare our ſelves for them, and fit our ſelves to beare them with patience, and comfort when they ſhall come. According to the ſpeech of the Holy Ghoſt, *Pro.*22.3. *A prudent man forſeeth the evill, and hideth himſelfe*; provideth for his owne ſafety, and comfort in the evill day. And how that may be done you ſhall heare in thoſe ſeven directions that follow.

2. Secondly, He that would beare great troubles, and afflictions patiently, and comfortably when they ſhall come, muſt before hand labour to weane his heart from the love of all earthly things, and inure himſelfe to beare patiently thoſe ordinary loſſes, and croſſes that he is ſubject to in them. *If any man will come after me*, (ſaith our bleſſed Saviour, *Luk.*9.23. and the Text ſaith, he ſaid theſe words *to them all*) *let him deny himſelfe, and take up his croſſe daily, and follow me.* The denying of our ſelves, and taking up of our daily croſſes will make us fit to follow Chriſt through thick, and thin, and even to endure the fiery triall for his ſake. *It is good for a man* (ſaith the Church in their miſerable captivity, *Lam.*3.27.) *that he beare the yoke in his youth*; that he have beene accuſtomed before great troubles come, to beare ſmall croſſes, to croſſe, and denie himſelfe in his earthly contentments. The holy Apoſtle profeſſeth of himſelfe, 1 *Cor.* 15.31. that he *did die daily*; by the daily croſſes he did endure and willing forſaking of the comforts of this life, he did learne to die, and to part with them all willingly. And he counſelleth *Timothy*, 2 *Tim.*2.3. To *endure hardneſſe, as a good ſouldier of Ieſus Chriſt.* Nothing maketh us ſo unwilling to die, or to ſuffer any thing for Chriſts ſake, or to endure any great affliction, as the overmuch love that we do beare, unto theſe earthly things. Therefore we ſhall find that our bleſſed Saviour, when hee would prepare his Diſciples for thoſe heavie times that ſhould come upon them after his death, did beat upon no point ſo much, in all his Sermons as this, *Mat.*10.37. *He that loveth father or mother more then me, is not worthy of me*; *and he that loveth ſon or daughter more then me, is not worthy of me.* And *Luk.*14.26. *If any man come to me, and hate not his father, and mother, and wife, & children, and brethren, and ſiſters, yea and his own life alſo* (that is love them not leſſe then me, or carry himſelfe not towards them, when they prove draw-backs from me, as he would doe towards the thing he moſt hateth) *he cannot be my Diſciple.* True it is we cannot be without theſe earthly comforts. *Your heavenly father knoweth that ye have need of all theſe things*, ſaith our Saviour, *Mat.*6.32. The Lord alloweth us the uſe yea the liberall uſe of them, 1 *Tim.*6.17. *He giveth us richly all things to enjoy.* But the love of theſe things, is a deadly enemy to grace, ſpecially to this grace of Chriſtian patience. *The love of money* (ſaith the Apoſtle, 1 *Tim.*6.10. and that which he ſpeaketh of the love of money, may be ſaid likewiſe of the love of any worldly thing, as appeareth by comparing with this place that of 1 *Iohn* 2.15. The love of peace, of eaſe, of pleaſure, of credit, of friends, of good cheere, and good cloathes) *is the root of all evill, which while ſome have coveted after, they have erred from the faith*, fallen quite from religion, rather then they would ſuffer any thing for it.

Applic. If we would therefore make our ſelves fit, either to die willingly, or to endure perſecution, and trouble patiently and comfortably, we muſt take heed of ſetting our hearts upon any earthly comfort, of admiring and affecting it much, and labour to bring our hearts to a more meane conceit of theſe things, to bee

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more indifferently affected towards them. *If riches increase, set not your heart upon them*, saith *David*, *Psal.* 62. 10. And describing the man that shall go to heauen, he saith, *Ps.* 24. 4 he is such a one as *hath not lift up his soule to vanity. No man that warreth* (saith the Apostle, 2 *Tim.* 2. 4.) *entangleth himselfe with the affaires of this life.* And 1 *Cor.* 7. 31. *They that use this world* must take heed of over-using it, they must not be καταχρώμενοι *for the fashion of this world passeth away.* We must part with all these things, and the faster our hearts do cleave, and are glued to them, the more painefull will it be unto us to part with them. In which respect certainely, as it may be said of our whole land that if the Lord should bring these miseries upon us, which the Palatinate, and Bohemia, and Germany have long endured, we should be farre worse able to beare them, then they or any other nation under heaven, because we are so tender and delicate by the long peace, and aboundance of all things we have enjoyed. So may I say to every one of you that are rich, and to you that are given to ease and to pleasure, that the crosse, and persecution, the troubles, and afflictions we have cause to looke for, will be more heavie and intollerable to you, then to others of Gods people. If *Moses* had not learned to make light account of riches, and of pleasures, hee could never have so willingly, and patiently endured to suffer affliction with the people of God, as the Apostle obserueth, *Heb.* 11. 25, 26.

Thirdly, He that would be able patiently, and Christianly to endure troubles, and afflictions of what kind soever they be; must before hand acquaint himselfe well with the Word of God, he must be well seene, and exercised in it. And indeed, this is one principall cause why the Lord hath given us his holy Word in writing that by it he might prepare us for affliction, and breed true patience, and comfort in us. *Whatsoever things were written afore time* (saith the Apostle, *Rom.* 15. 4.) *were written for our learning* (what learning may you say? What is it that God would have us learne by them?) *that we through patience, and comfort of the Scriptures might have hope.* Many of the Philosophers have given in their writings excellent rules, and grounds of patience, but that ἀνδρεία and patience that was wrought in men by their precepts, and rules was stupidity, and senslesseneese rather then true patience; the patience, and comfort of the holy Scripture is the onely true, and Christian patience. In which respect our Saviour giveth this title to his holy Word, he calleth it the Word of his patience, *because* (saith he, *Rev.* 3. 10.) *thou hast kept the Word of my patience, I will also keepe thee from the houre of temptation.* The holy Scriptures are fitly resembled, and typified by that tower of *David* (mentioned, *Cant.* 4 4.) builded for an armoury, wherein there hang *a thousand bucklers* (under which a man may without feare, and with great safety encounter with the strongest, and fiercest temptation, and affliction that can assault him) *all shields of mighty men*; all armour of proofe, such as all the Lords Worthies (*Iob*, and *David*, and *Paul*, and the rest) have had good proofe, and triall of in all their afflictions. Heare what *Iob* saith of this armour, *Iob* 23. 12. *I have esteemed the words of his mouth, more then my necessary food.* As if he should say, No food (no not my necessary food) did ever so susteine, and strengthen me, so refresh, and revive my fainting body, as the Word of God, hath my soule in all my afflictions. Heare what *David* saith of this (who was also a man of sorrowes, one that was much exercised with afflictions of all kinds) *Psal.* 119. 50. *This* (that is to say, the Word of God of which he had spoken in the former verse) *is my comfort in my affliction, for thy Word hath quickned me.* And verse 92. *Unlesse thy law had beene my delights*: (he speaketh in the plurall number, As if he had said *instar omnium* in stead of all manner of delights unto me) *I should then have perished in mine affliction.* And verse 143. *Trouble, and anguish have taken hold on me, yet thy commandements are my delights.* As if he should say, In my greatest trou- 3.

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ble in the extreameſt anguiſh of my ſoule, thy Word yeelded comfort unto me. Therefore alſo you ſhall find he cryeth for nothing ſo earneſtly in all his affliction, as for underſtanding, and knowledge in the Word. *Pſal.*119. When hee had ſpoken verſe 143. of the trouble, and anguiſh he was in he cryeth in the next verſe, *Give me underſtanding* (in thy teſtimonies he meaneth) *and I ſhall live.* And verſe 169. *Let my cry come neere before thee, O Lord; give me underſtanding according to thy Word.* And verſe 171. *My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.* See alſo the proofe that *Paul* had of this armour, of the patience, and comfort of the Scriptures in all his afflictions. For ſpeaking 2 *Cor.*6.4,5. that he, and all the reſt of the Apoſtles did *in all things approve themſelves as the Miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults*; he telleth how, and by what meanes he attained unto this grace to endure ſo much miſery with ſo great patience, he reckoneth verſe 6, and 7. this for a principall, *by knowledge* (ſaith he) *and by the word of truth.*

Applic. And ſurely 1 if there were nothing els to breed in our hearts an high eſteeme of the Word of God, to cauſe us to ſeeke the knowledge of it, to exerciſe our ſelves with delight in the reading and hearing, and meditation of it, this were ſufficient to do it, even the patience & comfort it will yeeld us in all our afflictions. The remembrance of one ſentence of holy Scripture, will be more effectuall to yeeld us comfort in the evill day, in the houre of temptation, will have more force to repell Satan in his fierceſt aſſaults, then is in all the wiſdome of the world, in all the counſell of our friends, that ſhall be then about us. For it is *the ſword of Gods ſpirit*; as the Apoſtle calleth it, *Epheſ.*6.17. It is the onely weapon whereby Chriſt our Saviour, the Captaine of our Salvation, did overcome the divell, and drive him away as you may ſee in the ſtory of his temptations, *Matth.*4.4,7,10. Therefore alſo our Saviour when he promiſeth his Diſciples to ſend them the Comforter, after his departure from them, he telleth them how, and by what meanes he ſhould comfort them, *Iohn* 14.26. *He ſhall teach you all things, and bring all things unto your remembrance, whatſoever I have ſaid unto you.* By giving them underſtanding in the Scriptures, and bringing the Word unto their remembrance, he ſhould be their Comforter. 2. And for a concluſion of my ſpeech touching this third meanes of patience, let me ſay to ſuch as are deſpiſers of the Word, that have not ſo much as a Bible in their houſes; or if they have, take no delight in the reading or hearing of it, but ſay unto God in their hearts with the Atheiſt in *Iob* 21.14. *Depart from us, for we deſire not the knowledge of thy waies*; if perſecution ſhould come, and the ſword of the enemy, with what patience, and comfort will you ſuffer that have no grounded knowledge out of the Word, whether the religion you profeſſe be the truth or no? No man can with comfort ſuffer for the truth, that is not certaine it is the truth. When *Paul* prayeth for the Coloſſians *that their hearts might be comforted, Col.*2.2. he prayeth that God would give them *all riches of the full aſſurance of underſtanding, to the acknowledging of the myſtery of God.* He that is fully aſſured, with underſtanding that that is the truth of God that he ſuffereth for, he may ſuffer with comfort, and none but he. Nay I will ſay more unto you, what patience or comfort can ſuch as you, that make no more reckoning of the Word, have on your death beds whenſoever that houre ſhall come? Certainely none at all, for (as you have heard) there is no true patience, nor comfort, nor hope to be found, but in the knowledge of the Scriptures. And therefore it is ſpoken of as the very upſhot of the miſery of a wicked man, *Pro.*5.23. *He ſhall die without inſtruction.* O they are in a miſerable caſe that die without inſtruction; and (alaſſe) how many thouſands are miſerable this way? Let me therefore ſay to every one of you, as *Solomon* doth, *Pro.* 19.20. *Heare counſell, and receive inſtruction, that thou mayeſt be wiſe in thy latter*

latter end. If nothing elſe will cauſe you to eſteeme of the Word, yet let this do it, that you may die with comfort, that you may finiſh your courſe with joy.

Fourthly, He that would be able patiently and meekely to beare afflictions, and to ſubmit himſelfe obediently to the will of God in them, muſt labour to get a true knowledge and ſenſe of his owne ſinnes. Nothing hath more force to tame the heart of man, and to breed patience in it under the croſſe, then this hath. *I will beare the indignation of the Lord,* (ſaith the Church, *Mic.*7.9) *Becauſe I have ſinned againſt him.* This is alſo plaine in the order of the three firſt Beatitudes, *Mat.*5.3—5. *Bleſſed are the poore in ſpirit,* and then *bleſſed are they that mourne,* and then *bleſſed are the meeke.* Poverty of ſpirit, ſight, and ſenſe of ſin will cauſe mourning, and humiliation, and theſe two will make us as meek as lambs under the corrections of the Lord. It is the privie pride of our hearts, and the having too good a conceit of our ſelves, that is the chiefe cauſe of all our impatiency and murmuring under the croſſes that lye upon us. If we knew our ſins well, and were truly humbled for them, we would eaſily acknowledge, that that which we endure is nothing to that that we have deſerved at Gods hands, we would ſay with *David, Pſal.*103.10. *He hath not dealt with us after our ſins; nor rewarded us according to our iniquities.* And with holy *Ezra* 10.13. *Thou our God haſt puniſhed us leſſe then our iniquities deſerve.* It was the ſenſe that *David* had of his ſins, that made him thus to cleare the Lord when he ſo ſharply judged, and corrected him, and to beare it ſo patiently as we have heard he did. Let us all therefore when Gods judgements lie heavie upon us, hearken to that counſell which the Church in her extreame affliction from her owne experience doth give us. *Lam.*3.39,40. *Wherefore doth a living man complaine, a man for the puniſhment of his ſins? Let us ſearch, and try our waies and turne againe to the Lord.* 4.

But ſome will object. This is bad counſell certainely. If when the Lord hath caſt me downe by any of his judgements I ſhould alſo caſt downe my ſelfe by calling my ſins to remembrance, this were the way to bring me to deſpaire; to make me utterly unable to beare any thing, to make me to faint and to ſinke under mine affliction. And from this conceit it groweth, that men cannot abide (no not upon their death beds) that either themſelves or their friends, ſhould be put in mind of their ſins. *Object.*

But to theſe I anſwer, that the ſight of ſin when it is joyned with true ſorrow and humiliation of ſoule for it, is not the way to deſpaire, it is the onely way to bring us unto true comfort. He is worthy to be beleeved that ſaid ſo, *Mat.*5.4. *Bleſſed are they that mourne* (for the poverty of their ſpirits he meaneth, for that want of grace, and aboundance of corruption they find in themſelves) *for they ſhall be comforted. God that comforteth thoſe that are caſt downe* (ſaith the Apoſtle, 2 *Cor.*7.6.) *comforted us.* *Anſw.*

Let me apply this (in a word or two) to you al that are now ſhortly to go to the Lords Table. This holy Sacrament is a Feaſt wherein every Chriſtian ſoule may receive more ſound joy, and comfort then by any meanes that God hath given us under heaven beſides. It is ſaid that at the receiving of the Paſſeover in *Hezekiahs* time, 2 *Chron.*30.25,26. *all the congregation rejoyced, and there was great joy in Jeruſalem.* And yet that Sacrament was not ſo effectuall a mean to breed joy and comfort in the hearts of Gods people, as ours is. It is alſo ſaid of the noble *Eunuch* that he found great comfort in the Sacrament of Baptiſme, *Acts* 8.39, *He went away rejoycing.* And yet there is not ſo much comfort to be received by that Sacrament neither as by this. This is the Supper of the Lord wherein the Body and Bloud of our bleſſed Saviour is repreſented, and exhibited by the elements of Bread, and Wine, creatures that God hath given (above all things) to ſtrengthen and make glad the heart of man, *Pſ.*104 15. But (alaſſe) how *Applic.*

how few are there that receive any ſound comfort by this holy Sacrament, or that go away rejoycing from it? Would you know the true cauſe of it? Certainely this it is, we go not to it with ſoules humbled and mourning for our ſins, and how then ſhould we go away comforted from it? Chriſt was anointed, and appointed of God *to bind up the broken-hearted to comfort ſuch as mourne*, *Eſa.* 61.2,3. and not ſuch ſenſleſſe creatures as we are. He biddeth ſuch to *come to him as labour, and are heavie laden*, *Matth.*11.28. and promiſeth to *give them reſt*. He never promiſed to give reſt, and comfort to ſuch as we are, that when we come to him never feele our ſinnes, to be any burden unto us. In time of Popery at this time of the yeare all men held themſelves bound in conſcience to confeſſe all their ſinnes to the Prieſt, and they had directions given them to helpe them in calling to mind their ſins. I know God required no ſuch thing at their hands, and it was but a counterfeit humiliation, and repentance that was wrought that way. But ſurely they did not ſo much offend in ſuperſtition then, as we do in profaneſſe now. No man holdeth himſelfe bound now to call his ſinnes to remembrance, and make a particular confeſſion of them unto the Lord, before he goeth to the Sacrament, and that is the cauſe why we find no more comfort in it. I therefore heartily pray every one of you, that deſire to receive Chriſt in the Sacrament to the comfort of your ſoules, that you would hearken unto and make conſcience to do as the Apoſtle chargeth you to do, 1 *Cor.*11. 28. *Let every man examine himſelfe*. And verſe 31. *If we would judge our ſelves, we ſhould not be judged of the Lord*. If you would receive comfort by it, you muſt examine your ſelves, and finde out your ſpeciall ſinnes; you muſt judge and afflict your owne ſoules for your ſinnes; if you will not doe this, you ſhall be ſo farre from receiving comfort by the Sacrament, as you ſhall become the worſe by it, God will judge and afflict you for comming unworthily unto it.

Lecture LIII. *On Pſal.* 51. 4. April 3. 1627.

5. FIftly, He that would attaine unto this grace of true patience, and be able to cleare the Lord (as *David* doth heere) when he ſhall judge him, to beare patiently and comfortably whatſoever troubles, and afflictions God ſhall bee pleaſed to exerciſe him withall, muſt (before that time commeth) get a true, and a lively faith, even a comfortable aſſurance of his reconciliation with God through Ieſus Chriſt. This power that there is in faith, to make a man able patiently, and comfortably to beare afflictions, of what kind or degree ſoever they be; is plentifully taught in the holy Scriptures, and confirmed to us by the experience of the Saints of God. The holy Apoſtle ſpeaking of all the parts of the Chriſtian armour, and among the reſt of that whereby the feet, and legs are to be defended, he calleth it *Epheſ.*6.15. *The preparation of the Goſpell of peace*. His meaning is, that when once we are aſſured of our peace and reconciliation with God, which is wrought by the Goſpell, then are we prepared to follow Chriſt through thicke and thin, through the moſt hard and ſtony, the moſt ſharp and thorny way, of any perſecution, and trouble whatſoever. *Being juſtified by faith* (ſaith the ſame Apoſtle, *Rom.*5 1.) *we have peace with God, through our Lord Ieſus*. And what followeth upon that? Why when once we are juſtified from our ſinnes, and have peace with God, then verſe 3. *We glory in tribulations*. And ſo doth the Apoſtle make this the ground of the ſtrange patience of the Saints in the daies of the Maccabees, when *they were tortured, and were tried with mockings, and ſcourgings, with bonds and impriſonment, when they were ſome ſtoned, and ſome ſawne in ſunder*. What made them able to endure ſuch things, and *not to accept of deliverance* when it was offered unto them if they would have yeelded a little? Surely their faith as you ſhall find *Heb.*11. 33—37.

33.37. *by faith* they attained to this ſtrength, to this meaſure of patience. I ſhewed you in the handling of the Doctrine, that Gods ſervants and Martyrs could not be overcome, nor made to yeeld unto adverſaries, when they endured ſuch torments as were impoſſible for fleſh and bloud to endure, but became conquerours *yea, more then conquerours* in them all, as the Apoſtle ſpeaketh *Rom.* 8. 37. But would you know how they came to this valour, to this admirable ſtrength to beare, and to overcome ſuch intollerable torments? Surely it was their faith, whereby they were aſſured of their peace with God, that made them able to doe it, as the Apoſtle ſpeaketh in the ſame place, and in the very next words. *For I am perſwaded* (ſaith he verſe 38,39.) *that neither death nor life, nor Angels, nor principalities—nor any other creature, ſhall bee able to ſeparate us from the love of God, which is in Chriſt Ieſus our Lord.* He that is ſo confidently perſwaded of Gods unchangeable, and everlaſting love towards him in Chriſt, no marvell though no affliction be ever able to overcome him, though he become more then a conquerour in the greateſt tribulations that can befall him. So when it is ſaid of the holy Martyrs, *Rev.* 12.11. that they overcame the great Dragon, in all the bloudy, and extreame perſecutions that he raiſed up againſt them, under the cruell *Emperours*, and *Popes* of *Rome*, the meanes is alſo mentioned whereby they got ſuch ſtrength, and patience to endure, and overcome him. *They overcame him* (ſaith the holy Ghoſt) *by the bloud of the Lambe.* The faith they had in the bloud of Chriſt, which was ſprinkled upon their hearts, made them able to beare, and overcome ſo bitter torments as they did endure; and ſo will it certainely doe any of us in the like caſe. *This is the victory that overcommeth the world, even our faith*, ſaith the Apoſtle, 1 *Iohn* 5.4. And this is the promiſe of God, wee ſhall find *Pſal.* 91.9. *Becauſe thou haſt made the Lord which is my refuge, thy habitation*, marke what followeth ver. 13. *thou ſhalt tread upon the Lyon, and adder, the yong Lyon, and the Dragon thou ſhalt trample under thy feete.*

You ſee what teſtimony the holy Scripture giveth to this fift meanes, that is to ſay, that faith will worke patience, and make a man able to endure any thing; conſider alſo three effects of it, and you will eaſily diſcerne it muſt needs bee ſo.

For firſt. Faith worketh in the heart that hath it, a light eſteeme of all worldly things, and he that is brought to that once, will be eaſily able to ſuffer, yea, even to dye, it is the over-much love we beare to theſe earthly things, that maketh us ſo unwilling to dye, or to endure any trouble. *By Chriſt* (ſaith the Apoſtle, *Galat.* 6.14.) *the world is crucified unto mee.* They in whoſe hearts Chriſt dwelleth by faith, the World becommeth baſe and contemptible unto them, they feele the love, and high eſteeme of worldly things, decayed in them. 1.

Secondly. Faith certifieth the heart that hath it, of Gods love, and he that is ſure of that will bee able to endure any thing with patience, from Gods hand. Thus doth *Iob* ſtop the mouth of his impatient and fooliſh wife. *Iob.* 2.10. *What* (ſaith he) *ſhall we receive good at the hand of God, and ſhall we not receive evill?* Shall we that have enjoyed ſo many moneths, and yeeres, of great proſperity and comfort, thinke much to endure affliction, and trouble for a few dayes? We that have received ſo many demonſtrations of Gods fatherly and unchangeable love, ſhall we thinke much to receive correction from him? Thus did our bleſſed Saviour confirme his owne heart in patience, againſt thoſe intollerable ſufferings he was to endure for us, *Iohn* 18.11. *The cup which my father hath given me, ſhall I not drinke?* When we are once aſſured God is our father, wee ſhall be made well content to take the bitterest potion from his hand. And thus doth the holy Apoſtle reaſon, *Rom.* 5. for when he had ſaid, that *being juſtified by faith, wee are able even to glory in tribulations*, hee giveth this for the reaſon 2.

of it verſe 5. *Becauſe the love of God is ſhed abroad in our hearts, by the holy Ghoſt that is given unto us.* As if hee had ſaid; When once the love of God is ſhed abroad in our hearts, and ſoaketh into them, ſo as we have a comfortable ſenſe and feeling of it, how can we chooſe but beare tribulations patiently, and even glory in them?

3. Thirdly and laſtly. Faith maketh the heart that hath it, undoubtedly certaine of thoſe promiſes God hath made to his people in their afflictions (of which we heard when I ſpake of the motives unto this duty) as namely. 1. That they ſhall tend to our good in the end, *Heb.*12.10 *Hee* correcteth us *for our profit.* And 2. that in the meane time, he will not forſake us in them, but aſſiſt and ſupport us, *Pſal.*91.15. *I will be with him in trouble, I will deliver and honour him.* Theſe promiſes (I ſay) faith maketh the heart certaine of, *Heb.*11. 1. *Faith is the evidence of things not ſeene.* And he that is ſure of theſe promiſes, how can he chooſe but beare affliction patiently? And ſay with *David. Pſal.* 56.4. *In God will I praiſe his word* (as if he ſhould ſay, I will praiſe God for his word and promiſe) And what followeth in the ſame verſe? *In God have I put my truſt, I will not feare what fleſh can doe unto me.*

Let me apply this briefly, 1. By way of exhortation. 2. By way of comfort.

*Applic.*1 Firſt. Seeing faith will ſtand us in that ſtead in the evill day, and yeeld us that ſtrength and comfort in all afflictions, it ſtandeth us upon, to get it in time, and to looke well to our ſelves, that that faith we thinke we have, be ſuch as will abide the tryall in the fornace of affliction, ſuch as will not deceive us in the evill day. It is the exhortation of the Apoſtle, 2 *Cor.*13.5. *Examine your ſelves whether you be in the faith: prove your owne ſelves.* For, alas, if we have no true faith, no ſound aſſurance that we are in Chriſt, when death ſhall come, when the troubleſome time of perſecution, when the ſword of the bloody enemy ſhall come, what ſhall we doe? How ſhall we be able to beare it? What patience, what comfort can wee looke to have in that day? 1. Extreame affliction is wont to awaken the conſcience, and ſet it on worke, to bring a mans ſins to his remembrance, that he never thought of, nor was troubled with before. As you have heard from the example of *Ioſephs* brethren. *Gen.*42.21. And what will quiet the conſcience when it falleth on brawling, and exclaiming upon a man? Certainly nothing but faith that ſprinkleth the bloud of Chriſt upon it, as the Apoſtle teacheth us, *Heb* 9.13,14. 2. In the evill day, Satan will be apt to caſt into mens ſoules, his darts of deſperation, his fiery darts, as the Apoſtle calleth them. And what is it that will quench theſe darts? Surely nothing but faith, as the Apoſtle teacheth, *Ephe.*6.16. *Above all, take the ſhield of faith, whereby yee ſhall beable to quench all the fiery darts of that wicked one.* Let us therfore looke well to our faith, ſith our patience and comfort in affliction dependeth ſo much upon it. Two notes I will give you to try it by.

1. Firſt. By the meanes and manner how it was wrought in thee. How cameſt thou by it? Did the Lord worke it in thee by the miniſtery of his word? Did thy *faith come by hearing. Rom.*10.17. Canſt thou ſay, that before ever Chriſt came into thy heart, *Iohn Baptiſt* came before him to prepare his way? *Mark.* 1.2. That the miniſtery of the law, that effectually diſcovered thy ſins and miſerable condition unto thee, was thy *ſchoolemaſter to bring thee to Chriſt? Gal.*3. 24. That before the Lord ſpake peace to thy heart, by the ſtill ſoft and ſweete voice of his Goſpel, he prepared thy heart to receive it, as he did *Eliahs*, 1 *Kin.* 19.11,12. by great terrour? This is certainly the ordinary way, whereby God bringeth his elect to faith; If thou came not to thy faith this way, but in ſome other more extraordinary manner (as I doe not deny but it is poſſible thou mighteſt, for *who can limit the holy one of Iſrael, Pſal.*78.41. or tye him to certaine rules?) thou haſt the more cauſe to ſuſpect it, and to try it the more diligently by the ſecond note, and that is this.

Secondly

Secondly. Try it by the effects of it in thy ſelfe. How hath thy faith thou ſayeſt thou haſt in Ieſus Chriſt, wrought with thee? What change hath it made in thee? Wee have all of us very lately renewed our faith, and made ſolemne profeſſion of it, and confirmed it in the holy Sacrament; In it we have by faith, fed upon the Lord Ieſus, or els that bread we did eate at the Lords Table, will be as *gravell betweene our teeth* one day, as *Solomon* ſpeaketh in another caſe. *Prov.* 20.17. that cup we drunke of there, will be as a cup of deadly poiſon unto us. As therefore I exhorted you the laſt day to examine your ſelves well before you went to the Lords table, ſo do I now exhort you to an after examination of your ſelves. Haſt thou indeed by faith fed upon the Lord Ieſus ſo lately? Then certainly 1. Thou ſhalt find ſome abatement of the ſtrength of thy corruptions, and luſts. Where Chriſt is by *faith* received, he will *purifie the heart*, *Act.* 15.9. The woman that had the bloody iſſue, when ſhe had by faith touched but the border of his garment, ſhe felt ſuch vertue comming from him, as dryed up & ſtanched the iſſue of blood, as you ſhall find, *Luke* 8.44. And is it poſſible that wee ſhould have by faith, not only touched his garment, but eaten and drunke his very body and bloud, and yet feele no vertue at all come from him to dry up the fountaine of our corruption, but it runneth as freſh and freely, as ever it did? 2. If thou haſt by faith fed upon the Lord Ieſus, ſome increaſe of ſpirituall ſtrength to reſiſt tentation, and to walke in Gods wayes, is wrought in thy ſoule by it. Didſt thou ever with a good appetite eate thy corporall food, but thou receivedſt ſome refreſhing, and ſtrength by it? *Ariſe and eate* (ſaith God to *Eliah* the ſecond time, 1 *Kin.* 19.7,8.) *for thou haſt a great journey to goe, and he aroſe, and did eate, and drinke, and went in the ſtrength of that meat, fourty dayes, and forty nights.* And is there not as much vertue in the body & blood of Chriſt being fed upon by faith, to give, and increaſe ſtrength in the ſoule, as ever there was in any corporall food to ſtrengthen the body? *My fleſh is meat indeed* (ſaith our Saviour, *Ioh.* 6.55,57) *and my bloud is drink indeed; he that eateth me, even he ſhall live by me.* Wilt thou ſay then thou haſt fed on Chriſt, that haſt received no ſtrength by this food to reſiſt tentation, that haſt not bin able to go in the ſtrength of that meat forty dayes, nor forty houres? No, no, truſt not to ſuch a faith as this, this will never abide the fornace of affliction, nor beare thee up in it. 2.

Secondly, Let me apply this to the comfort of the weakeſt ſoule among you; even to thy comfort, that becauſe of the weakneſſe of thy faith, trembleſt when thou heareſt of the troubleſome times we are to looke for, trembleſt when thou thinkeſt of death; ô ſayeſt thou, I ſhall never be able to endure in the evill day. Yet haſt thou truth of faith in thee, though in great weaknes, For 1. thou mourneſt unfeinedly for the weakenes of thy faith, and deſireſt to beleeve all the promiſes of God, and neglecteſt no meanes, wherby thy faith may grow, like to that poore man, *Mar.* 9.24. 2. This weake faith of thine hath drawne vertue from Chriſt, whereby the iſſue and fountaine of thy corruption beginneth to be dryed up, and is not ſo ſtrong as once it was; and wherby alſo thou haſt received ſome ſtrength even to reſiſt tentation, as *Ioſeph* did, *Gen.* 39.9. Be thou of good comfort, certainly if thou haſt the leaſt meaſure and degree of true faith in thee, thou ſhalt be able to beare troubles when they come, much more patiently, and comfortably then thou thinkeſt. For be thou aſſured. 1. That Chriſt will not ſo overcharge thee with tryals, and afflictions, as to ſmother and put out thoſe weak beginnings of grace, that he hath wrought in thee, but will tender & nouriſh them, *Mat.* 12.20. 2. The ſtrength wherby any of Gods people are enabled to ſtand in the day of tryal, is not their own, but the Lords only. *Be ſtrong in the Lord, & in the power of his might*, *Ephe.* 6.10. In the deepeſt ſenſe of thine own weaknes, learn to flie out of thy ſelfe, & to rely wholly upon the Lord, & on the power of his might. Know *his grace is ſufficient for thee*, 2 *Cor.* 12.9. Yea, *thou ſhalt be holden up, for God is able to make thee to ſtand. Rom.* 14.3.3. Remeber the promiſes God 2.

hath made unto his people in this caſe, *Pſ.*29.11. *The Lord will give ſtrength to his people.* The Lord delighteth to ſhew his might moſt in them that are weakeſt in their owne ſenſe, 2 *Cor.*12.9. Gods *power is made perfect in weaknes.* So it is ſaid of the holy Martyrs, in the dayes of the *Maccabees*, *Heb.*11.34. that by faith *out of weaknes they were made ſtrong.* And that made the Apoſtle ſay from his owne experience, 2 *Cor.*12.10. *When I am weake, then am I ſtrong.* And if *Peter* had bin weaker in his owne ſenſe before-hand, he had had more ſtrength in the day of triall, then he had, *Mar.*14.31.

Lecture LIIII. *On Pſalme* 51. 4. Aprill. 17. 1627.

6. THe ſixt meanes to attaine unto true patience, is *Hope.* He that would with patience, & comfort, ſtand in the evill day, muſt get aſſurance before-hand, that when he dyeth, he ſhall go to heaven. He that knoweth not what ſhall become of his ſoule when he dieth, whether it ſhall go to heaven or to hell, can never endure any great afflictions, and troubles, with patience and comfort. Such men muſt needs be *through feare of death* (as the Apoſtle ſpeaketh, *Hebr.*2.15.) *all their life time* (but ſpecially when any great troubles ſhall come upon them) *ſubject unto bondage*, & miſerable ſlavery. But on the other ſide, he that knoweth death is the worſt that can befall him, in the moſt troubleſome times, and that death will make him a happy man, he that can ſay to his ſoule, as *Pro.*23.18. *Surely there is an end, and thine expectation ſhall not be cut off*; that man muſt needs be patient and comfortable in any affliction that can befall him. *We rejoyce even in tribulations* (ſaith the Apoſtle, *Rom.*5.23.) *in hope of the glory of God.* And 12.12. *Rejoycing in hope, patient in tribulation.* What maketh Gods people, not onely ſo patient, but even ſo comfortable, and full of joy in all tribulations? Surely the hope they have of the glory that is prepared for them, they know the end will pay for all. This made *Moſes* to *chooſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon, and to eſteeme the reproach of Chriſt, greater riches then the treaſures of Egypt. For* (ſaith the Apoſtle, *Hebrewes* 11.25,26.) *hee had reſpect to the recompenſe of the reward.* Heaven was ever in his eye, and that made him to endure the reproach of Chriſt ſo comfortably. And of the faithfull *Hebrewes* hee ſaith 10.34. that they *tooke joyfully the ſpoyling of their goods, knowing in themſelves* (inwardly, aſſuredly, feelingly) *that they had in heaven, a better, and an enduring ſubſtance.* In which reſpect, this hope of heaven is compared to an *helmet*, *Ephe.*6.17. that defendeth the head, and keepeth us from the moſt Capitall tentations, and dangers. *Heb.*6.19. The Apoſtle calleth it, *the anker of the ſoule, both ſure and ſtedfaſt.* It will ſtay the ſoule, and make it ſteady againſt all waves, and tempeſts. And in the ſame chapter, verſe 18. he compareth it to a place of refuge. *Wee have ſtrong conſolation* (ſaith he) *who have fled for refuge, to take hold upon the hope that is ſet before us.* If a poore man that had all his wealth about him, ſhould fall into the hands of theeves, and be robbed, and rifled by them, he muſt needs cry, and take on pitifully, for alas he is cleane undone, he hath nothing left at home to ſuccour him and his family withall. But a rich man that hath ſtore of money at home ſafe lockt up in his cheſt (unleſſe he be a baſe and miſerable wretch) will never complaine much, nor be diſquieted, when he hath twenty or forty ſhillings taken from him. For worldlings to rage and take on, when they muſt looſe their life, or their peace, or their wealth, it is no marvell; for alas, when theſe things are gone, they have nothing left, they are quite undone; But a Chriſtian that knoweth, and conſidereth what hee is borne unto, and what hee ſhall enjoy when hee comes home, ſo ſoone as he dyeth, hee cannot doe ſo. O then (to apply this in a word) as wee deſire to endure with patience, and comfort, the troubleſome times that are at hand, let us in time

make

make this ſure to our ſelves, that when we ſhall dye, we ſhall go to heaven. I know moſt men will ſay, they hope well to do ſo, but it ſtandeth us upon, to examine our hope, whether it be ſuch as will abide the tryall, when we ſhall come into the fornace of affliction. *The hypocrites hope ſhall periſh* in that day, as *Bildad* ſpeaketh, *Iob* 8.13. Yea, the *hope of every wicked man ſhall periſh*, ſaith the holy Ghoſt. *Proverbs* 10.28. But of true hope it is ſaid, *Romans* 5.5. that it *maketh not aſhamed*, it will not deceive nor diſappoint him that hath it, when hee ſhall have moſt need of it. A few notes I will give you to try your hope by.

1. First. He that hath true hope, got it by the Word, and the miniſtery thereof. So ſaith the Apoſtle, *Rom.* 15.4. That by *patience and comfort of the Scriptures, we might have hope.* The holy Scriptures are the breeders of true hope. Yea of hope it may be ſaid, as it is of faith, *Hope commeth by hearing.* When he had ſpoken, *Col.* 1.5. of the hope they had of that happines that was laid up for them in heaven, he ſheweth the means wherby it was wrought in them, *Ye have heard of it before* (ſaith hee) *in the word of the truth of the Goſpel.* He calleth it therefore, verſe 23. *the hope of the Goſpel.*

Applic. Alas then, ſuch as never received good by the word, never felt any power or comfort in it, never regarded nor tooke delight to read or heare it, are not acquainted with it, nor exerciſed in it at all; what ſound hope can they have to go to heaven when they die? No, no, their doome is ſet downe, *Pſ.* 119.155. *Salvation is far from the wicked, for they ſeeke not thy ſtatutes.* They that care ſo little for Gods Word, are far off from any true hope of ſalvation.

2. Secondly. True hope is grounded upon true faith in Chriſt. For Chriſt is *our hope*, as the Apoſtle calleth him, 1 *Tim.* 1.1. the only ground we have to hope we ſhall goe to heaven. And *Col.* 1.27. *Chriſt is in you, the hope of glory.* Till Chriſt be in us by faith, we can have no hope of glory. And *Rom.* 15.13. *The God of hope fill you with all joy and peace in beleeving, that ye may abound in hope through the power of the holy Ghoſt.* Without faith, no hope, as faith aboundeth, ſo will hope alſo.

Applic. O then, they that talke much of their hope, and yet (with Papiſts) hold it preſumption to ſay they are aſſured that Chriſt died for them, and that their ſins are forgiven them, will be found in the time of triall to have no true hope in them. They that are *without Chriſt, have no hope*, ſaith the Apoſtle, *Epheſ.* 2.12.

3. Thirdly. He that hath true hope, cannot chooſe but think oft of heaven, & mind heavenly things more then earthly. *Where the treaſure is* (ſaith our Saviour, *Mat.* 6.21) *there will the heart be alſo.* Gods ſpirit is compared unto fire, *Mat.* 3.11. and will cauſe the heart it dwelleth in, to mount upward, and to think oft of heaven. Our Saviour in that perfect forme of prayer he hath given us, teacheth us, we can never pray well, unleſſe our thoughts be in heaven. For he teacheth us to direct our prayers to *our father which is in heaven. Matth* 6.9. to lift up our hearts to heaven when we pray; yea, he teacheth us to pray to God that his *kingdome may come*, ver. 10 to deſire and looke after the glory, and happineſſe of the kingdome of heaven. And theſe ſhould be our thoughts, not only when we pray, but at other times alſo. *Set your affections* (ſaith the Apoſtle, *Col.* 3.2,3.) *on things above, not on things on the earth, for your life is hid with Chriſt in God.* He that is perſwaded his life, & happines is in heaven, cannot chuſe but have his thoughts, and affections much ſet upon the things above. Thus the Apoſtle ſaith of *Abraham, Iſaac*, and *Iacob*, *Heb.* 11.15,16. that *they were not mindfull of that countrey from whence they came out, but deſired a better country, that is an heavenly* (al their mind was of that) *wherfore God was not aſhamed to be called their God* (becauſe they minded heaven ſo much) *for he had prepared them a City.*

Applic. Hee then that never ſpeaketh, nor heareth, nor thinketh of heaven with any delight, that feeleth in himſelfe no deſires, nor longings that way, but all his

thoughts and affections are ever groviling upon the earth, certainly hath no true hope in himselfe to go to heaven when he dieth. For of them that mind earthly things (onely or chiefly) the Holy Ghost hath given sentence, *Phil.*3.19. that their *end is destruction* they shall never go to heaven.

4. Fourthly and lastly, He that hath true hope to go to heaven, will be carefull to prepare, and fit himselfe for it. 1. By ridding his heart, and hands from every thing that will keepe him out of heaven. *Every one* (saith the Apostle, 1 *Ioh.* 3.3.) *that hath this hope in him, purifieth himselfe, as he is pure.* He knoweth no uncleane thing must come there. *Who shall ascend into the hill of the Lord?* (saith *David*, *Psal.*24.3,4.) *and who shall stand in his holy place? He* (and none but he) *that hath cleane hands, and a pure heart, who hath not lift up his soule unto vanity, nor sworne deceitfully.* 2. He exerciseth himselfe in those things that may be of most use to him, when he comes there. *Lay up for your selves* (saith our Saviour, *Mat.*6.20.) *treasures in heaven* Seeke to be rich there. Our Merchants that trade into Turky or Persia or such farre countries, count it good husbandry, to lay out their moneyes heere before they goe upon such commodities as they know will be of best esteeme and sell best in those countries. And so will the wise Christian doe, that hopeth to goe to heaven. *Our trading*, that we busie our selves in, πολίτευμα *is for heaven*, saith the Apostle, *Phil.*3.20. This is that that our Saviour meaneth, *Luk.*12.33. *Give almes*, and so *provide your selves baggs that wax not old, a treasure in the heavens that faileth not.* As if he should say, that that is so bestowed, will prove more to your advantage when you shall come there, then all that you keepe by you, or lay out otherwise. Our *works will follow us*, *Rev.*14.13. yea they will be there before us, *Luk.*16.9. Certainly the hope we have to go to heaven, if it be sound, will have great force to restraine us from sinne, and worke in us a care of a godly life. When *Paul* had spoken at large of the assured hope, and longing desire that was in him, and all the faithfull of their going to heaven, he concludeth thus, 2 *Cor.*5.9. *Therefore we labour that whether present, or absent* (living or dying) *we may be accepted of him.* And 2 *Pet.*3.14. *Wherefore* (*beloved*) *seeing yee looke for such things*, (such happinesse and glory in heaven) *be diligent that yee may bee found of him in peace, without spot and blamelesse.*

Applic. Alasse then, what hope can most men have to go to heaven, when they die, that have no care at all to prepare themselves, for that place, while they live. *Be not deceived* (saith the Apostle, 1 *Cor.*6.9,10.) *neither fornicatours, nor theeves, nor covetous persons, nor drunkards, nor railers, nor extortioners, shall inherit the kingdome of God.* They that will not, or cannot forsake their sinnes, how can they hope to go to heaven? They that spend all their time in providing for this life, but make no provision for heaven, have no care to doe that, that may yeeld them profit and increase, when they shall come thither, what hope can they have to go to heaven when they die? *Be not deceived*, (saith the Apostle, *Gal.*6.7,8.) *God is not mocked, for whatsoever a man soweth that shall be also reape; he that soweth to the flesh, shall of the flesh reape corruption, but he that soweth to the spirit, shall of the spirit reape everlasting life.*

7. Seaventhly, He that would with patience, and comfort beare troubles and afflictions when they shall come, and stand in the evill day, must be carefull before hand to lead a godly life, and to get a good conscience. The godly man that maketh conscience of all his waies, may seeme to get no good by it at all, but to be rather a great looser by it in the world, while the daies of peace, and plenty, and jollity do last. Long peace and plenty hath in all ages bred in worldly men a humour to hate, and scorne true piety. *Ye have shamed* (and dashed out of countenance, saith the Lord, *Psal* 14.6.) *the counsell of the poore* (and humbled Christian) *because the Lord is his refuge.* And *Esa.*59.15. *He that departeth from evill* (and dareth not do as other men do) *maketh himselfe a prey*; every body will

will be apt to do him wrong But ſhall we thinke that piety will never ſtand a man in more ſtead then thus even in this life? Yes yes beloved. When the evill day ſhall come the godly man ſhall find his labour hath not beene in vaine, he ſhall certainely find more ſtrength and comfort in that day then any other man can do. *Riches profit not in the day of wrath* (ſaith *Solomon*, *Pro.*11.4.) *but* (righteouſneſſe doth) *righteouſneſſe delivereth from death. Vnto the upright* (ſaith *David*, *Pſal.*112.4.) *there ariſeth light in the darkneſſe*; comfort in time of greateſt heavineſſe. *Thy light ſhall riſe in obſcurity* (ſaith the Lord, *Eſa.*58.10. When there ſhall be a palpable darknes in all the land of Egypt, Gods people ſhall have light in their dwellings, *Exod.*10.22,23.) *and thy darkneſſe* (thy trouble and affliction) *ſhall be* (for comfort, and joy) *as the noone day*. The Apoſtle mentioning the meanes, whereby he was enabled to beare with *ſuch patience ſuch afflictions, neceſſities, diſtreſſes, ſtripes, and impriſonments*; among others reckoneth this, 2 *Cor.*6.7. *by the armour of righteouſneſſe, on the right hand and on the left*. And ſpeaking of all the parts of the Chriſtian armour, *Epheſ.*6.14. he calleth this *the breſtplate*. Certainely the teſtimony that our conſcience ſhall give us that we have endeavoured in all our waies to pleaſe God, will be as armour of proofe unto us in the evill day. It will be ſo, to us that are Miniſters, as we ſhall find in two notable examples. The firſt is *Ieremies*, *Ier.*17.16,17, *I have not haſtened from being a paſtour to follow thee* (as *Ionah* did) *neither have I deſired the wofull day*, (this wofull captivity that thou haſt cauſed me to denounce) *that which came out of my lips, was right before thee*. As if he had ſaid, I have dealt faithfully in my miniſtery. And what followeth? *Be not a terrour unto me, thou art my hope in the day of evill*; God will not be a terrour to ſuch Miniſters, but their hope, and comfort in the evill day. The other example is *Pauls*, 2 *Cor.*1. Who having ſpoken of the troubles he had in Aſia, *wherein* (ſaith he, ver.8.) *we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life*; telleth you verſe 12. what it was that yeelded him comfort, in that great diſtreſſe even *the teſtimony of his conſcience, that in ſimplicity and godly ſincerity, not in fleſhly wiſdome* (as the flaunting Corinthian preachers did) he had exerciſed himſelfe in his Miniſtery. And as this will be a great ſupporter to us, that are Miniſters in all our afflictions, ſo will it certainely be to you that are Gods people alſo. See this in the example of good *Hezekiah* who when the dolefull meſſage was brought him from God, by the Prophet, to ſet his houſe in order for he muſt die and not live, comforteth himſelfe in this teſtimony of his conſcience, *Eſa.*38.3. *Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart*. This will comfort a man on his death bed. And ſo our Saviour aſſureth us, *Matth.*7.24,25. that *he that heareth the Word, and doth it* (maketh conſcience to practiſe what he knoweth) *is like the wiſe man that built his houſe upon a rock*, and though the raine fall, and the winds blow, and the flouds beate upon him, that is, the moſt ſore and violent tentations or afflictions come that can come, yet ſhal he be able to ſtand, and abide them all.

O thinke of this, you that are ſo careleſſe of your practiſe, careleſſe of your conſciences, whoſe religion ſtandeth onely in hearing and in a profeſſion of the truth; certainely when the evill day ſhall come, you will be found to be fooliſh builders that have built upon the ſand, when the raine ſhall fall, and the winds blow, and the flouds beate upon you, when great troubles and afflictions ſhall come upon you, you will never be able to ſtand out you muſt needs fall, and ſinke under them, and your fall will be great as our Saviour ſpeaketh there, *Matth.*7.26,27. *Applic.*

8. The eight, and laſt meanes whereby this grace of Chriſtian patience, to beare all troubles and afflictions comfortably, may be obtained, is prayer. *If any man lack wiſdome* (ſaith the Apoſtle, *Iam.*1.5. and by wiſdome he meaneth patience in that place) *let him aske of God that giveth to all men liberally, and upbraideth*

not, and it ſhall be given him. Heere is a plaine promiſe you ſee. And the Apoſtle when he had exhorted the Romanes, *Rom.12.12.* to be *patient in tribulation*, he addeth immediatly *continuing inſtant in prayer*. Inſtant and earneſt prayer and continuing in it, is the meanes to make us patient in tribulation. So ſpeaking of the compleat armour whereby a Chriſtian, may be made able to beare and ſtand out in the evill day, he nameth this as a principall part of it, *Epheſ.6.18. Praying alwaies* (not by fits and ſtarts) *with all prayer, and ſupplication* (according as our own, and the Churches various neceſſities ſhall require) *in the ſpirit* (fervently, not formally and with lip labour onely) *watching thereunto* (againſt diſtractions and wandring thoughts) *with all perſeverance*; holding out, and not giving over, when we ſpeed not at the firſt. This was the way whereby *Iob* fought ſtrength to beare his afflictions, *Iob 16.20. My friends ſcorne me: but mine eye poureth out teares unto God.* And *David* when many of his mortall enemies compaſſed him about, *but I give my ſelfe unto prayer*, ſaith he, *Pſal 109.4* Nay this was the way, whereby our bleſſed Saviour fought ſtrength to beare his extreame ſufferings, *Heb.5.7. He offered up prayers, and ſupplications, with ſtrong crying and teares, unto him that was able to ſave him from death, and was heard in that he feared*; though the cup were not removed, yet ſtrength was given him to beare it with patience.

Applic. Let me apply this in a word or two. 1. Would you know the true cauſe you have ſo little patience, ſurely it is becauſe you do pray ſo little. 2. Let the ſignes God giveth us every day of marvellous troubleſome times that are at hand, make us all more frequent, and fervent in prayer. 3. We ſhould call upon and exhort Gods people to faſting and prayer. Is there any ſuch meanes either to ſtand in the gap, and keepe out Gods judgements, or to prepare us with patience and ſtrength, to beare them as faſting and prayer is? Well take this for a concluſion to your comfort which you ſhall read, *Act.2.20,21. When the Sun ſhall be turned into darkneſſe, and the Moone into blond*, when the darkeſt, and ſaddeſt times ſhall come, that can come, yet *it ſhall come to paſſe, that whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.* He that can pray ſhall doe well enough.



LECT.



LECTVRES ON PSAL. LI. 5.

Lecture LV. On Pſalme LI. 5. April XXIIII. MDCXXVII.

Behold I was borne (or brought forth) *in iniquity; and in ſinne did my mother conceive me.*

WE have already heard that *David* in ſuing unto God for the pardon of his ſinnes, doth make confeſſion of them unto God; And not content to have done it generally in the 3. verſe; he doth it in the former verſe, in this that I have now read and in that which followeth more fully, and particularly. I have done this evill that *Nathan* hath charged me with. Yea he amplifieth and aggravateth his ſinne, by theſe three conſiderations. 1. Of the perſon againſt whom he had ſinned, in the fourth verſe, *Againſt thee, thee onely have I ſinned, and done this evill in thy ſight.* 2. Of the fountaine and root whence theſe his ſinnes did ſpring in this verſe. 3. Of the knowledge and truth of grace that he had received from God, before he fell into theſe ſinnes, in the verſe following.

Now for the better opening of the words of this verſe, (that ſo the Doctrine contained in it, may more naturally ariſe) two queſtions are to be moved, and reſolved concerning this, what *David* meaneth by the iniquity and ſinne that he heere complaineth he was borne, and conceived in. For the Anabaptiſts, and ſuch others as gaineſay the Doctrine of originall ſin, and deny that infants ſtand guilty of any ſin in the ſight of God, object two things againſt the proofe that is brought out of this moſt pregnant place, againſt them. *Nota.*

Firſt, The word *iniquity* (ſay they) that *David* ſaith he was borne in, is not to be taken properly in this place, for ſinne but for the puniſhment of ſin; and his meaning is no more but this; as if he ſhould have ſaid, I was borne in thy diſpleaſure, and in the puniſhment which thou didſt juſtly inflict upon all women for the ſinne of *Eve* (*Gen.*3.16. *I will greatly multiply thy ſorrow, and thy conception, in ſorrow thou ſhalt bring forth children*) in this puniſhment, in this ſorrow, was I borne. And two reaſons may be pretended for this interpretation. 1. That the word iniquity and ſinne is oft in Scripture taken not properly, but by a metonymie for the puniſhment of ſinne; as *Gen.*19.15. *Leaſt ye be conſumed in the iniquity of the city*, that is in the puniſhment of the city. *Obiect.* 1

And

And *Numb.* 14.33. *Your children ſhall wander in the wilderneſſe forty yeares, and beare your whordomes*; that is, the puniſhment of your whordomes. 2. That the word *Cholel* that *David* heere uſeth, ſignifieth to bring forth with paine, and trembling, and commeth of the root *Chol* which ſignifieth to ſorrow, and tremble, whereby it may ſeeme that *David* had in this word reſpect to the paines, and ſorrowes his mother felt in her travell when he was borne, rather then to any iniquity that himſelfe then ſtood guilty of.

Anſw. 1. Now for anſwer unto this cavill I ſay. Firſt, That though the word iniquity, be ſometimes taken in Scripture not for ſin but for the puniſhment of ſinne; yet it followeth not, that it is ſo taken heere, but by that that you ſhall heare in my further anſwer to this cavill, and in the handling of the Doctrine, it ſhall appeare unto you, it cannot be ſo taken in this place.

2. Secondly, Though the word *Cholel* that *David* uſeth heere do in the primitive ſenſe ſignifie a bringing forth with ſorrow, and trembling, ſuch as women have in their travell, yet it is farre more often and commonly uſed in the Scriptures, to expreſſe any kind of making or bringing forth of things, even without ſuch ſorrow or paine at all. As *Iob* 26.13. *His hand hath formed the crooked ſerpent.* And the ſon of God ſpeaking of his eternall generation ſaith, *Pro.* 8.24,25. *When there was no depth, I was brought forth, before the mountaines I was brought forth.* So *Deut.* 32.18. *Thou haſt forgotten God that formed thee.* And *Pſal.* 90.2. *Before thou hadſt formed the earth.* And when the birth of man is ſpoken of, without all reference or reſpect to the ſorrow and painefullneſſe of his birth, *Iob* 15.7. he ſaith, *Waſt thou made before the hills?* And *Eſa.* 45.10. *Woe to him that ſaith to his mother, what haſt thou brought forth?* So that it may well be that *David* heere ſpeaketh of his birth, without any reſpect at all to his mothers paines, and ſorrowes in it.

3. Thirdly, The iniquity that he ſpeaketh of heere, he mentioneth for his further humiliation before God, that is the ſcope he aimeth at, in this place; as we have heard. Now he would never have mentioned the ſorrowes, and paines his mother endured in his birth (as a puniſhment, and ſigne of Gods diſpleaſure upon that ſex for the ſin of *Eve*) for to further his humiliation before God, at this time. The mentioning of thoſe judgements God by *Nathan* threatned to bring upon himſelfe, had beene much more effectuall to that end, then thoſe that were upon his mother (ſpecially ſo ordinary, and common to all women as that was) yet forbeareth he in this Pſalme, to ſpeake of them, at all. Nothing but ſin troubled him at this time; he complained not of any puniſhment, he knew to be due to ſin, but of his ſin onely.

4. Fourthly and laſtly. The iniquity he ſpeaketh of here he confeſſeth unto God, and craveth mercy of God for the pardon of it, he deſireth God to waſh him throughly, and to cleanſe him from it. It is therefore certainely the ſin he was borne in, and not any puniſhment of ſin that he complaineth of in this place.

Queſt. 2 The ſecond queſtion (riſing from a ſecond objection of the Anabaptiſts againſt this place) is this. Was it not the ſin of his parents in begetting and conceiving of him that he heere complaineth of, rather then any ſin of his owne, that he was guilty of in his firſt conception? And doth not the word in the originall imply ſo much, *And in ſin did my mother being in heate* (of luſt as *Gen.* 30.38,39,41. that which is tranſlated *conceiving* is in the originall *being in heate*) *conceive me.*

Anſw. 1. I anſwer, no. It was not his parents ſins, but his owne, that he here confeſſeth unto God. For Firſt, It was no ſinfull act in his parents to beget, and conceive him. For as *marriage* it ſelfe *is* no filthy and ſinfull eſtate but reverend and *honorable*; according to that ſpeech of the Apoſtle, *Heb.* 13.4. Yea it is commanded of God to them that have not the gift of continency, 1 *Cor.* 7.2. *To avoid fornication, let every man have his own wife, and let every woman have her own husband.* So neither is the uſe of it in *the* marriage *bed* a filthy or ſinfull act, but honorable,

and

and *undefiled* as the Apoſtle there ſpeaketh, *Heb.*13 4. Yea commanded alſo of God, 1 *Cor.*7.3--5. And though originall corruption be derived by it unto the child, yet is not the pollution and ſin the parents, ſo much as the childs own; neither doe the parents ſo much defile and pollute the child in the begetting and conceiving of him, as the child doth the parents. In which reſpect there was no ſuch uncleanneſſe by the ceremoniall law imputed to the man or woman, that had knowne one another in lawfull matrimony as there was to the woman that did beare and bring forth a child, *Levit.*12.2.

Secondly, Admit that his parents had ſinned in begetting and conceiving of him, yet would he never have been ſo humbled, nor ſo earneſtly have begged of God the forgiveneſſe of their ſin as he doth heere; for he knew God would not impute unto him the ſin of his parents; according to that *Ezek.*18.20. *The ſoule that ſinneth, it ſhall die; the ſon ſhall not beare the iniquity of the father.* It is therefore his own ſin and corruption, that he bewaileth certainely; and not the ſin of his mother, that conceived him. 2.

Now the words of this verſe being thus cleared two things are principally to be obſerved in them. 1. The doubling of the words of this complaint, he maketh of his naturall corruption. *I was borne in iniquity, and in ſin did my mother conceive me.* As if he had ſaid, ſo ſoone as I was borne; yea before that, ſo ſoone as I was conceived, or had any being in my mothers womb I was a wretched ſinner, I had in me iniquity and ſin, that is all manner of ſin, the ſeeds of all ſin were in me. 2. The word and note of attention, he ſetteth before this acknowledgement of his originall ſin, and naturall corruption, *Behold.* As if he ſhould ſay, this, this is it that abaſeth, and humbleth me moſt of all, that doth much aggravate both my adultery, and my murder that they proceeded from ſo filthy and corrupt a fountain; that I have not only thus *ſinned againſt thee, and done this evill in thy ſight*, but that I have been wholly corrupted from the very womb of my mother, and brought with me into the world a very fountaine of all ſin and corruption.

And the Text being thus opened doth offer unto us three ſpeciall points for our inſtruction. Firſt, That the youngeſt infant is guilty of ſin. 2. That the ſin that the infant is guilty of is derived to it by the parents. 3. That this ſinne that every infant is guilty of, and which it derived from the parents, is the chiefe ſin of all others, and that that maketh us moſt odious unto God.

The firſt Doctrine that we have to learne from hence is this.

That the youngeſt infant originally, ſo ſoone as it is borne or conceived is guilty of ſin in the ſight of God, and deſerveth to be damned. Every infant is even by nature a filthy loathſome creature, and in himſelf by reaſon of his ſin odious unto God. Doct.17

Now before I come to the proofe of this point, three objections muſt be anſwered and removed that may breed in you a prejudice againſt it.

Firſt, All infants (even the infants of idolaters, & moſt wicked men) are called innocents in the holy Scripture. For the Prophet *Jeremy* ſpeaking of thoſe infants whom their parents being wretched idolaters, offered in ſacrifice to *Baal* and *Molech* ſaith, *Jer.*19.4. *They have filled this place with the bloud of innocents.* Object.1

I anſwer, They are ſo called, not becauſe they were without all ſin in the ſight of God; but Firſt, In reſpect of men that ſhed their bloud for they had deſerved no ſuch things at their hands, that put them to death. And ſo ſpeaketh the Prophet *Pſal.*106.38. *They ſhed innocent bloud, even the bloud of their ſons and daughters, whom they ſacrificed to the Idols of Canaan.* So the Scripture calleth all ſuch innocents, and their bloud innocent bloud that men have put to death without juſt cauſe. And not only ſuch as private men have ſlaine ſo, *Pro.*1.11. *Let us lurke privily for the innocent without cauſe*; but even ſuch as the Magiſtrate hath unjuſtly put to death, *Exod.*23.7. *The innocent, and the righteous ſlay thou not.* And ſo we ſay of ſundry that have been unjuſtly condemned, and executed for murders or robberies that they never committed, that they died as innocents, though they were otherwiſe moſt lewd, and wicked men. Anſw. 1. Se-

2. Secondly. Infants may bee called innocents even in the Lords account, in compariſon of other men; for they are not guilty of ſo much ſinne as men and women are. 1. Though they have much corruption in them, yet is no corruption ſo ſtrong in them, as in us. In which reſpect, Chriſt propounded them as patternes, and examples, even to his Elect diſciples, and Apoſtles, *Matth.* 18. 2,3. *Ieſus calleth a little child to him, and ſetteth him in the midſt of them, and ſaid, Verily I ſay unto you, except ye be converted, and become as little children, yee ſhall not enter into the kingdome of heaven.* And the Apoſtle, 1 *Cor.* 14.20. bids us to *be as children in malicioufneſſe.* 2. Sin in them, is but in the ſeed, or bud, in us, it is growne to further ripeneſſe and perfection. And it is a greater degree of ſinne, to breake forth into bad words, and actions, then to have evill thoughts only, *Pro.*30.32. *If thou haſt thought evill, yet lay thy hand upon thy mouth.* 3. The ſins that wee commit, are in one degree or other, againſt knowledge. *We hold the truth in unrighteouſneſſe,* as the Apoſtle ſpeaketh, *Rom.* 1.18. Wee violently and unrighteouſly ſuppreſſe, and ſmother the light that God hath given us. So do not infants; of them it is ſaid, *Deut.*1.39. that *they have no knowledge betweene good and evill.*

*Obiect.*2 Secondly. The infants of the faithfull, yea, where but one of the parents is a beleever, are ſaid, not to be uncleane but holy, 1 *Cor.*7.14. *Elſe were your children uncleane, but now they are holy.*

Anſw. I anſwer. They are ſo called, not becauſe they are without ſinne, but becauſe (in the judgement of the Church) they are to be eſteemed, not infidels, as other children of Pagans, but Chriſtians, and beleevers, and holy, and true members of the Church of God, even becauſe their parents are beleevers. Thus *Paul* ſpeaketh of himſelfe, and the reſt of his country-men, *Gal.*2.15. That *they were Iewes* (that is, members of the true Church) *by nature, and not ſinners of the Gentiles.* And in this reſpect alſo the infants of beleeving parents, have two priviledges above all other infants.

1. Firſt. So ſoone as they are borne, they have title to the ſeale of Gods Covenant, and the Church may not deny it unto them. Thus it is ſaid of the infants of the *Iewes.Gen.*17.12. *Hee that is eight dayes old, ſhall be circumciſed amongſt you.* And of the infants of Chriſtians alſo. The Apoſtle *Peter*, when hee had exhorted the three thouſand converts, to be baptized, he giveth this for the reaſon, *Acts* 2.39 *For the promiſe* (whereof baptiſme is a ſeale) *is unto you, and to your children*; to all your children, not only to the males, but to the females alſo; not onely to them that were eight dayes old, but to all. And why may not the Church deny baptiſme to any child of a beleeving parent? Surely becauſe the Church is bound to eſteeme every ſuch child, not an infidell, but rather a beleever, and a true Chriſtian. For a Turke or an infidell, the Church may not baptize. Well, this is (I ſay) the firſt priviledge that the children of beleeving parents have in this life, they have title to the Sacrament of Baptiſme, the ſeale of Gods covenant.

2. Secondly, when the infants of beleeving parents do dye, yea, though they dye before they be baptized, we are in Chriſtian Charity, to judge that they die in Gods favour, & in the ſtate of ſalvation. For ſo did *David* of his child, though it dyed, when it was but ſeven dayes old (and conſequently before it was circumciſed, yea though he knew it was begotten in adultery) 2 *Sam.*12.23. *I ſhall goe to him*, ſaith he. Which hee would never have ſaid, if he had doubted of the ſalvation of the child. But you will (happily) reply upon this anſwer I have given to the ſecond objection. Muſt the Church eſteeme the infants of beleeving parents, to be holy, if they bee not holy indeed? And if they bee holy indeed, as the Apoſtle calleth them, how ſay you then in your Doctrine, that every infant is guilty of ſin, and deſerveth to be damned; that it is a moſt filthy and loathſome creature, and odious unto God? I anſwer. 1. The Church is bound

bound so to judge of these infants, by reason of the covenant God hath made with the beleeving parent, which wee shall read of *Gen.*17.7. *I will establish my covenant betweene me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.* 2. Though the Lord through his free, and gracious covenant do account, and make them holy, yet are they in themselves, and by nature, such as the Doctrine speaketh of, even most filthy and loathsome creatures, and odious unto God.

Thirdly, Of some infants it is said, that before they were borne, they were in the state of grace. For of *Iacob* God said *before he was borne, Iacob have I loved, Rom.*9.11,13. And of *Iohn the Baptist*, that before hee was borne, he had true faith in Christ. For assoone as the voice of *Maryes* salutation sounded in his mothers eare, he leaped in her wombe for joy, *Luk.*1.44. *Object.*3

I answer. That though the Lord in his eternall decree, hath purposed to call many infants out of this cursed estate, and draw them out of this filthy puddle, that they were plunged into, and doe also indeed oft execute this his gracious decree upon them, by working faith, and sanctification in them, through his immediate power, or by applying Christ, and his merits unto them, yet are they by nature, such as the Doctrine hath described them unto us, even most filthy and loathsome creatures, and odious unto God. *Answ.*

Let us therefore now see the proofe of this Doctrine. 1. By the plaine testimony of the holy Scripture. 2. By the judgments, whereby God hath from heaven revealed his wrath even upon infants for their sin.

And for the first, we have here *Davids* owne testimony, that he was even by nature guilty of sin, and consequently worthy of eternall death; yea was he (we know) the Elect child of God. And what infant can be thought to be in better state by nature, then he was? So speaketh the Lord of all men. *Gen.*8.21. *The imagination of mans heart, is evill from his youth*; or childhood. For the root from whence in the originall the word that is here translated *youth*, is taken, is used for *a babe*, *Exod.*2.6. This is that also that *Iob* meaneth, who when he had spoken of mans birth, he breaketh out into these words, *Iob* 14.4. *Who can bring a cleane thing out of an uncleane?* As if he should have said, It is not possible, but man should bee filthy and uncleane, even in his birth. So speaketh *Solomon*, *Prov.*22 15. *foolishnesse* (which in *Solomons* phrase, is nothing else but wickednesse and sinne) *is bound in the heart of a child*, as a fardle or packe on a horse backe, which hee can never of himselfe shake off. And lastly, thus speaketh the Lord of the whole nation of the *Iewes*, which were then the only Church hee had in the World. *Esay* 48.8. *Thou wast called a transgressour from the very wombe.* And as these five places prove, that every infant standeth guilty of sin so soone as it is borne; so this sin it standeth guilty of, is such as maketh it odious unto God, as is plaine by the Apostle, who speaking of himselfe, and the rest of Gods Elect, saith *Ephe.*2.3. *We all were by nature the children of wrath, as well as others.* *Proofe* 1.

Now for the second kind of proofes, we shall find, that God hath beene very terrible in his judgements, even upon infants. See three notable examples of this, 1 *Sam.*15.3. God commanded *Saul* to slay *the very infants and sucklings of the Amalekites*, and forbad him to spare, or shew pity to any of them. And *Psal.*137.9. the Lord pronounceth him *happy, that shall take the little ones of the Babilonians, & dash out their braines against the stones.* And *Gen.*19.25. we shall find that in the destruction of *Sodom*, none of the inabitants were spared, no not the infants & sucklings, but God rained down fire & brimstone even upon them. The like we shall find in these places also, *Numb.*16.27 *Ezc.*9.6. *Iosh.*7.24,25. *Proofe* 2.

If any shall say, these were the children of most lewd men, *Amalekites*, *Babilonians*, *Sodomites*; and God forbid but there should bee a difference made betweene our children & theirs, or that ours should be as odious to God as theirs were. *Object.*

Answ. I answer. 1. Many heavy judgments have befallen the infants even of Gods owne people; have not many of them bin born naturall fooles, or deafe, or blind? as we see *Iohn* 9.1. have not many of them beene smitten with many grievous and strange diseases? as *Davids* child was, 2 *Sam.* 12.15. 2. The infant of a Christian, yea, the elect infant is by nature no better then the infant of a Sodomite, as we heard out of *Ephes.* 2.3. 3. The sin of those infants that they stood guilty of, was the cause why the Lord, the righteous judge, did thus deale with them, *Rom.* 5.12. And hee hateth sin as much in our infants, as in theirs, without all respect of persons, *Psal.* 5.5.

Object. 2 If any shall say, yet these were but temporall judgements that fell upon those infants, and doe not prove that any sin that is in infants, doth make them odious unto God, or doth deserve eternall death, *Eccle* 9.2.

Answ. 1. I answer. 1. That even those temporall judgements are in themselves fruits of the wrath of God, and part of that curse that is due to sin, *Ephe.* 5.6 And God even by these judgments upon infants, hath reveiled from heaven, that his wrath is due unto them, *Rom.* 1.18. 2, Vpon infants they are more certaine evidences of his wrath against their sin, then upon his people, that are in yeares. For to them they are sometimes only for triall, 1 *Pet.* 1.6,7. Sometimes onely as chastisements, to reforme and better them, *Ps.* 119.67,71. but they cannot be so to infants though I deny not but there may be an evasion for infants out of the cursednes of these judgments, 3. It is evident that God hath witnessed his wrath against the sin of infants, not only by hating their sin, but even their persons also. *Rom.* 9.11.13. And not only by inflicting temporall punishments upon them, but even by casting them into hell. For of those that perished in *Sodom* and *Gomorrah*, it is expressly said, *Iude* 7. that they were not onely consumed with fire and brimstone, but that *they suffered the vengeance of eternall fire.* And the Apostle proving infants to be sinners by this argument, because death raigneth over them, *Rom* 5.14. sheweth plainly, he meaneth not a temporall death only, but such as he calleth condemnation, ver 16. Such as he opposeth to justification verse 16. and to eternall life, verse 21.

The reasons and grounds of this Doctrine are two.

Reason 1. First. Every infant so soone as it is borne, standeth guilty of the first sin of *Adam*, *in whom* (saith the Apostle *Rom.* 5.12. for so is that place to be rendred) *all have sinned. Adam* being then not as one particular person, but as the common stocke, and root of all mankind, that that he received by his creation, he received not for himselfe alone, but for all mankind; and that which he lost by his fall, he lost not from himselfe alone, but from all mankind. Therefore is this sin imputed unto all mankind, *Esa.* 43.27.

Reason 2. Secondly. Every infant hath originally from the very birth and conception, a sinfull nature, which consisteth in three points. 1. They have in them by nature no seeds, no inclinations unto any thing that is good indeed, *I know* (saith *Paul*, *Rom* 7.18) *that in me (that is in my flesh) dwelleth no good thing.* 2 *Cor.* 3.5. *We are not sufficient of our selves, to thinke any thing as of our selves.* 2. There is in them a naturall untowardnes unto every thing that is good, yea an averseneſſe from it, and proneſſe to shun and dislike it. *The wicked* (saith *David*, *Ps.* 58.3.) *are estranged from the womb. Being alienated* (saith the Apostle, *Eph.* 4 18.) *from the life of God.* 3. and lastly. There is in them a naturall proneſſe, disposition, and inclination to every thing that is evill; as there is in the youngest whelpe of a Lyon, or of a Beare, or of a Wolfe, unto cruelty, or in the very egge of a cockatrice, before it bee hatched, which is the comparison that the holy Ghost useth, *Esa.* 59.5. And from hence it commeth *that the imagination of mans heart* (as the Lord speaketh, *Gen.* 8.21.) *is evill from his very youth*; and that (as *David* speaketh *Psal.* 58.3.) *men goe astray so soone as they be borne.*

Use 1. Now the use that this doctrine serveth unto is. First, for confutation of the *Anabaptist*,

baptiſt, who to maintaine his errour, that infants ſhould not bee baptized, holdeth (with the *Pelagians* of old) 1. that they have no ſin. 2. that there is no Originall ſinne at all. 3. that no ſinne commeth by nature, but it is learned onely by example, and imitation of others. 4. that all that die in their infancy ſhall certainely goe to heaven. Againſt theſe damnable errours, you have heard it evidently proved. 1 That all infants are ſinners, and deſerve damnation. 2. That many infants have bin veſſells of wrath, and fire-brands of hell. 3. That all ſin is not learned by example or imitation (for what example had *Cain* to teach him to be an hypocrite in Gods ſervice, or to murder his brother?) but our very nature carrieth us unto it. Inſomuch, as if it were poſſible to keep children from ever hearing a lye, or ſeeing the practiſe of any filthineſſe, or cruelty, yet their very nature (upon occaſion offered) would carry them to theſe ſins.

Uſe 2. The ſecond uſe of this Doctrine is for inſtruction; to teach us what great need there is, that infants ſhould be baptized; for this maketh greatly for the confirmation of the faith, and comfort of their parents for the preſent, and of their owne afterwards, that as they are by nature ſo filthy & loathſome in the ſight of God, ſo the Lord hath in the blood of Ieſus Chriſt (wherof the water in baptiſme is a ſigne and ſeale) provided a laver to waſh & cleanſe them in, even *the laver of regeneration*, as the Apoſtle calleth it, *Tit.*3.5. yea, *a fountaine opened* (as the Prophet calleth it, *Zac.*13.1.) *for ſin, & for uncleannes*, ſufficient to cleanſe them from all this filthines, and corruption of their nature.

Uſe 3. The third uſe that this Doctrine ſerveth unto, is both for exhortation, & humiliation alſo; to perſwade us to obſerve and take notice of the ſharpe and heavy judgements that oft light upon little ones; yea, to take them to heart, and to bee much affected with them, as with moſt evident demonſtrations of Gods wrath againſt ſin, even againſt the ſin of our nature. We read of our Saviour, that when he was to cure the man that was deafe, and had an impediment in his ſpeech, *Marke.*7.34. *hee ſighed* to behold that judgement of God, and ſigne of Gods anger upon man for ſinne. How much more doth it become us to doe ſo in this caſe? The Lord in his judgements upon us, that are of yeares, may have other ends and reſpects (as we heard even now) but in thoſe upon infants, he can have no other (if wee reſpect the infants themſelves, and without conſideration of Gods covenant) but onely to make knowne upon them, his wrath againſt ſin. Gods people were wont in certaine extraordinary caſes, to bring their infants and ſucklings with them, and made them to keepe faſts, 2 *Chron.* 20.13. *Ioel* 2.16. though theſe little ones were moſt unable, and unfit to doe it, that by beholding what was due even to the poore infants, and what miſery they were in, through want of food, themſelves might be more affected with, and humbled for their owne ſins. And ſurely this uſe ſhould we make of the miſeries we ſee poore infants in oftentimes. For thus ſhould every one of us reaſon with our ſelves, if God be ſo angry for the ſin of the infant; alas, what meaſure of wrath is due to me, that beſides the ſin of my nature, wherewith I am every whit as much defiled as it can be, have ſo many actuall ſins to anſwer for, and have ſinned in a farre more odious manner, then this infant hath done? *If this bee done to the greene tree* (ſaith our Saviour *Luke* 23.31) *what ſhall be done to the drye?*

Uſe 4. Fourthly and laſtly, this Doctrine ſerveth for reproofe of ſuch as thinke it folly to be offended, or troubled with the ſins of little ones, with their lying, or ſwearing, or curſing, or profaneſſe in the time, and place of Gods worſhip. They are wiſe men (ſay they) that will bee troubled with childrens faults. O beloved, the very originall ſin of the infant, the ſin of his nature, before it doth thus burſt forth, deſerveth damnation (as you have heard) and maketh him odious unto God; how much more will theſe curſed fruits of the ſame doe it?

See in an example, how odious the ſins even of little ones are unto God in thoſe forty that were devoured by Beares, for mocking of the Prophet. 2 *Kin* 2.23,24.

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IT followeth now that we proceed to the ſecond Doctrine that ariſeth from the words of this verſe; for from this, that *David* ſaith here, *In ſin did my mother conceive me*; this Doctrine doth ariſe for our inſtruction.

That the ſin which every infant is guilty of, and whereby it is (by nature) made ſo loathſome a creature in the ſight of God (as we heard the laſt day) *is derived unto it from the parents. The parents infected it.* Of the actuall ſins that men, and women commit, there may be other cauſes aſſigned. 1. Themſelves may be ſaid to be the cauſes of their actuall ſins, *Iam.* 1.14. *Every man is tempted, when he is drawne away of his owne luſt, and enticed.* 2. The world; that is, the evill examples and allurements they receive from other men, is a great cauſe why men are ſo bad as they are, 1 *Iohn* 2.16. *The luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the father, but is of the world.* This is plaine by the Prophets complaint. *Eſa.* 6.5. *I am a man of uncleane lips, and I dwell among a people of uncleane lips.* As if he ſhould ſay. How ſhould I, how can I be better, that live in ſuch an age, among ſuch a people. 3. Satan is a cauſe of their ſins, men could not be ſo bad as they are, if they were not led to it by the devill, if he did not raigne in them, if they were not his captives and ſlaves. It is he that *now* (ſaith the Apoſtle, *Epheſ.* 2.2. of his time, and ſo may we ſay of our age, now, and never more then now, he) *worketh in the children of diſobedience.* And as he ſaith, 2 *Tim.* 2.26. *They are taken by him captives at his will*; they are wholly at his will and commandement, or elſe they would never doe as they doe. Yet of the Originall ſin, and naturall corruption that is in infants ſo ſoone as they are borne and conceived, no other cauſe can be aſſigned, no root, no fountaine but this, that they received it from their parents. So ſpeaketh *David* here, *In ſin my mother conceived me.* And *Iob* when he would give the reaſon, why man, every man, yong aſwell as old, is not only ſubject to ſo many troubles in this life, but alſo ſo filthy & ſinfull, alledgeth none but this, *Iob* 14.1. *Man that is borne of a woman*, he is born of a woman, and therfore muſt needs be ſo. So againe. *Iob* 15.14. and 25.4. And though the mother only be named by *Iob* & *David*, yet is this corruption derived to the child, not from the mother only, but from the father as much as from the mother. In which reſpect it is ſaid *Gen.* 5.3. that *Adam* after his fall *begat a ſon in his owne likeneſſe, after his image*; ſinfull, and corrupt, as himſelfe was. And the Evangeliſt making an oppoſition betweene the cauſes, from whence corruption and grace commeth, ſaith *Iohn* 1.13. the one commeth *from blood*, and from *the will of the fleſh*, and from *the will of man*, but the other commeth from God alone. And from hence it hath come to paſſe, that there was never any that had parents (a father to beget him, & a mother to conceive him) that was free from this originall ſin and corruption of nature; no not ſuch as had the godlieſt parents that ever lived. Two evident demonſtrations there be for this. 1. That the moſt holy parents that ever were, have had children that have bin moſt ungracious, as *Noah Abraham, Iſaack, David, Iehoſhaphat.* 2. That the beſt of their children had need of circumciſion, *Gen.* 21.4. which ſignifieth, the cutting away of the filthy fore-skin of their hearts, this originall corruption, as the Prophet expoundeth it, *Ier.* 4.4. Inſomuch as it was neceſſary that our bleſſed Saviour (who could not have beene a fit high Prieſt for us, if hee had not beene, even in reſpect of his humanity, *holy, harmeleſſe, undefiled, ſeparate from ſinners*, as the Apoſtle ſpeaketh, *Heb.* 7.26.) it was neceſſary (I ſay) that he (though hee were very man, and the ſonne of *Adam* as well as wee, as the Evangeliſt calleth him, *Luke* 3.38.) yet ſhould not become man in the ſame manner, nor bee begotten and borne

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borne of parents as we are, but conceived of the holy Ghoſt, and by him made of the ſubſtance of the bleſſed Virgin, as the Apoſtle ſpeaketh, *Gal.* 4.4. becauſe otherwiſe, though ſhe was a moſt holy woman, yet could he not have bin free from originall ſin.

The reaſons and grounds of the Doctrine are two. First, all parents are themſelves tainted with ſin, they have a poiſoned, and infected nature, and therefore cannot chooſe but infect the children that are begotten and conceived by them. As the brood of vipers, toades, and ſpiders muſt needs reſemble them, and have poiſon in them. *A corrupt tree* (ſaith our Saviour, *Mat.* 7.18,) *cannot bring forth good fruit. Who can bring a cleane thing* (ſaith *Iob* 14.4.) *out of an uncleane? Not one.* This reaſon our Saviour giveth, why all that is in man by nature is fleſh, that is corrupt, and ſinfull, becauſe he is borne of the fleſh, that is of corrupt parents, *Iohn* 3.6. *That which is borne of the fleſh, is fleſh.* And that is *Iobs* meaning, *Iob* 14.4. No man can beget a child that is cleane from ſin, himſelfe being uncleane. *Reaſon* 1

Secondly, Though many parents be themſelves holy, and have their hearts purified by faith, yet do they alſo infect their children, and derive unto them this corruption of nature; as *Iſaac* was borne with his fore-skin, though his father were circumciſed when he begat him; and as the corne that groweth from the cleaneſt and pureſt ſeed, riſeth not without ſtraw and chaffe. Becauſe we can derive nothing to our children in their naturall birth, but that that was our owne, and was naturall unto us, as we heard of *Adam*, *Gen.* 5.3. *Hee begat a ſon in his own likeneſſe, after his image.* Now that grace that is in us, is not our owne, not naturall unto us, but wholly from God, and ſupernaturall, *Iam.* 1.17. *Every good gift, and every perfect gift is from above, and commeth downe from the father of lights.* *Reaſon* 2

Now before I come to the uſe, that this doctrine ſerveth for, I muſt firſt prevent the abuſe that may be made of it. For, from this Doctrine it may ſeeme to follow. 1. That ſuch as are children (of what age ſoever they bee) are not much to bee blamed for any of their ſins, ſeeing their parents have bin the firſt authours of them. 2. That they have no great cauſe to reverence, and reſpect their parents, that have done them ſo much wrong, as to poiſon and infect them with ſo corrupt a nature. But they that gather ſuch concluſions from the Doctrine do not make a right uſe of it, but abuſe it rather.

For firſt. Wicked children may not extenuate their ſins, nor lay all the blame of their lewdneſſe and damnation upon their parents, becauſe they did receive from them this corruption of nature; or ſay as *Ezek.* 18.2. *The fathers have eaten ſoure grapes, and the childrens teeth are ſet on edge*; nor ſay to their parents when they reprove them for any of their ſins, I pray whence had I this corruption of my nature? may I not thanke you for it? *Woe be to him* (ſaith the Lord *Eſa.* 45.10.) *that ſaith unto his father, what begetteſt thou? or to the woman, what haſt thou brought forth?* For 1. they are themſelves the authours of their owne deſtruction. *Hoſea* 13.9. *O Iſrael thou haſt deſtroyed thy ſelfe.* And *Ezekiel* 18.20. *The ſoule that ſinneth, it ſhall dye; the father ſhall not beare the iniquitie of the ſon.* The ſins for which they periſh, and are plagued of God, are their own, nothing is ſo properly their own, as their ſins are, *Pro.* 1.31. *They ſhall eat the fruit of their owne way.* Yea, this very originall ſin, and corruption of nature that is in them (though they received it from their parents) is their owne, *Iam.* 1.14. *Every man is tempted, when he is drawn away of his own luſt.* 2 They have by their actuall ſins, made themſelves much worſe then they were, when they came from their parents, *Mat.* 23.15. 1.

Secondly. Children may not take occaſion hereby to deſpiſe their parents, becauſe they received from them this corruption of nature, which is the cauſe of all their miſery, but they are bound to honour, and reverence them in 2.

their hearts and to be every way dutifull unto them for all this. Foure examples I will give you for this. 1. *Solomon* ſhewed a great deale of duty, and reverence to his mother, 1 *King.*2.19. 1. *He roſe up to meet her,* 2. *He bowed himſelfe unto her,* 3. *He ſet her upon his right hand.* And yet he knew well, what ſhe had done when ſhe was *Uriahs* wife. It is no diſparagement to the greateſt that is, to ſhew reverence to their parents, though they be never ſo much inferiours in eſtate, and degree unto themſelves. 2. *Sem*, and *Iaphet* are bleſſed for this, becauſe they would not behold the nakednesſe of their father when he lay (like a drunken beaſt) uncovered in his tent; and *Ham* their brother is curſed of God, becauſe he did otherwiſe, *Gen.*9.22,23. A child is bound (upon paine of Gods curſe) to be unwilling to heare, or ſee, or know any thing by his parents, that may diminiſh that reverent opinion he ought to beare them in his heart. 3. *Iudah* was extreamely importunate to have his brother *Benjamin* back againe out of Egypt, upon this ground eſpecially, *Gen.*44.31. that elſe he ſhould bring his fathers gray haires with ſorrow to the grave, which he proteſteth, verſe 34. he could not endure to ſee. It ſhould trouble a child, to do any thing that might grieve his parents and he is bound in conſcience, to doe what he can, to keepe his parents from ſorrow and griefe. 4 Though *David* complaine here of the corruption of nature, he received from his parents, yet yet did not that miniſh at all, his dutifull reſpect unto them, but in the time of his owne greateſt diſtreſſes, he had alwaies a great care to relieve, and provide for them, as we ſhall ſee 1 *Sam.*22.3. *Let my father and my mother I pray thee* (ſaith he to the King of Moab) *come forth, and be with you, till I know what God will do for me.* Every child is bound to relieve and provide for his parents if they ſtand in need, and to account them worthy of double honour, even that way alſo. And no marvell, for children have received ſuch benefits from their parents as by all the duty they can performe to them they are never able to requite. *Let children* (ſaith the Apoſtle, 1 *Tim.*5.4.) *learne firſt to ſhew piety at home, and to requite their parents: for that is good and acceptable before God.* Marke 1 kindneſſe and bounty is to be ſhewed to our parents firſt before all others. 2 Hee calleth this piety, religion, a ſervice done to God. 3. This is a chiefe good worke that God delighteth in. 4 This is but a requitall of the good, we have received from them. Yea certainely it is a requitall, farre ſhort of the benefits we have received from them.

Let me ſhew you in a word or two the benefits that every one of you, have received from your parents, even you whoſe parents, have beene never ſo poore.

1. Firſt, If thy parents be godly and religious, as through their meanes by nature thou didſt inherit corruption, and wert made the child of wrath, ſo by their meanes through grace, thou ſhalt be ſure to inherit a bleſſing, if the fault be not in thy ſelfe, it is thy patrimony, thou art borne to it, thou maiſt challenge it at the Lords hands; for thou haſt his promiſe for it. *Pſal.*112.2. *The generation of the upright ſhall be bleſſed.* And *Pro.*20.7. *The juſt man walketh in his integrity: his children are bleſſed after him. Pſal.*103.17. *The mercy of the Lord is from everlaſting to everlaſting upon them that feare him; and his righteouſneſſe unto childrens children.* And this bleſſing that thou art borne to, by being the child of Godly parents, reacheth not onely to temporall and outward things; according to that ſpeech of *David*, *Pſal.*37.25. *I have not ſeene the righteous forſaken, nor his ſeed begging their bread.* But even to thoſe that are ſpirituall and eternall. And that not onely in this reſpect, that by this meanes thou wert borne in the Church of God (which is no ſmall priviledge, *Pſal.*87.4,5.) and didſt enjoy the meanes of ſaving grace, the Word and Sacraments (a high priviledge certainely, *Rom.*3.2.) hadſt the benefit of a religious education, of the prayers and good example of thy Chriſtian parents (a meanes of great efficacy and power,

power, *Pro.*31.1,2.) but in this reſpect principally, that by this meanes thou maiſt have more hope to obtaine ſaving grace and eternall life (if the fault be not in thy ſelfe and if thou apply thy ſelfe to the meanes of grace) then any other, even for this cauſe, becauſe thou art the child of ſuch parents as feare God. For thou haſt the promiſe and covenant of God for this. *Gen.*17.7. *I will bee thy God, and the God of thy ſeed.* And *Eſa.*44.3. *I will poure my ſpirit upon thy ſeed, and my bleſſing upon thin off-ſpring.* So as thou maiſt in thy prayers, put the Lord in mind of the promiſe, made to thy parents, and even make claime unto it as *Moſes* did, *Deut.*9.27. *Remember thy ſervants Abraham, Iſaac and Iacob, and looke not to the ſtubborneſſe of this people.* And *Solomon*, 2 *Chron.*6.16. *O Lord God of Iſrael keepe with thy ſervant David my father, that which thou haſt promiſed him.* And this is the benefit thou haſt received from thy parents if they be godly.

But admit thy parents be not religious, yet doeſt thou receive that benefit by them, as thou canſt never requite, with al the duty thou art able to do unto them. I ſpeak not of their care and charge in nurſing thee, and giving thee thy breeding and education (for it may be ſome parents have either beene unwilling or unable to do much that way; And yet I muſt tell you, to ſuch children as have received this from their parents, even this is a great bond unto duty, as appeareth plainely, by that complaint the Lord maketh, *Eſa.*1.2. *I have nouriſhed, and brought up children, and they have rebelled againſt me*) but this I ſay. 1. Thou hadſt thy life and being from them, in this world, without which thou couldſt never have come to eternall life, in the world to come; according to that of the Apoſtle, 1 *Cor.*15.46. *that was not firſt which is ſpirituall, but that which is naturall, and afterward that which is ſpirituall.* That is the end, that God aimed at in *giving us life, and breath, and all things* (ſaith the Apoſtle, *Acts* 17.25,27.) *that we might ſeeke the Lord.* 2. Thou haſt from thy parents thy well being in this life. For as the bleſſing of well being, and living comfortably in this world, is promiſed to them eſpecially that are dutifull to their parents; according to that *Epheſ.*6.2,3. *Honour thy father and mother: that it may be well with thee, and that thou mayeſt live long on the earth*; So hath God given power and authority to thy parents (how poore ſoever they be, yea though they have no grace, nor can pray for themſelves) to bleſſe thee, that is to pronounce and beſtow this bleſſing upon thee. And the bleſſing that they (from the comfort they receive by thy dutifull carriage towards them) ſhall give thee, God will ratifie in heaven; For ſo are the words of the fift commandement to be read, *Exod.*20.12. *Honour thy father and thy mother; that they may prolong thy daies, in the land which the Lord thy God giveth thee.* 2.

Now having thus prevented the abuſe of this Doctrine, let us come to ſhew the right uſes that it ſerveth unto; And thoſe are two. 1. For humiliation. 2. For exhortation.

Uſe 1.

And the uſe of humiliation concerneth 1 all of us in generall; 2 ſuch of us as are parents.

1.

For the firſt, This Doctrine teacheth us, that none of us have cauſe to glory in or to be proud of our parentage and birth; we have much more cauſe of humiliation in it before God, then we have cauſe of boaſting of it, before men. For 1. whatſoever we have received from our parents (be it precedency and eſteeme in the world; or beauty and ſtrength, and a good conſtitution of body; or wit and courage and a generous mind) all that is but momentany and of no continuance. 1 *Pet.*1.24. *All fleſh is as graſſe, and all the glory of man, is as the flower of graſſe, the graſſe withereth and the flower thereof fadeth away.* 2. We have received (as wee have heard in this Doctrine) that contagion and corruption of nature from our parents (how noble ſoever they were) as maketh us baſe and vile in Gods eyes, and will make us miſerable for ever, if we be not

borne againe, *verily verily* (ſaith Chriſt to *Nicodemus*, *Iohn* 3.3. and that which he ſaith to *Nicodemus*, he ſaith to every ſoule that is heere) *I ſay unto you, except a man be borne againe, he can never ſee the kingdome of God.* If we get not a better birth, then we had from our parents, it may be ſaid of us as it is ſaid of *Iudas*, *Matth.26.24. It had beene good for us if we had never beene borne.* 3. and laſtly, The greatneſſe of thy birth and parentage through thy corruption maketh thee more uncapable of grace and ſalvation, then other men are, that are not ſo nobly borne as thou art. *Yon ſee your calling, brethren,* (ſaith the Apoſtle, 1 *Cor.* 1.26. and ſurely ſo may we now) *how that not many great men, not many noble are called.* Even greatneſſe of birth, and nobility is a bar oft-times to keepe men from ſalvation and life eternall; though (bleſſed be God) ſome great men are called, yet they are but few. O then the madneſſe of them that reſt, and glory in their firſt birth, in this that they were borne of ſuch parents, and never ſeeke to be borne againe, to be borne of God. *That receive honour one of another* (as our Saviour ſpeaketh, *Ioh.*5.44. glory in the titles of Gentlemen, and Squires. &c.) *and ſeeke not the honour, that commeth from God alone.* Why what is that honour that commeth from God? Whom doth he account to be honourable? I anſwer 1. 1 *Sam.*2.30. They *that honour God them will God honour.* 2. They that are Gods favourites, *Eſa.*43.4 *Since thou waſt precious in my ſight, thou haſt beene honourable.* 3. They that love the Word and obey it, *Acts* 17 11. They of Berea *were more noble then they of Theſſalonica in that they received the Word with all readineſſe of mind.*

2. Secondly, This Doctrine ſerveth for the humiliation of us that are parents, ſurely our childrens ſins and the corruptions that break forth in their lives, their pride and ſtubborneſſe, their profaneſſe and averſneſſe from God, their drunkenneſſe and uncleanneſſe ought to be a cauſe of ſorrow and humbling unto every one of us that are parents. *A fooliſh ſon* (ſaith *Solomon*, *Pro.*10.1.) *is the heavineſſe of his mother*; and 17.25. *A fooliſh ſon is a griefe to his father, and bitterneſſe to her that bare him.* Yea certainely it ought to be ſo, we ſhould bewaile it before God. 1. In reſpect to our children themſelves. For the root from whence all this their lewdneſſe ſpringeth, they had it from us. We were they that firſt infected and poiſoned them. If any parents ſhould ſee their child loathſomely conſumed with the French diſeaſe which he had received from them in his birth, would it not (thinke you) be a matter of much ſhame and humbling to them to behold it? If any of us in the time of the great plague ſhould (at unawares) have brought the infection into our houſe, and ſet it upon all our children would not this have beene a marvellous affliction unto us? And yet we have all done worſe to our children then ſo; we have ſet upon them a farre worſe more dangerous, more deadly infection (we know) then either the French diſeaſe, or the peſtilence, They endanger but the body and this mortall life, theſe the ſoules of our children everlaſtingly. And ſhall not this then be a matter of ſhame and humbling before God? 2. In reſpect unto God. The Lord was angry with the Serpent and laid his curſe upon it, becauſe it was but an inſtrument uſed by Satan, for the corrupting of our firſt parents, though it were no cauſe at all of it, *Gen.*3.14. And may not the Lord much more be angry with us, and lay his curſe upon us, that have not onely beene the inſtruments to convey this curſed poiſon and corruption of nature into our children, but the principall agents, and cauſes of it?

Lecture LVIII. On Pſalme 51.5. May 22. 1627.

FOlloweth the ſecond uſe that this Doctrine ſerveth unto, which is the uſe of exhortation, to exhort, and ſtirre us up that are parents, to do the uttermoſt of our endeavour to worke grace in our children, and ſo to cure that deadly wound, that we have given them, and to preſerve them from periſhing by that poiſon, and infection that we have conveyed into them. Now for the better enforcing of this ſo neceſſary an exhortation. 1. I will give you certaine motives, that may provoke us all to this care. 2 I will ſhew you the meanes that we muſt uſe, to this purpoſe. And for the motives they are of three ſorts: 1. Some of them reſpect our children and our duty towards them, 2. Some of them our ſelves, and out owne comfort, 3. Some of them concerne our duty towards God, and the reſpect we ſhould have unto his glory. Of the firſt ſort of motives, there are two principally. *Uſe* 2.

First, Our love to our children bindeth us to it. Nature moveth us to love them, and hath given bowels of pity and compaſſion towards them, when we ſee them in any miſery. Inſomuch, as the Lord hath beene pleaſed to ſet forth his mercy and compaſſion towards his children by this. By the compaſſion of a mother, *Eſa.*49.15. *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her wombe?* And by the compaſſion of a father. *Pſal.* 103.13. *Like as a father pittieth his children, ſo the Lord pittieth them that feare him.* He is worſe then a beaſt that loveth not his children and grieveth not to ſee them in miſery. *Lam.*4.3. *Even the ſea monſters draw out the breaſt, they give ſucke to their young ones.* And the Apoſtle teacheth us, *Rom.*1.31. that they that are *without* this *naturall affection* have extinguiſhed in themſelves the very light of nature, and are in Gods juſt judgement given up unto a reprobate mind. And what love can we beare to our children if we have no care of their ſoules? the nature of true Chriſtianity is to ſeeke the good of their ſoules whom we love, *Charity edifieth*, 1 *Cor.*8.1. See how *Abraham* expreſſed his love to *Iſhmael*, *Gen.*17.18. *O that Iſhmael might live in thy ſight.* Thus did *Solomons* parents, *Pro.*4.3,4. *I was my fathers ſonne tender and onely beloved in the ſight of my mother, He taught me and ſaid unto me, Let thine heart retaine my words; keepe my commandements and live.* Nay this is the onely way to expreſſe true love to their bodies and their outward eſtate alſo. No lands or poſſeſſions we can leave them, can give us that aſſurance that they ſhall live comfortably even in this life, as this will do, if we can be a meane to breed ſaving grace in their hearts. For 1 *Tim.*4.8. *Godlineſſe hath the promiſes even of this life.* *First ſort of Motives.* 1.

Secondly, Admit we were not bound to love them above others, yet are we bound in juſtice to make them amends for the wrong we have done them. There is no man whom we have hurt in his body, or goods, or good name, but we are bound in conſcience to do what we can to make him ſatisfaction. See the equity of Gods law in this point. *Exod.*21.19. *He that ſmote him ſhall pay for the loſſe of his time, and ſhall cauſe him to be throughly healed.* How much more are we bound, to take care that our owne children may be throughly healed of that wound that we have given them in their ſoules, of that filthy diſeaſe that wee have infected them with? 2.

Now for the motives that concerne our ſelves, and our owne comfort they are three principally. *Second ſort of Motives* 1.

First, It will be a matter of ſingular comfort unto us, to ſee the corruption of their nature healed, and ſaving grace wrought in them, ſpecially if it be by our meanes. A great comfort it is to a Miniſter, to ſee any of his people reformed and woon to God by his labours. *Ye are our glory and joy*, ſaith *Paul*, 1 *Theſſ.*2 20. *I have not greater joy* (ſaith the Apoſtle, 3 *Ioh.*4.) *then to heare that my chil-*

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dren walke in the truth. But this must needs be much more comfort to a parent to see this in his owne child. *A wise son* (saith *Solomon, Pro.*10.1.) *maketh a glad father* And 23.24,25. *The father of the righteous, shall greatly rejoyce, and he that begetteth a wise child, shall have joy of him, thy father and thy mother shall be glad, and she that bare thee shall rejoyce.*

2. Secondly. When grace is wrought in them (specially if it be by our meanes) they will be farre more loving and dutifull unto us, then otherwise they can be. *A wise son* (saith *Solomon, Pro.*15.20.) *maketh a glad father.* How? by his dutifull and respectfull carriage towards him; this is his meaning there, as appeareth by the last words of the verse, *but a foolish man despiseth his mother.* Se this in the sons of *Isaack*, *Esau* cared not for grieving his parents, by matching with the daughters of *Heth*, but *Iacob* did, *Gen.*26.34,35. and 27.46. See it also in the sons of *Iacob*, of all his sons, *Ioseph* that had most grace, was also the most loving and dutifull child unto him. *Genesis* 45.11. This will make a man love him dearely, that otherwise was a meere stranger unto him, if hee were the meanes to win him to God. As wee see in the affection of the *Galathians* towards *Paul, Galat.*4.15. *I beare you record, that if it had bin possible, you would have plucked out your owne eyes, to have done me good.*

3. Thirdly and lastly. This will be a comfortable testimony unto us, of the truth and soundnesse of that grace, that is in our selves, when we are carefull to breed grace, in all that doe belong unto us, and specially in our owne children. And without this we can have no such testimony, and assurance of our selves. Therfore wee shall find this oft observed for a note of them that were soundly converted themselves, that their care was to reforme their families, and make them religious also; as of *Abraham, Gen.*18.19. of *Ioshua, Iosh.*24 15. of *Zacheus, Luke* 19.9. of the Nobleman of *Capernaum, Iohn* 4.53. of *Cornelius, Acts* 10.2. of *Lydia, Acts* 16.15. of the Iaylour, *Acts* 16.33,34. of *Crispus* the chiefe ruler of the Synagogue, *Acts* 18.8. Therefore the Lord in his law forbade any *Proselyte*, to be admitted to the passeover (though he were himselfe circumcised, and did outwardly professe the faith) unlesse all the males in his house were circumcised also; and did professe the faith aswell as himselfe. *Exod.*12.48. And in the condition of that promise he maketh to his people, for delivering them out of the captivity, which hee foretelleth hee would bring them into for their sins, hee requireth not only that they themselves should returne unto the Lord, and obey his voice, but their children also. *Deut.*30.2,3. *If thou shalt returne unto the Lord thy God, and shalt obey his voice, thou and thy children, with all thy heart, and with all thy soule, then the Lord thy God will turne thy captivity, &c.* As if hee should say, Thou dost not turne to the Lord thy selfe unfeinedly, with all thy heart, unlesse thy care be, that thy children may do so also. Bat (alas) if that law were now in force, that none should bee admitted to the Lords Supper, that had any in their family, that did not make at the least an outward profession of religion; how few communicants should wee have? If none may be accounted unfeinedly religious themselves, whose children and servants doe not live in an outward conformity and obedience to the Word; how few sound-hearted Christians will there bee found in this age?

The third sort of motives.

The third and last sort of motives, doe concerne our duty to God, and the respect we should have unto his glory, and they are two principally.

1. First. The trust that the Lord hath put us in, and the charge that hee hath given us concerning our children. For this we must know, that our children are not our owne, but the Lords (I speake to such as are Gods people, and members of his Church.) Thus speaketh the Lord to his people. *Ezek.*16.20. *Thy sons and thy daughters, whom thou hast borne unto me, thou hast taken and sacrificed.* And as we have begotten and borne them for him, so hath he charged us,

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to educate and bring them up for him. And that with such a charge, as the Prophet telleth *Ahab* in a parable, that hee had received for the keeping of a man committed to his trust in the battell. 1 *Kings* 20.39. *If by any meanes hee bee missing, thy life shall be for his life.* If the childs soule perish (through the parents default, whom God put in trust to keep, and looke to it) the parents soule must dye for it. For this is the righteous sentence of God, against them whom hee hath charged with the soules of others, *Ezek.* 3.18. *Hee shall dye in his iniquitie, but his blood will I require at thy hand.* If any shall object, that that is spoken of the charge God hath given to Prophets, and Ministers, concerning their flocks, not of that that he hath given to parents, concerning their children. I answer That every parent is as deepely charged by God, with the soules of his children, as any Pastor is with the soules of his flocke, and more deepely too. You call our congregations that we are set over, our charge; and you say well, for so they are; and you can cry shame of us, if we either by idlenesse, or worldlinesse, shew our selves careless of our charge; and you have indeed just cause to do so. But in the meane time you forget that your children, & family, are your charge also, you make no scruple of neglecting all duty, all care of the soules of your owne charge. Know you therefore for certaine, that you are as much, yea much more charged with the soules of your families, and of your children especially, then any Pastor is with the soules of his flocke. And hearken to your charge I pray you. 1. You are as oft, and as expressely charged to use the meanes to save your childrens soules, and to breed grace in them, as any Minister is, *Exod.* 13.8. *Thou shalt shew thy sonne* the meaning, the end, and use of the Sacrament of the Passeover, *Deut.* 6.6,7. *These words which I command thee this day, thou shalt teach them diligently to thy children Psal.* 78.5. *He established a testimony in Iacob, and appointed a law in Israel, which hee commanded our fathers, that they should make them knowne unto their children. Ephes.* 6.4. *Yee fathers bring up your children in the nurture, and admonition of the Lord.* No Minister is more straitly charged of God, to teach & catechise his flock, then you are to instruct your children. 2. Parents stand obliged to their children, by more and stronger bonds, then any Pastor can be to his flocke, as we have heard in the first sort of motives. 3. Parents have more meanes and opportunities, to prevaile with their children, then any Pastor can have to doe good upon his flocke. The interest they have in their childrens love and affection, is a great matter; and so is the advantage they may take of their childrens tender yeeres; and so is their continuall conversing with them; and so is their authority also. None have such opportunities to instruct, and bring others to goodnesse, as parents have. This was that that good *Hezechiah* meant in his prayer, *Esa.* 38.18, 19. *The grave cannot praise thee, death cannot celebrate thee, The living, the living he shall praise thee* (and who among all the living?) *the father to the children shall make known thy truth.* In which respect we have seene in those eight examples that I mentioned unto you, how soone godly masters of families have prevailed with all that were under them, to bring them unto an outward profession, and conformity in religion. And *Iosua* is bold, 24.15. to undertake for himselfe, and his house, that they shall serve the Lord. Some might have said to him, soft *Iosuah*, speake this for thy selfe and that is well too; Nay saith he, and that before all the people, I will undertake this also for my whole house. And in this respect also it is, that the childrens sins are said to be a blemish, and reproach to the parents, *Prov.* 28.7. Yea the Lord doth oft impute the sins of the children unto the parents, and layeth them to their charge, 2 *Chron.* 22.3. *Ahaziah* was a wicked man, for *Athaliah* was his mother. And the Apostle commandeth, that such only should be admitted to the ministery, *as govern well their own houses, & keep their children in subjection,* 1 *Tim.* 3.4,5. *as have faithfull children, not accused of ryot, or unruly. Tit.* 1.6. which hee would not have done, if

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parents were not chargable with their childrens ſinnes, if they were not a chiefe cauſe of them; if it lay not much in their power, to prevent the ungraciouſneſſe of their children. Let us all that are parents ſeriouſly thinke of this Motive, namely how God hath charged us with our childrens ſoules; and conſider that it will bee a moſt heavie reckoning, that wee muſt make unto God for them, if any of them ſhall periſh through our default. And (on the other ſide) it will be a matter of unſpeakable comfort to us at that day, if we can be able to ſay of our children unto the Lord, as our bleſſed Saviour ſpeaketh, *Ioh.17.12. Thoſe that thou gaveſt me I have kept, and none of them is loſt.*

2. The ſecond motive that concerneth the Lord and his glory is this, That the hope of Gods Church, and of the propagation of religion unto poſterity, dependeth principally upon this, that parents have care to make their children religious. All that feare and love the Lord ſhould unfeinedly deſire and endeavour to provide for the continuance of religion, and for the deriving of it unto poſterity; ſpecially that the true Church and religion of God, may continue in their owne poſterity. See a notable example of this care in the two tribes and the halfe that had their poſſeſſions given them beyond Iordan, *Ioſh.22.24,25. We have done it* (ſet up this altar) *for feare of this thing, ſaying, in time to come your children might ſpeake to our children, ſaying, what have you to do with the Lord God of Iſrael? So ſhall your children make our children ceaſe from fearing the Lord.* Concerning which you muſt underſtand, that there is no man doth ſo much deſire to have a poſterity, and to provide for poſterity, as the Lord doth. And as it is accounted a great honour to a man to have a great poſterity, *Pro. 17.6. Childrens children are the crowne of old men.* So is this ſpoken of as a great honour to Chriſt, that he ſhall have a great poſterity, *Eſa.53.8. Who ſhall declare his generation?* And verſe 10. *When thou ſhalt make his ſoule an offering for ſinne he ſhall ſee his ſeed.* And ſurely this is the meanes, whereby the Lord may have a ſeed, and poſterity raiſed and preſerved; this is the meanes to derive religion unto poſterity, when Parents are not only religious themſelves, but are carefull to provide that their children may be ſo alſo. This is the Seminary of Gods Church. This was the cauſe of that commandement, *Deut.4.9. Take heed to thy ſelfe and keepe thy ſoule diligently, leſt thou forget the things which thine eyes have ſeene, and leſt they depart from thy heart, all the dates of thy life, but teach them thy ſons and thy ſons ſons.* This is noted by the Prophet, *Mal.2.15.* to have beene the cauſe why the Lord at the firſt inſtitution of marriage appointed but one woman for one man, and did ſo reſtraine promiſcuous luſt *that he might ſeeke a ſeed of God*; that is, that he might provide for the continuance of his Church. And this is made by the Prophet, *Pſalme 22.29, 30.* one principall end God hath reſpect unto in converting of us Gentiles, unto the Goſpell, and men of all ſorts among us poore and rich *that our ſeed might ſerve him, and might bee accounted unto the Lord for a generation*; that God might have a poſterity, and a people to ſerve him when we are gon.

So that to conclude the motives, if either we reſpect our children, or our own comfort or the glory of God, we muſt be carefull to do our beſt endeavour that the corruption of nature, that we have conveyed into them may be healed, and that ſaving grace may be wrought in their hearts.

LECTVRE

Lecture LIX. On Psalme 51. 5. May 29. 1627.

NOw it followeth that we proceed unto the Meanes that God hath in his Word directed parents to uſe, for the ſaving of their childrens ſoules. And thoſe are five principally. *Meanes.*

First, If we deſire to ſave our children, and to heale their natures, we muſt be carefull to maintaine that authority and preheminence, that God hath given us over them. We muſt take heed we looſe not that honour and reverence that is due to us from our children. Certaine it is that by the will of God, and even by the law of nature, there is an honour and inward reverence of heart due from the child to every parent, be the parent never ſo poore, never ſo full of weakneſſes, and infirmities. You know that in the fift commandement, *Exod.* 20.12. this is made the ſumme of all the duties the child oweth to his parents, *Honour thy father, and thy mother*, becauſe this is the chiefe duty of all others, yea this is the root, and fountaine of all other duties, a child can performe. If he do not in his heart honour and reverence them, he can do no duty to them well. *A ſonne honoureth his father* (ſaith the Lord, *Mal.*1.6.) *if I be a father where is mine honour?* And *Deut.*27.16. *Curſed be he that ſetteth light by his father or mother.* It is not ſufficient for a child to love his parents, but he muſt alſo (out of this inward reverence and honour he beareth them in his heart) ſtand in awe of them, and be afraid to offend them. *Levit.*19.3. *Ye ſhall feare every man his mother and his father.* See how fearefull *Iacob* was to grieve or offend his father, though he were an old blind man, *Gen.*27.12. *My father will peradventure feele me, and I ſhall ſeeme to him as a deceiver, and I ſhall bring a curſe upon me, and not a bleſſing.* And no marvell though this honour and reverence be due to the parent; For our parents by being the meanes and inſtruments of our being, are unto us in Gods ſtead, and (as his lieftenants) have had his power communicated unto them (for he onely is properly and abſolutely our father, and the author of our being, *Mat.*23.9.) And in this reſpect that which the Apoſtle ſpeaketh of husbands, 1 *Cor.*11.7. and ſo of all ſuperiors may be ſaid of them, they *beare the image and glory of God.* In honouring them we honour God, in deſpiſing them we deſpiſe the Lord. 1.

Now this authority and preheminence that God hath given us over our children, we muſt be carefull to maintaine, we muſt take heed we looſe not this honour and inward reverence that is due unto us from them. That which the Lord requireth of a miniſter towards his flock, *Tit.*2.15. that he ſhould *ſpeake and exhort, and rebuke with all authority, and ſee that no man deſpiſed him*; He ſhould take heed, that he doe not by his looſeneſſe either in life or doctrine, looſe his honour and authority in the hearts of his people; for if he doe there will bee little hope his doctrine ſhall ever do good, be his gifts never ſo excellent. That is every whit as much required of parents towards their children; and to every parent the Lord Likewiſe ſaith maintaine thine authority, take heed thy children deſpiſe thee not. We ſhall find it noted by the Apoſtle, 1 *Tim.*3.4. for a great blemiſh in a Chriſtian, and ſuch a one as (be his gifts otherwiſe never ſo excellent) maketh him uncapable of the honour of the miniſtery *if he cannot rule in his owne houſe, if he keepe not his children in ſubjection.* Every father muſt be a ruler in his owne houſe, every childe muſt be kept in ſubjection. Our bleſſed Saviour *was ſubject unto his parents*, *Luke* 2.51. Yet his father *Ioſeph* was but a poore carpenter, and his mother ſo poore that ſhe could get no better roome in Bethlem then a ſtable to be brought to bed in. It is not ſufficient for you that are parents to adviſe, and wiſh and admoniſh your children to leave any lewd courſe, you ſee them to hold (*Ely* did ſo much, 1 *Sam.*2.23,24. and yet we know God was highly offended with him, becauſe he did not enough)

parents muſt doe more then ſo, they muſt with authority charge and command and compell them to doe it. *I know* (ſaith the Lord of *Abraham*, *Gen.*18.19) *that hee will command his childen, to keepe the way of the Lord.* And *Deut.* 32.46. *Yee ſhall command your children to obſerve, and doe all the words of this Law*, and *I charged every one of you* (ſaith the Apoſtle. 1 *Theſſ.*2.11.) *as a father doth his children.* If parents maintaine not this authoritie, if they become haile-fellow well met, with their children, if they looſe their honour and reverence in their childrens hearts (as certainely now adayes moſt have done) 1. They ſhall diſhonour their head (as the Apoſtle ſpeaketh, 1 *Cor.*11.4.) the diſhonour and contempt reacheth unto God, whoſe Image they beare, whoſe perſon they repreſent, as we have heard. 2. They undoe their children, and diſable them from profiting, by any meanes they ſhall uſe for the reforming of them, or ſaving of their ſoules.

Queſt. Surely this were an excellent thing (will you ſay) if parents could maintaine their authority, and honour in the hearts of their children; but how may this be done? This is ſuch an age, as there is little or no poſſibility of it?

Anſw. I anſwer. It is true, that this falleth out ſometimes through the juſt judgement of God, that doe parents what they can, ſome children will be ſtubborne, and rebellious, ſons of *Belial*, that will beare no yoke. It is foretold by the holy Ghoſt, 2 *Tim.*3.2. as one of the chiefe miſchiefes and diſeaſes, that ſhould raigne and rage in theſe laſt dayes, and ſhould make theſe times ſo perilous, that men ſhould be *diſobedient to parents.* It cannot bee avoided, it muſt bee ſo, that the Scripture may bee fulfilled. And it is foretold as a ſigne and fore-runner that doth preſage the ruine of a ſtate and nation. *Eſa.*3.5. *The child ſhall behave himſelfe prondly againſt the ancient, and the baſe againſt the honourable.* Yet it is alſo certaine, that parents themſelves are (for the moſt part) the cauſe why they have no more honour, and reverence in the hearts of their children; when they maintaine not, but looſe that authority that God hath given them over their children. And that two wayes.

1. Firſt. Becauſe they doe not themſelves honour, and feare God, therefore their children cannot honour nor feare them. *Solomon* by the ſpirit telleth us, *Prov.*11.16. that *a gracious woman retaineth honour*, and that that is there ſaid of a woman, even of a mother, may likewiſe bee ſaid of a gracious father, hee retaineth honour. The true feare of God will procure reverence, and eſteeme to a man, even in the hearts of ſuch as have no grace in them. *Mark.*6.20. *Herod feared Iohn, knowing that he was a juſt man, and an holy, and he obſerved him.* For 1. this image of God carrieth ſuch a Majeſty in it, as a man cannot chooſe but honour it, in whomſoever he ſeeth it; It is called therfore by the Apoſtle, *the ſpirit of glory*, 1 *Pet.*4.14.2 Beſides, the Lord hath bound himſelfe by promiſe, to give honour to them that honour him. 1 *Sam.*2.30. *them that honour me, I will honour. If any man ſerve me* (ſaith our Saviour, *Iohn* 12.26.) *him will my father honour.* Certainly, if parents did feare and honour God in their hearts, and expreſſe it in their whole converſation, their children muſt needs honour them, they could not deſpiſe them. On the other ſide, if parents feare not God themſelves, their children cannot honour them. If children ſee their parents to bee irreligious, malicious againſt religion, filthy and drunken perſons, how can they honour them? I know they ſhould bee unwilling to ſee any ſuch thing in their parents, they ſhould with *Sem*, and *Iaphet*, caſt their mantle over them, but it is not poſſible for them to doe it. That which is ſaid of *Ieruſalem*, may be ſaid of all men, *Lam.*1.8. *All that honoured her, deſpiſe her, becauſe they have ſeene her nakedneſſe.* They that thus ſee the nakedneſſe of them, whom by nature they ought moſt to honour, cannot chooſe but deſpiſe them. I told you, all parents do beare the image of God, but theſe foule ſins do ſo deface it, as men can diſcerne no glory in it, men cannot honour it. God hath ſaid, *they that deſpiſe me, ſhall be lightly*

lightly esteemed. 1 *Sam.*2.30. And when God will have men to bee despised, when he powreth contempt upon them, when he saith of any as he doth of *Ninivie*, *Nah.*3.6. *I will cast abominable filth upon thee, and make thee vile*, who can then honour them in their hearts? And this is one cause why most parents have no reverence in their childrens hearts.

2. Secondly. Another is this, because they did neglect to keepe their children in awe when they were young; they laid the raines upon their necks, they corrected them not, but cockered them in their tender yeeres. *The fathers of our flesh* (saith the Apostle, *Heb.*12.9.) *corrected us, and wee gave them reverence.* As if he had said; If they had not corrected us, wee should not have reverenced them so much. And it is expressely noted for the cause why *David* lost his honour in the heart of his sonne *Adoniah*, 1 *Kings* 1.6. *His father had not displeased him at any time, not so much as in saying, why hast thou done so?*

I grant that those parents governe best, that can maintaine their authority, and keepe their children in awe with little or no sharpenesse and severity; and many parents are too apt to offend in too much rigour this way; else would not the Apostle have given this charge twice unto parents, *Ephes.*6.4. *Colos.*3.21. *Ye fathers, provoke not your children to wrath, exasperate them not.* But this is also certaine, that the best children when they are young, are of a servile disposition, more moved with feare then love. The best mans *heire, as long as hee is a child* (saith the Apostle *Gal.*4.1.) *differeth nothing from a servant, though he be Lord of all.* And *Solomon* observeth, *Prov.*29.19. that *a servant will not be corrected by words.* No parent may hope to weaken and destroy the corruption that is in his childs heart, though he teach him never so well, and use all the allurements he can, to draw him to goodnesse, if he doe not also correct him, and use the rod sometimes. The Lord himselfe who is both the wisest, and the best father, and who loveth his children a thousand times more then any of us can love ours, he taketh this course with his children, yea, resembleth himselfe therein unto all wise parents, *Dent.*8.5. *Consider in thine heart, that as a father chasteneth his sonne, so the Lord God chasteneth thee.* And *Heb.*12.6,7. *Whom the Lord loveth he chasteneth, and scourgeth every sonne whom hee receiveth. If you endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not?* This is a speciall meanes commended to us by the holy Ghost, and sanctified to this end, even to abate the strength of naturall corruption in children, and to make them capable of saving grace. And therefore it is to be observed in the law, that no child was to be reputed graceless, and past hope, till he had shewed himselfe, not only unteachable, but incorrigible also, till his parents had used meanes to reforme him, not onely by counsell, instruction, and reproofe, but by correction, and chastisement also, and all in vaine; That would not obey the voice of his father, nor the voice of his mother, and that when they have chastened him, will not hearken unto them. *Deut.*21.18. *Hee that spareth the rod* (saith *Solomon*, *Prov.*13.24) *hateth his son, but he that loveth him, chasteneth him betimes.* Thou sayest it is nothing but love that maketh thee to beare with thy child; and would you not have me love my child sayest thou? Alas, who could find in their heart to beat so sweet a child? But the holy Ghost saith thou lyest, it is not love indeed, it is hatred. We love not our children, we hate them, if wee correct them not; nay wee love them not, wee hate them if we correct them not betimes, while they are such pretty ones. Againe, *Prov.*19.18. *Chasten thy son while there is hope* (that is, while he is young, then there is great hope of doing him good by it, and small hope afterward, if it bee neglected then. O but thou wilt say, I cannot endure to heare him cry; But what saith the holy Ghost in the next words?) *and let not thy soule spare for his crying.* It is a strange thing to observe, how the holy Ghost speaketh of the efficacy, and fruits of this, and how hee meeteth with all excuses that foolish pa-

rents are wont to pretend for the neglect of it. *Fooliſhneſſe is bound in the heart of a child* (ſaith *Solomon*, *Prov.*22.15.) *but the rod of correction will drive it farre from him.* But would you have me cruell to mine owne child ſayeſt thou? Nay ſaith the holy Ghoſt, this is no cruelty, thou art unmercifull to thy child, if thou do not correct him. *Prov.*23.13. *With-hold not correction from thy child, for if thou beateſt him with the rod, he ſhall not dye.* He will dye, he will periſh if thou correct him not, and art not thou cruell if thou wilt not doe what thou canſt to keepe thy child from periſhing? O but thou wilt ſay, alas, childrens faults are nothing, their ſtubbornneſſe, lying, curſing, ſwearing, profaneſſe. But what ſaith the holy Ghoſt, *Prov.*23.14. *Thou ſhalt beat him with the rod, and deliver his ſoule from hell.* He will goe to hell, if thou let him doe what hee liſt, thou mayeſt keepe him from hell by correcting him. O but this were the way to make my child hate me, yea, and to make him a dullard, ſo as I ſhould never have comfort of him. No (ſaith the holy Ghoſt) there is no ſuch danger in it, *Prov.*29 17. *Correct thy ſon, and he ſhall give thee reſt, yea, hee ſhall give delight unto thy ſoule.*

Applic. To conclude this firſt meanes. O that parents would ſee their ſin in the neglect of this. 1. They looſe that inward honour, reverence, and ſubjection alſo, that their children owe unto them. 2. They ſpoile and undoe their children, and make themſelves the authors of all their ungraciouſneſſe. For the beſt natured child in the World, if hee bee not kept in awe, if hee bee ſuffered to doe what he liſt, muſt needs run ryot, *Prov.*29.15. *A child left to himſelfe, bringeth his mother to ſhame*; yea, and his father too; though the mother bee there only named, becauſe ſhe uſually is moſt too blame in this kind. 3. They diſhonour God, and quite pervert his ordinance. For whereas by Gods ordinance, their children ſhould honour them, they honour their children, as the Lord told *Ely*, 1 *Sam.*2.29. *Thou honoureſt thy ſons above mee.* And whereas by Gods ordinance, their children ſhould feare them, and be afraid to diſpleaſe them, they are afraid to diſpleaſe their children, as the holy Ghoſt ſaith of *David*, 1 *Kin.*1.6. hee durſt not diſpleaſe his ſon *Adoniah*, no not ſo much as by a croſſe word, or *by ſaying unto him, why haſt thou done ſo?*

Lecture LX. On Pſalme 51.5. Iune 12. 1627.

Means 2. THe ſecond meanes all parents muſt uſe to deſtroy corruption of nature in their children, and to breed grace in them, is *Inſtruction.* We heard in the motives, that parents are as expreſſely, and as often, and as ſtraitly charged by God, to teach their children, as any miniſter is to teach his flocke. Yea, this domeſticall, and parently inſtruction God hath appointed, and ſanctified for a ſpeciall meanes to propagate religion, and to reſtraine and weaken the corruption of nature, and to prepare the heart, and make it more capable of grace. Acecording as we heard from that ſpeech of *Hezekiah*. *Eſa.*38.19. *The living, the living, he ſhall praiſe thee, as I doe this day, the father to the children ſhall make knowne thy truth.* Foure wayes there be, whereby you that are parents may, yea muſt do this.

1. Firſt, Betimes, while they are very young, as ſoone as they diſcover any capacity or underſtanding, (as that they will doe, if you would obſerve it very ſoone) teach them to know God, to know what is good, and what is evill, teach them ſome few of the firſt, and eaſieſt principles of religion. *Solomon* ſaith when he was young and *tender his father taught him*, *Pro.*4.3.4. Yea that his mother did ſo too, *Pro.*31.1. And he oft putteth Gods people in minde, not onely of the inſtruction and charge they received from their fathers, but alſoof the law or doctrine of their mothers, *Pro.*1.8. 6.20. which ſheweth plainely, it was the practiſe of Gods Church then, that even mothers were

were teachers of their children; even when they were very young and under their government, they were wont to teach them good things. Yea there is an expresse commandement for this, not onely that we should teach our children, but that we should teach them even when they are very young. *Teach a child in his way*, saith *Solomon*, *Pro.* 22.6. that is, that way that is fit for him, according to his capacity, as he is able to receive it, by a little at once, as you poure liquor into narrow mouthed bottells. As you do when first you begin to feed their bodies with the spoone, so must you do when first you begin to feed their soules with instruction.

Secondly, You must betimes acquaint them with the practise of religion, as reading of the Word and prayer and giving of thankes at their meat and singing of Psalmes. We shall find, *Mat.* 21.15. that the little children had learned of their parents, to sing *Hosanna* part of the 118. *Psalme* to the praise of Christ. Yea more then this, parents should endeavour to restraine their children from evill and to breed in them a conscience of sin even while they are very young. You know the fourth commandement enjoyneth us, that not our selves onely rest from all our own works on the Sabbath but that our children do so too, *Exo.* 20.10. *Ezekiel* professeth unto God, *Ezek.* 4 14 that from his child-hood (from his infancy as some read it) he had not eaten any thing that Gods law had forbidden. His parents had taught him even then (and yet then we know the appetite to meate is most strong, and unruly) to make conscience of it. Parents therefore must joyne instruction with corrections, that may breed in their children a knowledge and conscience of the sinne for which they correct them. *Reproofes* (or corrections) *for instruction* (saith *Solomon*, *Pro.* 6 23.) *are the way of life.* Without instruction, correction will do little good. And one fault amended by a child out of conscience, that it is a sin, is worth the amending of an hundred out of the feare of the rod onely. That which *David* saith of Gods corrections, may fitly be applyed to this, *Psal.* 94.12. *Blessed is the man whom thou chastenest O Lord, and teachest him out of thy law.* Few or none, are the better even for the Lords rods, if they be corrected onely by him, if they be not instructed also. 2.

Thirdly, You must bring them with you to the Church to the publique worship of God, betimes even while they are very young, even so soone as they can come, and be there without disturbance of the Congregation, that they may be acquainted with Gods worship and ordinances betimes. *Moses* told *Pharaoh*, *Exod.* 10.9 they must have their little ones with them to the solemne worship they were to do unto God in the wildernesse; and would not accept of liberty for all the rest, unlesse they might have their little ones with them. And when *Iohuah* (according to Gods commandement) read the law of God solemnly to the Congregation of Israel, *Ios.* 8.35. they had their little ones with them, in that solemne assembly. And when Christ was preaching in the Congregation, the people brought their little children unto him, *Mat.* 19.13. that their little ones might have the benefit of his prayers. 3.

Fourthly and lastly, You that are parents must examine your children how they profit by the meanes of grace, try how they understand what they heare, repeate it, and make it plainer to them; and in repeating it, apply it also. *Moses* requireth the people, *Deut.* 6.6,7. to *teach* that to *their children*, which they had heard of him. They might have objected, what needeth that, seeing they being present in the congregation, heard what thou taughtest as well as we? Yes, but thou must teach it them againe saith hee for all that, more plainly, more familiarly. *Teach these things diligently to your children*, saith hee; yea, *whet and sharpen them* upon your children (for so the word there signifieth) that is, so repeat, and make things plainer to them, as you may apply them also, & labour to bring them to some feeling, and conscience of that that is taught them. 4.

Applic. O how would Religion flouriſh, how would knowledge and grace grow in your children, if you that are parents would thus doe your duty, would bee teachers as well as wee, and lay to your helping hand to this worke? And the beſt miniſtery in the world will doe little good while you hang off, and will doe nothing.

Two objections there be, that ſome parents are apt to make againſt this.

Object.1 Firſt. It is an abſurd thing (ſay they) to teach children religion, for them to meddle with the Scriptures, or for them to bee taught to ſay either their Catechiſme, or prayers, or grace. A Parrat may as well be taught theſe things, as a little child. For (alas) they have no capacity to underſtand, and bee ſenſible of ſuch matters, and therefore it is but a taking of Gods name in vaine, to teach them ſuch things.

Indeed, this hath ever beene the conceit of carnall men. *Pharaoh* could not abide to heare *Moſes* ſay they muſt have their little ones with them to ſerve God, *Exodus* 10.10. And *Matth.*21.15. When the high Prieſt and Scribes heard the little children meddle with the Pſalme, and ſing *Hoſanna*, *they were ſore diſpleaſed.* Yea, when the diſciples themſelves, *Mar.* 10.13 (carnall men alſo in this, as appeareth by the rebuke they received for it from their maſter, ver.14. *he was much diſpleaſed with* them for it) when they ſaw men bring their children to Chriſt, *they rebuked* them for it. But this is but a carnall conceit, as ſhall appeare by three things that I have to anſwer unto it.

Anſw.1. Firſt. Children when they are very young, are capable of the ſeeds and beginnings of regeneration, and ſaving grace. See a notable proofe for this, in the example of *Iohn Baptiſt*, *Luk* 1.44. *Aſſoone as the voice of thy ſalutation ſounded in mine eares* (ſaith his mother to *Mary*) *the babe leaped in my wombe for* ioy. There were certainly in that babe the ſeeds; and beginnings of ſaving knowledge, and faith; of ſaving grace, both in his underſtanding, and in his will and affections alſo. But (you will ſay) that caſe was extraordinary and miraculous, I grant it was ſo indeed, yet is it to the purpoſe for all that. For it ſheweth that the youngeſt infant is not ſo uncapable of ſaving grace, but that God is able to worke it even in them. And that this ſhould encourage us, to uſe all the meanes wee can to breed grace in them betimes, becauſe wee know not how ſoone God may bee pleaſed to worke with the meanes, and bleſſe them unto them. According to that of *Eccleſi.* 11.9. *In the morning ſow thy ſeed, and in the evening with-hold not thy hand, for thou knoweſt not whether ſhall proſper, either this or that.* But heare now ſome other examples to proove this, that are not ſo extraordinary, as that of *Iohn Baptiſt was.* Firſt, for ſaving knowledge wee have the Apoſtles teſtimony of *Timothy*, 2 *Tim.*3.15. that hee *had knowne the holy Scriptures*, βρέφους, *from his childhood*, yea, from his infancy, as the word properly ſignifieth. And for the ſeeds and beginnings of holy affections, ſee them in the little children of Gods people at *Tyre*, *Acts* 21.5. they ſhewed their love to the Apoſtle, and went with their parents, to bring him on his way unto the ſea ſhore. And for conſcience of ſin, and feare to offend God, ſee it in *Daniel.*1.8. *Hee reſolved with himſelfe that* (whatſoever came of it) *he would not defile himſelfe with the portion of the Kings meat, nor with the wine that hee dranke.* And if you conſider how long hee lived after this (in the reignes of foure Kings, *Nebuchadnezzar*, *Evilmerodach*, *Belſhazzar*, and *Darius*) it will appeare plainly, hee was very young when he made this conſcience of ſinne.

2. Secondly, I anſwer. That childhood is the fitteſt age of all to bee wrought upon this way; children of all others, are the fitteſt to have the ſeeds and beginnings of ſaving grace wrought in them. That which the Prophet ſaith by way of exprobation to the *Iewes*, may fitly bee applyed unto this purpoſe. *Eſa.*28.9. *Whom ſhall hee teach knowleage? and whom ſhall hee make to underſtand*

derſt and doctrine? Them that are weaned from the milke, and drawne from the breaſts. They are not indeed fit to feed themſelves, nor capable of ſtrong meat, but they are the fitteſt of all other to bee fed, and dieted by others, to bee fed with milke. That is a compariſon that the Apoſtle twice uſeth. 1 *Cor.*3.2. *Heb.*5.12. Your children while they are young, are like ſoft wax, apt to receive any impreſſion, like little twigs, which you may bend and bow, which way you will. There is not in them that ſtubbornneſſe, that ſpirit of contradiction, neitheir in their reaſon, nor will, to oppoſe and reaſon againſt good things, as you ſhall find in them of more yeares. In which reſpect our Saviour telleth us, *Mar.*10.15. we muſt all be like unto them. *Verily, I ſay unto you, whoſoever ſhall not receive the Kingdome of God as a little child, he ſhall not enter therein.*

Thirdly and laſtly, I anſwer. That admit that your children have no underſtanding at all, nor feeling of the good things you teach them, while they are ſo young, admit no ſeeds, no beginnings of grace be wrought in them thereby then; yet will that which you teach them then, do them good afterward, and prepare, and make them fitter to receive good by the ordinary meanes of grace afterward, when they ſhall come to more underſtanding and diſcretion. Wee baptize our children when they are infants, though they have for the preſent, no feeling nor underſtanding of it. It is twice noted of our Saviours Diſciples, *Iohn* 2.22. *and* 12.16. that the things which they underſtood never a whit at the firſt, when Chriſt taught them, did them great good afterward. And the ſame is noted alſo of the diſciples of *Iohn*, *Iohn* 10.41,42. And parents may well thinke they have not loſt their labour, but done a good, and bleſſed worke, if they have by their teaching prepared their children to receive good by the publike miniſtery of the Word. And thus have I anſwered the firſt objection. 3.

The ſecond objection they make is this. Admit that children by the teaching they have, may attaine to ſome beginnings of knowledge and grace, yet is there (ſay they) no heed to bee taken of the good things that bee in children, they will quickly looſe all againe. Many a young Saint hath proved an old Devill. *Obiect.*2

But to theſe that object this, I anſwere with the words of our Saviour to the Sadduces (for they are certainly little better then Sadduces, and Athieſts, that ſay, or thinke thus) *Matt.*22.29. *Ye do erre, not knowing the Scriptures, and the power of God.* For, *Anſw.*

First, the Scripture teacheth us, that a great gueſſe may bee made what our children will prove, when they grow in yeeres, by obſerving well their diſpoſition when they are very young, *Pro.*20.11. *Even a child is knowne by his doing, whether his worke be pure, or whether it bee right.* For then they cannot diſſemble, but will more freely diſcover their inclinations, then they will doe when they are growne in yeares. And as experience hath proved in a number of lewd men, our old proverbe to be true, *ſoone it pricks, that thorne will be*, they did when they were young diſcover a moſt ungracious diſpoſition; ſo it hath alſo proved this true, of many worthy men, that the great towardneſſe and inclinations unto good, that appeared in them, while they were very young, did preſage what they would prove afterwards. And parents ſhall doe well to obſerve this, not onely that they may know thereby what callings to fit and prepare their children for; but alſo what vices they ſhould chiefly labour to prevent in them, and what good things above others they ſhould principally nouriſh in them. 1.

Secondly. The Scripture teacheth us, that by teaching our children good things while they are young, they will be made the better while they live, *Pro.* 22.6. *Teach a child in his way, and when hee is old, hee will not depart from it.* 2.

And experience in all ages hath confirmed this, that as a veſſell will long keepe the ſavour of that liquor it was firſt ſeaſoned with, ſo doe men the inſtructions they have learned in their childhood. The ſeeds of knowledge and grace, which were ſowne in *Moſes* heart, by his mother, while ſhe nurſed him. *Exod.* 2. 9,10. could never be gotten out of him, by all the pleaſures, and honors, and examples he had in *Pharaohs* Court.

3. Thirdly. The Scripture teacheth us, that though ſome that have beene religious in their childhood, have proved moſt lewd (and ſo it hath beene with men too, as well as with children) yet the worthieſt men, and ſuch as have done God moſt excellent ſervice, began to bee gracious and good betimes, even in their childhood. Many ſuch examples we have, as *Ioſeph*, and *Moſes*, and *Obadiah*, 1 *King.* 18.12. and *Ieremy*, and *Daniel*, and *John Baptiſt*, and *Timothy*, and many more. They that proved ſuch excellent Saints, when they were old, were Saints when they were young. And on the other ſide; as of all that wee read were poſſeſſed with evill ſpirits, the divill was moſt hardly gotten out of him, whom he had poſſeſſed from his childhood, *Mark.* 9.21,29. ſo wee find by experience, that the moſt of them that are old divills in their age, were alſo young devills in their childhood, bewrayed much ungraciouſneſſe, even when they were very young. And thus have I finiſhed the ſecond meanes, that you that are parents muſt uſe to heale your childrens natures, and breed grace in them, you muſt inſtruct them betimes, even while they are very young.

Means 3. The third meanes, is good example. You that are parents muſt bee carefull to give good example unto your children; cauſe it to appeare unto them in your whole converſation, that your ſelves doe unfainedly feare God, and love good things. See three notable preſidents, and examples of this care. 1. In *Abraham*, of whom God giveth this teſtimony, *Gene.* 18.19. that *hee knew him that he would command his ſons, and his houſe after him, to keep the way of the Lord*, hee would goe before them himſelfe in that way. 2. In *Ioſhua*, *I and my houſe* (ſaith he. *Ioſh.* 24.15.) *will ſerve the Lord.* 3. In *David. Pſ.* 101.2. *I will walke in the uprightneſſe of mine heart, in the midſt of mine houſe.* Without this, neither your commandements, nor correction, nor inſtruction, will doe them any good. Therefore *Paul* requireth this even of *Timothy*, and *Titus*, men of ſuch rare and extraordinary gifts, to ſee they gave good example, as well as teach well. 1 *Timothy* 4.12. *Bee thou the example of the beleevers.* And *Titus* 2.7. *In all things, ſhew thy ſelfe a patterne of good workes.* As if hee had ſaid, you ſhall hardly doe good upon the people by your doctrine, if they ſhall not diſcerne in your lives, that your ſelves do beleeve, and make conſcience of that which you teach, and perſwade them unto. On the other ſide, there is great force in example to draw others either to good or evill. See the force of a good example, even in an inferiour, ſpecially ſuch a one as we love. *They that obey not the word* (ſaith the Apoſtle, 1 *Pet.* 3.1.) *may without the word be wonne by the good converſation of the wives.* And the example of a ſuperiour, of one whom we not only love, but reverence in our hearts, is of more force then any inferiours can be. The Apoſtle ſaith, *Galat.* 2.14. that *Peter* by his example, *compelled the Gentiles to doe as the Iewes did.* But domeſticall examples, ſpecially the example of parents, is of more force with their children, to do them either good or hurt, then all other examples are. See the force it hath to draw our children to goodneſſe, at leaſt in outward conformity, in three notable examples. It is ſaid of *Amazia* King of *Iuda*, 2 *Kin* 14.3. *He did that which was right in the ſight of the Lord, yet not like David his father, he did according to all things as Ioaſh his father did*, And of *Azaria* (or *Vzziah*) his ſon, 2 *Kin.* 15.3. *Hee did that which was right in the ſight of the Lord, according to all that Amaziah his father had done.* And of *Iotham* his ſon, 2 *Kings* 15.34. *Hee did that which*

which was right in the ſight of the Lord, he did according to all that his father Uzziah had done. And on the other ſide, ſee the force that the parents example hath to corrupt their children in three other examples. The firſt of *Zacharia*, the King of *Iſrael*, of whom it is ſaid, 2 *Kings* 15.9. *Hee did evill in the ſight of the Lord, as his fathers had done; he departed not from the ſins of Ieroboam*, hee would be of his fathers religion. The ſecond is of the *Samaritans*, of whom it is ſaid, 2 *King.* 17 41. *Theſe nations feared the Lord* (made ſome kind of profeſſion of the true religion, as the ten tribes had done) *and ſerved their graven Images* too, *both their children, and their childrens children* did thus; *as did their fathers, ſo doe they unto this day.* The example of their fathers, drew them unto that idolatry, and rooted them in it. The third is of the kingdome, and Church of *Iudah* of which wee read, *Iere.* 17.1,2. that the maine reaſon why they were ſo ſetled in their idolatry, that there was no hope of reclaiming them, it *was graven upon the table of their heart, as with a pen of Iron, or with the point of a Diamond*, the reaſon of it I ſay, is rendered to bee this, that *their children remembred their altars, and their groves by the greene trees upon the high hills.*

Applic. And certainly ſo it is alſo in theſe dayes; A chiefe cauſe why profaneſſe, and impiety doth ſo cleave to the hearts of moſt men, that no meanes are powerfull enough to reclaime them, is the evill example of parents. O thinke of this, you that are parents, and if nothing els will reclaime you from lewdneſſe, and make you carefull to take heed to your wayes, yet let your love to your children doe it, that you may not corrupt them by your evill example. Is it not wrong enough that you have done unto them, in conveying into them ſo corrupt and curſed a nature, but will you alſo by your evill example make them two-fold more the children of hell, then they were by nature?

Means 4. The fourth meanes parents muſt uſe for the ſaving of their childrens ſoules, is this, They muſt take heed how they diſpoſe of them, when they place them abroad from them. And as every true Chriſtian will bee carefull of placing of himſelfe, that however he do for other commodities, and conveniences, he will not live where hee ſhall want the meanes of grace, but reſolveth with *David. Pſal.* 23.6. *I will dwell in the houſe of the Lord, all the dayes of my life.* So will hee in placing of his children, be carefull that they may doe ſo too. They muſt take heed what ſchoole-maſters and tutors they ſend them to, what ſervices, and what marriages they place them in. 1. The Apoſtle *Paul* reporteth *Act.* 22 3 that he was ſent by his parents to *Ieruſalem*, the beſt ſchoole, the beſt Vniverſity, the beſt colledge, & *to Gamaliel* the beſt teacher, the beſt tutour there, where he was *taught according to the perfect manner of the law of the fathers*, and learned to bee *to zealous towards God.* 2. As for ſervices, it is threatned as a great curſe to Gods people, that their children ſhould ſerve the greateſt Noble man, yea, the greateſt Prince in the world, if he be a wicked man, and enemy to God, yea, though they ſerve him in the higheſt offices that may be. *Thy ſons that ſhall iſſue from thee* (ſaith the Lord to *Hezechiah*, *Eſa.* 39.7.) *ſhall be Eunuches in the palace of the King of Babylon.* 3. For marriages, we ſee the care of *Abraham* firſt, *Gen.* 24.3,4. and of *Rebecca* after, *Gen.* 27.46. that their children might by no meanes match with the *Canaanites.*

Applic. Certainly in this point, moſt parents do evidently bewray, they have no care at all of their childrens ſoules. In placing of their children any of theſe three wayes, they aime at nothing but this, that they may get that that may make them able to live, and to live in credit, but as for living under the meanes of grace, for living ſo as they may live eternally, that they have no reſpect at all unto. Whereby they ſhew themſelves to be *wholy ſenſuall, not having the ſpirit*, as the Apoſtle ſpeaketh, *Iude* 19.

Means 5. The fift and laſt meanes, without which all the former are to no purpoſe, is prayer.

prayer. Parents must be earnest with God, in prayer, for their children. *Solomons* mother calleth him the *son of her vowes*, *Pro.*31.2. she had beene wont to pray much for him. They should not onely use these meanes, but pray earnestly to God to give them wisdome, to know what they may do to destroy corruption, and breed grace in their children. They should pray as *Manoah* did, *Iudg.* 13.8. *Lord teach me what I shall do to the child, that thou hast given me.* We should do as the woman of Canaan did, complaine to God of the corruption that is in our childrens natures, and desire him to heale it. *Have mercy on me O Lord* (saith she, *Mat.*15.22.) *my child is miserably vexed with a divell.* And as *Iob* did, *Iob* 1.5. offer sacrifice daily for them, pray daily for them, that God would forgive them their sins.

Applic. Now to conclude all this that I have said, touching the Meanes that parents are to use for the restraining and weakning of that corruption in their children, which they have infected them with, and to breed grace in them. Though I cannot assure you that if you use these meanes, you shall see the effect and fruit of them, in every one of your children; but you may justly object that many parents that have been as carefull as is possible in the use of these means, have had as ungracious children as any others (for the Lord is the God of all grace and the onely author of it, 1 *Pet.*5.10. and he giveth successe and fruit to all meanes thereof, 1 *Cor.*3.6. and he worketh herein most freely, according to the good purpose of his owne will; *as the wind bloweth where it listeth, Ioh.*3.8. *he hath mercy on whom he will, and whom he will he hardneth, Rom.*9.18.) Yet have I two things to say for your incouragement and comfort that are Christian parents. 1 None have more cause to expect and with patience to wait for a blessing from God, in the use of the meanes of grace towards any, then you have towards your children, because of the promises God hath made to you concerning your children, *Gen.*17.7. *Psal.*22.29,30. *Esa.*44.3. And the fruit of your labour may appeare hereafter, though it do not yet; as experience hath proved in many good mens children, that for a long time lived most ungraciously. 2. Admit God be never pleased to vouchsafe a blessing to your labours, in your children, yet shall your labours and the fruit of them rebound into your own bosome, *Psal.*35.13. For 1 you highly please God in doing your duty, and he accepteth your worke nevertheless, *Esa.*49.4. 2 *Cor.*8.12. which will yeeld you unspeakable comfort, 2 *Cor.*1.12. 2 You have hereby delivered your owne soules so as the sins and damnation of your ungracious children, shall never be imputed unto you, *Ezek.*3.19.

Lecture LVII. On Psalme 51. 5. May 15. 1627.

WE have already heard that from these words being opened and cleared from the cavills of the Anabaptists, these three doctrines do naturally arise. 1. That every infant so soone as it is borne and conceived standeth guilty of sinne before God, and is by nature the child of wrath. 2. That this sinne that every infant standeth guilty of by nature, and whereby it doth deserve eternall damnation, is derived to it from *Adam* by the parents. 3. That this sin which every infant is guilty of, and which is derived to it from *Adam* by the parents is the chiefe sin, and that which above all others may make us odious and abominable unto God. The two former of these doctrines we have already finished, it followeth now that we proceed unto the third and last of them.

Nota. We must therefore observe, that *David* doth not mention heere the sinfullnesse and corruption of his nature wherein he was borne and conceived, to lessen or extenuate the murder and adultery that he had committed; as if his meaning had beene, to say unto God, Lord there is cause thou shouldst pitie me and have mercy on me, and not lay these sinnes to my charge, seeing I could

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do no otherwiſe, I did but my kind, the corruption of my nature which I received from my parents was the cauſe of it; No no, he hath no purpoſe at all heere to minſe or leſſen his ſin, to excuſe or defend himſelfe before God; but for his further humiliation and abaſing himſelfe before God, he aggravateth his ſinne, and aſcendeth in his confeſſion to an higher ſtep and degree of it. As if he had ſaid, I have not onely ſinned againſt thee, and done this evill (of adultery and murder) in thy ſight, but I have done it out of the corruption of my vile nature; I was not drawne to it, through the violence of any ſudden tentation but mine owne filthy nature drew me to it, I am not onely guilty of this adultery and murder, but I am more vile then ſo, for I have in me, and had ſo ſoone as I had any being, a fountaine of all ſinne for which thou maieſt juſtly abhorre me, and I loath my ſelfe much more, then for my other ſinnes; For when they are repented of, and I am delivered from the guilt and power of them, yet this curſed root of all ſinne that is in me, will never be deſtroied till I be deſtroied my ſelfe. This is the meaning of *David* here; And therefore 1. He doubleth the words of this complaint, which he maketh here unto God, of his originall ſin the corruption of his nature *I was brought forth in iniquity, and in ſinne my mother conceived mee.* 2. He ſetteth before this his complaint of the corruption of his nature, this word of attention *behold*; as if hee ſhould ſay, this, this is it that humbleth me, moſt of all. And from theſe words then wherein *David* doth in this manner complaine unto God of the corruption of his nature, we have this doctrine to learne for our owne inſtruction.

That our originall ſinne, that corruption of nature wherein wee were borne and conceived is the ſinne of all others, for which the Lord may moſt juſtly abhorre us, and for which we ſhould be moſt humbled, and abaſed in our ſelves. Doct. 19

See the proofe of both the branches of this doctrine diſtinctly.

Firſt, That this is the ſinne for which the Lord may moſt juſtly abhorre us. *Man* (ſaith *Eliphaz*, *Iob* 15.16.) that is every man (which muſt needs be underſtood in reſpect of his nature) *is filthy and abominable* in his ſight. And the Apoſtle, *Epheſ.* 2.3. *We are* even *by nature the children of wrath.* As if he had ſaid, If we had no other ſinne but that, the very ſinfullneſſe of our nature, maketh us worthy of Gods wrath and odious unto him. This truth the Lord ſhadowed out to his people under the law, by ſundry ceremonies; For whereas you ſhall find few or no lawes made for the ſhutting men out from the tabernacle (which was a type of heaven) for actuall ſinnes, there are many againſt them that were defiled with ſuch impurities as did typify the corruption of our nature, by originall ſinne. The leper though he were a King might not be ſuffered to come into the houſe of the Lord, as you ſhall find, 2 *Chron.* 26.21. Nor the woman that had borne a child for a good ſpace after her child-birth, *Levit.* 12.4. Nor he that had touched the dead body of a man. *Num* 9.7. & 19.11. Nor he that had the running of the reines, *Levit.* 15.14. Yea ſee what the Lord ſaith to *Moſes*, *Numb.* 5.2,3. *Command the children of Iſrael, that they put out of the campe every Leper, and every one that hath an iſſue, and whoſoever is defiled by the dead; both male and female ſhall ye put out, without the Campe yee ſhall put them, that they defile not their camps in the midſt whereof I dwell.* Certainely by all theſe ceremonies, God meant to teach his people this, that no ſinne maketh us more odious unto God, no ſin deſerveth more that we ſhould be for ever ſeperated from God and his kingdome, then the very corruption of our nature doth. Branc. 1

Now for the ſecond branch of the doctrine, that our originall ſinne the corruption of our nature is the ſinne for which wee ſhould bee moſt humbled and abaſed in our ſelves; ſee the proofe of it in foure notable examples, beſides this of *Davids*, which we have in the Text; examples (I ſay) of ſuch of Gods Branc. 2

Gods people, as being not guilty of any actuall ſinne, that did reigne in them yet have complained exceedingly and cryed out of themſelves even for this. The firſt is of *Iob* who though in reſpect of his converſation he was a *perfect man and upright, and one that feared God and eſchewed evill*, Chap.1.1. yet Chap.40.4. he cryeth out thus unto God, *Behold I am vile what ſhall I anſwer thee?* As if he had ſaid, How ſhall I appeare or ſtand before thee? The ſecond is the Prophet *Eſay* who ſo ſoone as he had ſeene the glory of the Lord, in a viſion and by that meanes diſcerned what himſelfe was, better then ever he did before; breaketh forth into this complaint, *Eſa.6.5. Wo is me for I am undone.* The third example is the Apoſtle *Paul*, of whom you ſhall not find that ever he complained ſo bitterly, of any of the fouleſt ſinnes that he had committed before he knew Chriſt, as he doth of this, *Rom 7.24 O wretched man that I am, who ſhall deliver me from the body of this death*; this was a death to him, and nothing ſo much as this. The fourth and laſt example is that of the whole Church, *Eſa.64.6. We are all as an uncleane man*; uſing the very words that the Leper was commanded to uſe and to cry *Levit.13.45. I am uncleane I am uncleane*, worthy to bee ſeparated for ever from God and from his people.

Reaſon. Now for the grounds and reaſons of the Doctrine why the Lord hath ſo juſt cauſe to abhorre us for this corruption of our nature and why we have ſo juſt cauſe likewiſe to be humbled in our ſelves for it, they may be taken from the properties and effects of it. For as *Adam* by that firſt ſinne of his, (which excepting onely the ſinne againſt the Holy Ghoſt, was in ſundry reſpects the moſt heinous ſinne that ever mortall man did commit; and which ſinne of his, as we have heard in the firſt doctrine of this verſe, is moſt juſtly imputed unto every one of us) as he (I ſay) by that firſt ſinne of his, did looſe from himſelfe and all his poſterity, that glorious image of God in which he was created, and whereby he did wholly reſemble the Lord in wiſdome, and holineſſe; ſo did he thereby alſo receive for himſelfe and his whole poſterity the image of Satan, and was transformed into it. Whereby it is come to paſſe, that we do all by nature (a fearefull thing to heare and yet a certaine truth) moſt lively in our diſpoſition reſemble Satan. Let us therefore conſider our nature and the corruption of it in the properties and effects of it, and it ſhall evidently appeare unto us, that there is no creature upon earth, that hath ſo venimous, and poiſonfull a nature, as every one of us have. Neither will I ſpeake of ſuch properties and effects of originall ſin, as are to be found in the naturall man onely, and him that is void of all ſaving grace, but of thoſe that every one of us, and the beſt of Gods children (ſuch as *David* and *Iob*, and *Eſay*, and *Paul* were) ſhall find in themſelves. And thoſe are foure principally.

1. Firſt, This corruption of our nature depriveth us of the comfort of our beſt actions, and maketh the deareſt of Gods children heavie and uncheerefull even in thoſe duties wherein they have moſt cauſe to bee comfortable and cheerfull according to that commandement of God, *Pſal.100.2. Serve the Lord with gladneſſe.* For this fleſh of ours, this corruption of our nature. 1. Diſableth us unto ſpirituall duties, maketh us unwilling, untoward, dull, and cold, and faint in them, ſo as we performe them with no luſt, no life, no fervency of ſpirit. This the Apoſtle complaineth of, *Rom.7.18. I know that in me (that is in my fleſh) dwelleth no good thing: For to will is preſent with me* (through grace he meaneth) *but how to performe that which is good I find not. Heb.12.1.* It *eaſily beſetteth us* on every ſide, to hinder us from running in any way of Gods commandements. 2. It will ſhew and intermingle it ſelfe, and will not be kept out of doors, no not for a moment when we purpoſe and go about the beſt duties, but it will be medling and have a finger even in them. *When I would do good* (ſaith the Apoſtle, *Rom.7.21.*) *evill is preſent with me.* 3. It croſſe

3. It

3. It will croſſe and oppoſe the ſpirit and interrupt the worke of it, ſtirring up ſuch thoughts and motions as are quite contrary, and oppoſite unto it. *I ſee* (ſaith bleſſed *Paul, Rom.7.23*) *another law in my members, warring againſt the law of my mind.* And *Gal.5.17. The fleſh luſteth againſt the ſpirit, and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would.* Yea 4. by theſe and ſuch like meanes it defileth our beſt duties, and maketh them not onely unworthy of all reward with God, but worthy to be rejected and loathed by him; as the Church complaineth, *Eſa.64.6. All our righteouſneſſes are as filthy raggs.*

Secondly, It draweth the beſt of us to offend God oft. 1. Even to doe that that we do not onely know to be evill, but that alſo that our hearts do hate. *In many things* (ſaith the Apoſtle, *Iam.3.2.*) *we offend all.* And *Paul, Rom.7.15. What I hate that I doe*; and verſe 23. *It bringeth me into captivity to the law of ſinne.* 2. Yea it is reſtleſſe, and never giveth over working this way. *Like the troubled ſea* (as the Prophet ſpeaketh, *Eſa.57.20*) *which cannot reſt, whoſe waters caſt up mire and dirt.* This root and fountaine is ever ſpringing and putting forth one corruption or other. *Every imagination of the thoughts of our heart* (ſaith the Lord, *Gen.6.5.*) *is onely evill, continually.* When we have by faith and repentance mortified one ſin and cleanſed our ſelves of it, another will riſe out of the aſhes of it this vile nature of ours will caſt up ſome other mire and dirt, ſome wretched motion or other, to defile us withall. 3. And what are the motions and luſts it will ſtirre up in us? Surely there is no ſin ſo foule and unnaturall but we ſhall find it will be ready to ſtirre up motions and inclinations unto it, even in the beſt of Gods children; motions of atheiſme and blaſphemy; motions of deſparation, and of every other foule ſin. *Sin wrought in me* (ſaith the Apoſtle, *Rom.7.8*) *all manner of concupiſcence.* 2.

Thirdly, It is an univerſall corruption, and leproſie that goeth over the whole man, the underſtanding, and conſcience, and memory, and will, and affections all are corrupted by it. It is a leaven that ſowreth the whole lump, as the Apoſtle ſpeaketh, *1 Cor.5.6.* 3.

Fourthly, and laſtly, We can never be rid of it, while we live. *It dwelleth in us* as the Apoſtle ſpeaketh, *Rom.7.17.* It is an inmate that will never be gotten out, till the houſe be pulled downe. It is an hereditary diſeaſe (as we have heard) which no Phyſician can cure; *that that is bred in the bone will never out of the fleſh.* 4.

Lecture LXI. On Pſalme 51.5. Iune 19. 1627.

THe uſes that this doctrine ſerveth unto, are foure principally, 1 To informe and ſettle our judgements, 2 To humble and abate the pride of our hearts; 3 To exhort us to ſeeke the cure of this dangerous leproſy, 4 and laſtly, To breed thankfullneſſe in our hearts towards God, and admiration of his goodnes to ſuch vile wretches as we are.

For the firſt, This Doctrine ſerveth notably to confirme us againſt popery by diſcovering to us the groſſe errour of the Papiſts in their doctrine of originall ſin. And yet would I (according to my cuſtome) content my ſelfe to ground and confirme you in the truth, and not trouble you with confuting their errours, were it not for three reaſons that move me to it. 1. That by confirming you againſt the errour of the Papiſts in this point, I ſhall alſo preſerve you from the errour of the Semi-Pelagians; who, as in ſundry other maine articles of our Chriſtian religion ſo) in this agree to well with the Papiſts. 2. That the errour of the Papiſts in the Doctrine of originall ſin is maintained by them as a prop and ſtay to many other of their damnable doctrines, which doe depend upon this. Take away their errour in the doctrine of originall ſin, and then their doctrines *Uſe* 1.

of 1 freewill, of 2 preparatory works, of 3 the regenerate mans ability to keepe the whole law, of 4 juſtification by works, of 5 merit cannot ſtand, but muſt needs fall to the ground. 3. Becauſe I diſcerne ſtrong inclinations in many now adayes to thinke better of Popery, then they were wont to do. And yet was popery never worſe then it is now; neither was there ever Church or nation that had more cauſe to deteſt it then our Church and nation hath; neither had our Church and nation ever more cauſe to deteſt it, then at this time.

Now for our entrance into this uſe of confutation, two generall rules I will give you whereby you may try all doctrines in religion whether they bee of God, or no.

1. Firſt, That Doctrine and religion that aſcribeth any thing to man in the matter of his ſalvation that giveth unto man any the leaſt cauſe of boaſting or confidence in himſelfe; that doth not give all the glory to God, and aſcribe the whole praiſe of mans ſalvation to the free grace of God alone, that doctrine certainely is not of God. For the maine drift of the holy Scripture is to abaſe and pull downe the pride of man, to make him even to deſpaire of himſelfe, and to advance and ſet up the glory of Gods free grace. 1 *Cor.*1. 29. *That no fl ſh may rejoyce in his preſence*; and verſe 31. *He that rejoyceth let him rejoyce in the Lord.* And *Rom.*3.27. *Where is boaſting then? It is excluded. By what law*, or doctrine? *Of works? Nay, but by the law* or doctrine *of faith.* Where we ſee the Doctrine of juſtification by works proved a falſe doctrine, and the Doctrine of Iuſtification by faith onely proved a true Doctrine, by this argument becauſe the one leaveth unto man ſome matter of boaſting, the other doth not. So *Eph.* 2.8,9. *By grace ye are ſaved, through faith, and that not of your ſelves, it is the gift of God, not of works, leſt any man ſhould rejoyce.* This note our Saviour giveth of a true teacher, *Iohn* 7.18. *He that ſpeaketh of himſelfe ſeeketh his owne glory; but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſnes is in him.* The true teacher doth in his Doctrine and miniſtery aſcribe all glory unto God. And this note *Paul* giveth of the true Church and religion, *Phil.*3. 3. *We are the circumciſion which rejoyce in Chriſt Ieſus, and have no confidence in the fleſh.* And this is the firſt rule I ſaid I would give you to try all doctrines and religions by. The true religion giveth all glory to God, and none at all to man.

2. The ſecond rule is this. That doctrine and religion that is moſt agreeable to naturall reaſon and groundeth it ſelfe upon it, and not upon the holy Scripture onely, that doctrine, and religion certainely is not of God. This rule we find given us, *Eſa.*8.20. *To the law and to the teſtimony, if they ſpeake not according to this word, it is becauſe there is no light in them.* And *Iam.*3.15. *This wiſdome deſcendeth not from above, but is earthly, naturall* ψυχικὴ *and diveliſh.* That wiſdome that is naturall, agreeable unto & grounded upon naturall reaſon is not from above, but it is earthly and diveliſh. For naturall reaſon is blind as a beetle in theſe matters. 1 *Cor.*2.14. *The naturall man* (ψυχικὸς ἄνθρωπος the very ſame word that *Iames* uſeth) *receiveth not the things of the ſpirit of God, for they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned.* Whereas (on the other ſide) the holy Scriptures are a perfect direction *able* (as the Apoſtle ſaith, 2 *Tim.*3.15.) *to make a man wiſe unto ſalvation*; and a ſure direction, therefore can never deceive us. *Thy teſtimonies* (ſaith the Prophet, *Pſal.*93.5.) *are very ſure.* For they were all *given by divine inſpiration of God*, 2 *Tim.*3.16. It is Gods Word, 2 *Pet.*1.21. *The propheſy of the Scripture came not by the will of man, but holy men of God ſpake* (and wrote too) *as they were moved by the Holy Ghoſt.* So that he that contradicteth the Scripture in any point contradicteth God himſelfe. And therefore when the great Antichriſt is diſcribed, 2 *Theſſ.*2.4. this is one chiefe note that

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is given us to know him by, hee is called ἀντικείμενος one that oppoſeth himſelfe unto, that contradicteth God and his truth.

Now if Chriſtians would make uſe but of theſe two rules, certainely neither Popery nor Pelagianiſme would ever deceive them. Apply them to the matter we have now in hand, and it will bee evident unto us, that the doctrine of the Papiſts, touching originall ſin is not of God. For 1. it giveth too much to man, and keepeth him from being ſo much humbled, and dejected in himſelfe as hee ought to be. 2. It directly oppoſeth, and contradicteth that which the Lord hath expreſſely ſpoken in the holy Scriptures. *Applic.*

See this in three points, which they teach touching originall ſin.

First. For the nature of originall ſin, they teach, that though we be thereby ſo fettered and ſnared, yea, ſo wounded and weakened in our nature, that wee cannot of our ſelves without the helpe of Gods grace, do any thing that is good, yet ſome ability is left in our nature, wee can accept of the helpe of Gods grace when it is offered, yea, we can deſire it alſo. We are (ſay they) like the poore man that was travelling towards *Iericho*, *Luk* 10.30. *wee are wounded ſore, and left halfe dead.* And though wee have by originall ſin, loſt that righteouſneſſe and perfection of nature, in which man was firſt created, and are now become by nature, as prone to ſin, when occaſion is offered, and as apt to take hurt by any tentation, as tinder or touch-wood is to take fire, yet is there not therby any ſinfull quality poſſitively infuſed into our nature. 1.

Whereas the ſpirit of God in the holy Scripture ſpeaketh expreſſely. Firſt. That wee are by nature not only wounded and weakened, and halfe dead, till God quicken us, but dead all out; even the Elect are ſo by nature, *Epheſ.*2.1. *You hath hee quickened, who were dead in treſpaſſes and ſins*, and verſe 5. *Even when we were dead in ſins, hath God quickened us.* Secondly. That there is in us by nature, no true deſire at all to be helped by Gods grace, out of this eſtate, *Phil.*2.13. *It is God that worketh in you, both to will, and to doe of his good pleaſure*, *Iohn* 8.44. *The luſt of your father ye will doe.* And that which our Saviour ſaith of good wordes, may likewiſe be ſaid of good deſires, *Matth.*12.34. *O generation of vipers* (and certainly ſuch are we all by nature) *how can yee being evill thinke good things, or deſire good things.* Thirdly. That there is in us by nature, no power nor willingnes to accept of the helpe of Gods grace, when it is offered us, but an utter averſeneſſe, and unwillingneſſe to accept of it, yea, an hatred unto it. That we are apt to ſay to God, even as the poore poſſeſſed man (for certainly ſuch are wee all by nature alſo, even ſlaves to the devill, 2. *Tim.*2.26.) *Luke* 4.34. *Let us alone, what have wee to doe with thee thou Ieſus of Nazareth? art thou come to deſtroy us?* We gain-ſay, and reſiſt the worke of Gods grace in us, till God by his mighty power do overcome us, *Rom.*10.21. *All the day long have I ſtretched out my hands unto a diſobedient, and gaine-ſaying people.* And *Rom.*8.7. *The carnall mind is not ſubject to the law of God, neither indeed can be.* Fourthly and laſtly. That our nature is not onely privatively evill, and corrupt, deprived of originall righteouſnes, and apt as tinder is to receive the fire of tentation, but poſſitively evill, and hath in it a poiſonfull and corrupt quality, even the ſeeds of all ſin, that cannot chooſe but worke and bring forth evill thoughts, and words, and actions, *Gen* 8.21. *The imagination of mans heart is evill* (not prone onely to bee evill) *from his youth.* Yea, cap. 6.5. *Every imagination of the thoughts of his heart, is onely evill continually.* Inſomuch as wee, even the Elect of God, are by nature ranke enemies to God, and rebells againſt him. *You were* (ſaith the Apoſtle *Col.*1.21.) *alienated, and enemies in your minds* unto him.

And thus you ſee, how in this firſt point of their Doctrine concerning originall ſin, they do plead for man, and do directly oppoſe, and contradict the ſpirit of God. But the ſecond and third points, are worſe then this.

2. Secondly. They teach that the corruption of our nature, the untowardneſſe of our heart to that that is good, that is no ſin, no nor the concupiſcence and luſt that riſeth from it, the motions unto evill (what evill ſoever it bee) that wee feele in our ſelves, are no ſins, till we conſent unto them, and obey them, till they raigne in us.

Whereas 1. The ſpirit of God in the holy Scripture, expreſſely calleth it ſin. As here in this place, *Pſal.*51.5. *I was borne in iniquity, and in ſin did my mother conceive mee.* And in three chapters of the Epiſtle to the *Romans* (that is to ſay, the ſixt, ſeventh, and eight) fourteene times at the leaſt. and *Heb.*12.1. *The ſin that doth ſo eaſily beſet us.* And ſhall wee ſay, that that is not properly and indeed a ſin, which the holy Ghoſt ſo often calleth ſin? Secondly. The ſpirit of God in the holy Scriptures ſpeaketh expreſſely, that our originall corruption is the cauſe of all actuall ſins, that the fouleſt ſins that ever men committed, come all from this root. *Every man is tempted* (ſaith the Apoſtle, *Iames* 1.14.) *when hee is drawne away of his owne luſt, and entiſed.* It is our owne corrupt nature that tempteth us, that draweth us away, that entiſeth us to all ſins. So alſo the Apoſtle *Peter*, 2 *Pet.*1.4. ſaith, all the *corruption that is in the world, is through luſt.* And may wee not truly and properly call that ſin, that is the cauſe of all the fouleſt ſins in the world? May wee not well call that an evill tree, upon which all this evill fruit doth grow? Surely wee may, or elſe our Saviours rule will faile, *Matth.*12.33. *The tree is knowne by his fruit.* Thirdly. The ſpirit of God in the holy Scripture teacheth us expreſſely, that infants, yea infants that are baptized, which have no other ſin but this originall ſin, and corruption of nature in them, and who never conſented to it, nor obeyed it in the luſts thereof, doe dye, *Rom.*5.14. *Death raigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adams tranſgreſſion.* And therefore it muſt needs be ſin, and may be truly, and properly ſo called; for ſin is the only cauſe of death; and none can dye, but thoſe that are ſinners, either by imputation as Chriſt was, who *was made ſin for us*, as the Apoſtle ſpeaketh, 2 *Cor.*5.21. or really, and perſonally, as all *Adams* poſterity are, *Rom.*5.12. *By one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned.* Fourthly and laſtly. The ſpirit of God in the holy Scriptures expreſſely teacheth us, that this concupiſcence even in the regenerate, theſe evill motions that riſe in us, though we conſent not unto them, though wee reſiſt them, are yet a ſwerving from the law of God, and a breach of it. For the law of God requireth of us, that wee ſhould *love the Lord with all our heart, and with all our ſoule, and with all our ſtrength, and with all our mind, Luke* 10.27. And ſo can we not doe, if there be in our heart, or ſoule, or mind, at any time, an evill thought, or an evill motion. Yea the Scripture teacheth us, that this concupiſcence, or corruption of our nature, even in the regenerate doth not onely ſwerve from the law of God, but that it doth oppoſe and reſiſt the ſpirit of God. *I ſee* (ſaith the Apoſtle, *Rom.*7.23.) *another law in my members, warring againſt the law of my mind.* and *Gal* 5.17. *The fleſh luſteth againſt the ſpirit, and theſe are contrary the one to the other.* And therefore it muſt needs be ſin. For ſo the Apoſtle defineth ſin. 1 *Iohn* 3.4. *Sinne is the tranſgreſſion of the law,* ἀνομία is the word, this is to teach us, that every ſwerving from the Law, is ſin. This was the argument that convinced *Pauls* conſcience, *Rom* 7.7. *I had not knowne luſt to be a ſin, except the Law* (in the tenth commandement) *had ſayd, thou ſhalt not covet.* And what kind of luſt, and concupiſcence meaneth hee? That which we delight in, or conſent unto? No verily, for by the light of nature hee might have knowne that to be a ſin; heathen men have acknowledged that to be ſin; hee muſt needs meane that concupiſcence, thoſe motions unto evill, which the heart doth not delight in, nor conſent unto.

Wee have heard how directly the Papiſts oppoſe the ſpirit of God, in theſe

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two points of their Doctrine of Orignall ſin; and all to advance the nature of man; but I will ſhew you yet a greater abomination in their Doctrine, then theſe two.

Their third errour is farre worſe then the former two. For they teach, that the corruption of nature that remaineth in the regenerate, the concupiſcence, and evill motions that they have, and conſent not to, but reſiſt, are ſo farre from defiling their good workes, that they make them more meritorious before God, then otherwiſe they could bee, becauſe they are done, notwithſtanding ſuch a combat and reſiſtance, as they find in themſelves againſt them. 3.

I will not trouble you with many words in the confutation of ſo palpable an errour as this. Two reaſons only I will give you againſt it.

Firſt. If this ſhould be true, then ſhould the obedience, and good workes that mortall, and fraile, and ſinfull men, men who have while they carry this fleſh about them, many infirmities, and imperfections bee better, and deſerve to be more acceptable and pleaſing unto God, then the good workes of ſuch as have had no imperfection, no infirmity in them. I grant that God doth indeed in the riches of his grace, and mercy in Chriſt, accept of our poore ſervices, never the worſe for this untowardneſſe of our corrupt natures, that wee are faine to combate and ſtruggle with, in the performance of them; according to that of the Apoſtle, *Hebr.6.10. God is not unrighteous, that hee ſhould forget your worke and labour of love.* But to ſay, that this corruption, and untowardneſſe of our nature, the evill thoughts and motions of infidelity, blaſphemy, worldlineſſe, that trouble us in our beſt duties, are no ſins, doe not at all defile them, but make them the better, and more meritorious in the ſight of God, is little better then groſſe blaſphemy. For then ſhould our poore unperfect, and maimed obedience bee better, and deſerve to bee more acceptable unto God, not only then *Adams* was before his fall, and then that is which the Saints in heaven doe now yeeld unto God, but even then the obedience of Chriſt himſelfe; for he found in himſelfe no corruption of nature to ſtruggle with, nor to hinder him in it, as we doe. 1.

My ſecond reaſon, againſt this their laſt errour, is this. That if the corruption of nature, the regenerate are faine to ſtrive withall, doth not at all defile their good workes, but maketh them the more meritorious before God, then certainely would not the choiceſt of Gods ſervants, that wee read of in the Scripture, have beene ſo humbled for it, cryed out, and complained of it unto God, counted themſelves ſo vile, and wretched creatures, by reaſon of it, as they did. Would *David* have ſo complained unto God here, and beene humbled for his naturall corruption, even more then for his adultery, and murder, and would hee have ſo cryed out of himſelfe. *Behold, I was borne in iniquitie, and in ſinne did my mother conceive mee?* And *Iob* 40.4. *Behold, I am vile?* And *Eſay* the Prophet, *Eſa.6.5. Woe is mee for I am undone?* And the Church, *Eſa.64.6. We are all as an uncleane man, and all our righteouſneſſes are as filthy raggs?* And the bleſſed Apoſtle *Rom.7.24. O wretched man that I am, who ſhall deliver mee from the body of this death?* As if hee had ſaid, this is a death to mee, and nothing ſo much as this. Would all the Saints of God (I ſay) have ſo complained of the corruption of nature that was in them; though it did not reigne in them, though they obeyed it not in the luſts thereof; if they had beleeved, as the Church of *Rome* beleeveth? If they had eſteemed ſo lightly of it as Papiſts do? If they had thought it had beene no ſinne? If they had beene perſwaded it was ſo farre from defiling their good workes, that it made them the better, even more meritorious before God? But I have beene too long in this uſe of confutation, which (yet) I hope hath not beene altogether unuſefull, and unprofitable unto you. 2.

Lecture LXII. on Psalme 51. 5. Iune 26. 1627.

Use 2. THE second use of this Doctrine, is to humble us, to abate the pride of our hearts, and to cause us to thinke basely of our selves. This is one maine end the Lord hath respect unto, in not perfecting the worke of regeneration, in any of his servants in this life, but suffering much corruption of nature to remaine still in them, even that hee might humble them, and keepe them from pride thereby. This is plaine in the Apostles case, 2 *Cor.*12.7. *A thorne in the flesh was given him* (some lust or other stirred in him, and put him to paine) *lest hee should bee exalted.* Hee dealeth with his people in this case now, whom hee bringeth into the Kingdome of heaven, into the state of grace, as hee did with them of old, when hee brought them into the land of *Canaan*, the type of the Kingdome of heaven, hee driveth not out all these *Canaanites, that they might bee scourges in our sides, and thornes in our eyes*, to vex and humble us as *Ioshuah* speaketh, *Iosh.*23.13. Great force there is in this, to humble the heart of a man that hath grace in him, to consider how vile his nature is, and what aboundance of corruption doth still remaine in him. The naturall man indeed is never the humbler for this, because hee hath no sight nor sense of it, but the godly man is. The proudest man that is, if he should bee smitten with a leprosie, or some such loathsome disease, from top to toe, would bee much humbled with it. And how can Gods child choose but bee much humbled, when hee seriously doth thinke of this leprosie of his soule, that as the Prophet speaketh, *Esa.*1.6. *From the sole of the foot, even to the top of the head* (in understanding, conscience, memory, will, affections) *there is no soundnesse in him, but wounds, and bruises, and putrifying sores?* The proudest man that is, would bee much dejected and abased in himselfe, if from an high and wealthy estate, God should cast him into extreame poverty and beggery. And the Lord speaketh of this, as of a fruit of such judgements, *Esa.*13.11. that hee *will thereby cause the arrogancy of the proud to cease, and will lay low the haughtinesse of the terrible.* And so must Gods child needs, whose eyes God hath opened, when hee discerneth and considereth seriously what state he was once in by creation, and what he is now, *how wretched, and miserable, and poore, and blind, and naked*, as Christ speaketh to the *Laodiceans*, *Rev.*3.17. This knowledge and sense of our spirituall poverty will certainly make us humble in our selves, and humble towards others also. As our Saviour plainly teacheth, *Matth.*5.3.—5. in the connexion of the three first beatitudes. *Blessed are the poore in spirit, blessed are they that mourne, blessed are the meeke.* They that are poore in spirit, cannot choose but mourne, and bee humbled in themselves for it; and they that are truly humbled in themselves for it, cannot choose but bee meeke in spirit towards others, they cannot bee insolent, nor censorious, nor harsh in their disposition, and carriage towards others. O how apt are wee all to be puffed up with a little knowledge and grace, that wee have attained unto above others? How apt to despise others, because of this. If wee knew our owne hearts well, certainly wee could not bee so. The consideration of what wee were before our calling, hath great force to keepe us from despising, and censuring others so sharpely, as wee are wont. *Titus* 3.2,3. *Speake evill of no man, but shew all meekenesse to all men, for wee our selves were sometimes foolish, &c.* As if hee had said; as bad as any other. But if wee would consider well, what bad hearts wee have since our calling and conversion, how untoward to any thing that is good, how weake, and prone to that that is evill, how pregnant, and full of vile motions, and inclinations continually, this would have more force to humble us this way then the former. *Brethren* (saith the Apostle *Gal.*6.1.) *if a man bee overtaken in a fault, you that are spirituall, restore such a one in the spirit of meekenesse, considering*

ring thy ſelfe, leſt thou alſo be tempted. If we would conſider our ſelves well, and what we were like to prove, if we had the ſame tentation that others have had, this would make us meeke and humble, this would keepe us from deſpiſing others for their infirmities. This was that that made bleſſed *Paul* ſo humble and lowly in his owne eyes, that he doth profeſſe that he was not onely in reſpect of his eſtate before his calling *of all ſinners the chiefe*, 1 *Tim.*1.15. but even after his calling, *Epheſ.*3.8. *leſſe then the leaſt of all Saints.* How could he ſpeake this in truth may you ſay? Doubtleſſe he knew many of the Saints that had more ſlips and falls then ever he had; he knew many of the Saints that had not received that meaſure of grace from God, nor done him that ſervice that he had done, yea he profeſſeth of himſelfe, 2 *Cor.*12.11. that *he was in nothing behind the very chiefeſt Apoſtles.* And 1 *Cor.*15.10. that he *had laboured more abundantly then they all.* How could he then ſay that he was leſſe then the leaſt of all Saints? Certainely his meaning is he knew more evill, more corruption in his owne heart, then he thought was in any Chriſtian in the world beſides. And this conceit of our ſelves he requireth to be in all Chriſtians, *Phil.* 2.3. *Let each eſteeme others better then themſelves.* That proneſſe that we find in our owne nature to evill (even after our regeneration, yea after many yeares ſpent in the profeſſion of Chriſtianity) ſhould be matter of continuall humbling unto us. And we have cauſe even in that reſpect to complaine as *David* did, *Pſal.*38.17. *I am ready to halt, and my ſorrow is continually before me.* Let us now apply this ſecond uſe of the doctrine unto three particular caſes wherein we may have occaſion to practiſe it.

First, Let this humble us in the performing of our beſt duties, and keepe us from priding our ſelves in them, as (alas) we are all too apt to do. See this in the Phariſee, *Luk.*18.12. We are all by nature Papiſts, and Phariſees in this point, apt to conceit we have merited ſomewhat of God, when we have done any thing well. If we would but conſider, and take notice of this, when we have done any good duty, how our originall ſin our corrupt hearts have ſtained and defiled it, and made *all our righteouſneſſe as filthy rags*, *Eſa.*64.6. we ſhould find even in our beſt duties, juſt matter not of pride but of humbling in them and to ſay of our ſelves as our Saviour biddeth us in another ſenſe, *Luk.*17.10. *when we have done all* we can do, *we are but unprofitable ſervants.* We read of *Rebecca*, *Gen.*25.22. that when ſhe had conceived though ſhe knew ſhe bare in her body the promiſed and bleſſed ſeed, yet the ſtruggling and combat ſhe felt within her betweene the two twins was ſo painefull and grievous to her that ſhe cryed out *Why am I thus?* And certainely that combat that Gods child findeth in himſelfe in the performing of any good duty, that his fleſh doth reſiſt and oppoſe Gods grace, and holy ſpirit in it, that it is ſo croſſe and contrary to it, that he cannot do the things that he would; muſt needs be a juſt cauſe of griefe and humbling unto him; as the Apoſtle ſpeaketh, *Gal.*5.17. By reaſon of this every child of God when he hath performed any duty to God, in the beſt manner he can, hath cauſe to pray with good *Nehemiah* 13.22. *O my God pardon me, according to the greatneſſe of thy mercy.* Yea without this ſenſe of corruption mixing it ſelfe with our beſt duties and ſorrow for it, we can never performe any good duty acceptably. *Whatſoever ye do in word or deed* (ſaith the Apoſtle, *Col.* 3.17.) *do all in the name of the Lord Ieſus.* As if he ſhould ſay, feele the need ye have of Chriſt in it, looke not that God ſhould accept of it, but only through him. 1.

Secondly, Let this humble us at all times when we prepare our ſelves to appeare before God in prayer; We cannot be too humble when we are to go to God. The greateſt perſons under heaven ſhould not thinke much to abaſe and humble themſelves when they are to appeare before God, and to ſpeake unto him. The foure and twenty Elders, *Rev.*4.10. *caſt downe their crownes* when 2.

they were to ſpeake unto God, though that they were to ſpeake were not confeſſion of ſin, nor petition, but praiſe and thankſgiving onely. Yea the bleſſed Angels, *Rev.7.11. Fell before the throne on their faces and worſhipped God* And the more humble we are in our ſelves, the more hope we may have to ſpeed well in our prayers. *If my people ſhall humble themſelves and pray*, (ſaith the Lord, 2 *Chron.7.14.*) *and ſeeke my face and turne from their wicked waies, then will I heare from heaven.* And *Iam.4.6. God giveth grace to the humble.* Wee ſhould all judge our ſelves unworthy to do God any ſervice. *Abraham* did ſo, *Gen.18.27. Behold I have taken upon me to ſpeake unto the Lord.* *Iohn Baptiſt* did ſo, *Mar.1.7. I am not worthy to ſtoup downe, and unloſe the latchet of Chriſts ſhoe*; as if he had ſaid, to do the loweſt or baſeſt ſervice about him. And how may we bring our ſelves to this humility of heart when we go to God? Surely the conſideration of his greatneſſe and our baſeneſſe may be effectuall to do this. This conſideration humbled *Abraham*, *Gen.18.27. Behold now I have taken upon me, to ſpeake unto the Lord, and I am but duſt, and aſhes.* And this conſideration is alſo commended unto us by the Holy Ghoſt, *Eccl.5 2. Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God, for God is in heaven and thou upon earth, therefore let thy words be few.* Miſtake not the meaning of the Holy Ghoſt, he condemneth not all prayers that are long, long prayers are not unlawfull, ſpecially upon extraordinary occaſions (for Chriſt we know continued a whole night in prayer, *Luk.6.12.*) Yea our owne neceſſities and the neceſſities of the Church, do ſometimes impoſe a neceſſity upon us both to be more frequent, and more long in our prayers then ordinary it were fit for us to be. When Iſrael was in the field againſt *Amalek*, *Exod.17. 11,12. Moſes* held up his hands to God (with the helpe of *Aaron* and *Hur*) a whole day even to the going downe of the Sun. Carnall men are not fit judges in this caſe; they are apt to thinke the ſmalleſt time that is ſpent in Gods ſervice too long and to cry out as *Mal.1.13. Behold what a wearineſſe it is?* And as in *Amos* 8.3. *When will the Sabbath be done?* But if we would not offend in the length of our prayers, theſe foure cautions which God in his Word giveth us muſt be obſerved in them.

1. Firſt, That in theſe our long prayers we do not out of any by reſpects, affect to be long, it is too poſſible for a man to uſe long prayers in the meetings he hath with other Chriſtians even to get applauſe thereby, and to ſhew how farre he excelleth others in this gift. And fye upon pride at all times but ſpecially in prayer. The Phariſees are taxed for this fault,

2. *Matth.23.14. For a pretence they made long prayers.* Secondly, That we be indeed enabled by God to do it with underſtanding, and uſe not vaine repetitions in our long prayers. This caution our Saviour giveth, *Mat.6.7. When ye pray uſe not vaine repetitions, as the heathen do.* Certainely this is a common

3. fault in the long prayers of moſt men. Thirdly, That in our long prayers our hearts be able to hold out as long as our tongues do. *The true worſhippers* (ſaith our Saviour, *Iohn* 4.23.) *ſhall worſhip the father in ſpirit and in truth.* A ſhort praier made with fervency of devotion prevaileth more with God, then the longeſt and moſt eloquent prayer can do without it. It is the *effectuall fervent prayer of the righteous man* that *availeth much*, *Iam.5.16.* God cannot abide the prayers that are nothing but lip labour; *when men draw neare to God with their mouthes* (as the Lord complaineth, *Eſa.29.13.*) *and honour him with their lips,*

4. *but their hearts are gon.* Fourthly, That he that conceiveth the prayer have as well reſpect to them that joyne with him, as to himſelfe whether their hearts be like to hold out ſo long in that duty, as his heart or his tongue is. *I had rather* (ſaith the Apoſtle, 1 *Cor.14.19.*) *in the Church ſpeake five words ſo as I may edifie others* (and that that he ſpeaketh there of teaching is as well to be underſtood of prayer, as appeareth by the context) *then ten thouſand words otherwiſe.* Marvell not that I ſay that in prayer and in all the exerciſes of religion

reſpect

reſpect muſt bee had to the ability of them that joyne with us in theſe duties, and not to our owne only. Our bleſſed Saviour had reſpect to this in his teaching. *Marke* 4.33. *With many ſuch parables ſpake hee the word unto them, as they were able to heare it.* And this the Lord had reſpect unto, in the appointing of all the three ſolemne feaſts, wherein all the males were to aſſemble themſelves before the Lord. Hee appointed them at ſuch times, as all the people might with moſt conveniency come unto *Ieruſalem*, and goe backe againe alſo unto their owne homes. The Paſſeover was about the beginning of our *April*, the feaſt of Pentecoſt, in *May*, and the feaſt of Tabernacles, in *September*. And in that moneth alſo was the day of atonement, the generall faſt kept, as you may ſee, *Levit.*23. and *Deut.*16. Certainely Gods purpoſe was therein to teach us, that in the exerciſes of his worſhip, whether ordinary or extraordinary, reſpect muſt bee had to the conveniency of Gods people. Decency and order is not more neceſſary, or comely in any thing, then in the matters of Gods worſhip. *Let all things bee done* (ſaith the Apoſtle, 1 *Cor.*14 40.) *decently and in order.* You ſee then by that place of *Eccl.*5. that the conſideration of Gods glorious greatneſſe, and of our owne baſeneſſe, may bee effectuall to humble us, whenſoever wee are to goe to God, and to pray unto him. But the conſideration of the Lords holineſſe, and of our owne ſinfulneſſe, may doe it much more. Not onely the conſideration of the foule actuall ſins that we have all of us bin guilty of, as wee ſee in that ſpeech of *Ezra.*9.6. *O my God, I am aſhamed, and bluſh to lift up my face to thee, my God, for our iniquities are increaſed over our heads*; but ſpecially the conſideration of this vile nature that remaineth ſtill in us, even after our converſion, whereby wee are ſo prone unto ſin, and have in us a continuall thirſt unto evill; according to that ſpeech of *Eliphaz*, *Iob* 15.16. *How much more abominable and filthy is man that drinketh iniquity like water?*

The third and laſt caſe, wherein we are to make uſe of this doctrine, for our humbling, is in the times, when wee are to renew our repentance, and to humble our ſelves in faſting, and prayer before God for our ſins, or for any of his judgements, then muſt our originall ſin, this fountaine of corruption that wee have within us, come into our remembrance, to further us in our humiliation before God. The keeping of faſts, is no better then groſſe hypocriſie, and will but provoke the Lord further againſt our ſelves, and all wee pray for, if our ſoules bee not humbled and afflicted in us when we faſt. You know the feareſull ſentence of God againſt ſuch keepers of faſts. *Levit.*23.29. *Whatſoever ſoule it bee that ſhall not bee afflicted in that ſame day, hee ſhall bee cut off, from among his people.* And the more wee can bee humbled in our faſts, certainly the more hope we may have to prevaile with God in them. *He putteth his mouth in the duſt* (ſaith the Church, of an humbled ſinner, *Lam.*3.29) *if ſo bee there may bee hope.* As if hee had ſaid, if any thing will give him hope of mercy, that will doe it. And becauſe ſo few keepe faſts with humbled ſoules, even when they make ſo ſolemne profeſſion of their humiliation before God, and his people, therefore ſee we ſo little fruit of our faſts now adayes. But Gods people have now cauſe if ever, to complaine unto God as they did, *Pſal.*80.4. *O Lord God of hoſts, how long wilt thou be angry againſt the prayers of thy people?* Certainely God ſeemeth even to bee angry with the prayers of his people. Yet muſt wee not give over our faſts and dayes of humiliation, for God calleth us to faſting and prayer now, if ever hee did. *Eſay* 22.12. But our care muſt bee to keepe our faſts with more humbled ſoules, then wee have beene heretofore. 3.

First. Wee muſt be humbled for the tokens of Gods anger, that are upon all the Churches, and upon our owne land. *If ones father have ſpit in his face* (ſaith God to *Moſes*, *Numb.*12.14.) *ſhould he not be aſhamed?* Certainely our heavenly 1.

v enly father hath ſpit upon our faces and diſgraced us in the ſight of all nations. *The Lion hath roared* (ſaith the Prophet, *Amos* 3.8.) *who will not feare?* The Lord threatneth terrible things againſt this nation ſuch as if we would give our ſelves leave ſeriouſly to think of, would make the ſtouteſt heart among us to quake and tremble. And ſurely ſuch as will ſeeme to keepe faſts and are not in their faſts affected with, nor humbled for the judgements of God upon all the Churches, eſpecially upon our owne land, are no better then graceleſſe hipocrites, *Ier.* 5.3. *Thou haſt ſtricken them but they have not grieved, thou haſt conſumed them but they have refuſed to receive correction: they have made their faces harder then a rock.* Theſe are they that the Prophet ſpeaketh of *Eſa.*29 15—18.

2. Secondly, We muſt be humbled in our faſts for the outragious ſinnes that are committed every where, ſpecially ſuch as our ſelves heare and know of. When blaſphemy was ſuppoſed to have beene ſpoken by *Naboth* againſt God, and the King, a faſt was proclaimed in *Iezreel* for that, 1 *King.*21.9,10. which doubtleſſe *Iezabel* had learned from the example of Gods owne people, that had beene wont to do ſo in ſuch caſes. And the Apoſtle blameth the whole Church of Corinth, 1 *Cor.*5.2. becauſe they had not at all mourned for that foule inceſt that had beene committed among them. [What would he have done if ſo deſperate a murder had beene committed there as was here the laſt weeke. Certainely we ſhould all mourne, and be humbled for it, and be glad we have opportunity to do it with faſting and prayer.] It is made a note of Gods people, whom he will marke for himſelfe, and take care to provide for in times of common calamity, *Ezek.*9.4. that they are ſuch as *ſigh and cry for all the abominations that are done in the midſt of the place* they live in. If we cannot be humbled for the ſins of the land, of the place we live in, certainely we can never be humbled aright for any judgements of God, that are either preſently upon us, or threatned againſt us. We read of *Nehemiah* that when he heard of the great affliction, and reproach Gods people were in at Ieruſalem, *Neh.*1.4. *He wept, and mourned certaine daies, and faſted and prayed before the God of heaven.* But what was the thing that moſt humbled him in that faſt? Surely not ſo much the judgements whereby God ſhewed himſelfe to be angry againſt Ieruſalem, as the ſins of Ieruſalem whereby it had provoked God unto this anger as you may perceive by the confeſſion he maketh of their ſins in the ſixt, and ſeaventh verſes of that Chapter.

3. Thirdly, We muſt in our faſts be humbled for our owne ſinnes eſpecially. Thus is the humiliation of Gods people for ſin ſet forth, *Ezek* 7.16. *They ſhall be on the mountaines as the doves of the valleyes, all of them mourning, every man for his iniquity.* And therefore alſo, we ought in our faſts, to call back into our remembrance the fouleſt, and groſeſt of all the ſins that ever we committed in our lives, though they were done long ago. Becauſe the heart will ſooner be brought unto remorſe, and ſorrow by the remembrance of theſe then of ſmaller ſins. *Remember and forget not* (ſaith *Moſes* unto Iſrael, *Deut.*9.7.) *how thou provokeſt the Lord thy God in the wilderneſſe.* He that bringeth not to the faſt an heart humbled for his owne ſins, that hath no ſenſe of the beames that are or have beene in his owne eye (as our Saviour ſpeaketh, *Mat.*7.5.) is but an hypocrite in pretending that he is humbled for the ſins of the land.

4. Fourthly and laſtly, We muſt in our faſts be humbled for our originall ſinne for the foule corruption of our nature. So was *David* we ſee heere in this his ſolemne profeſſion of repentance and humiliation, he was humbled not onely for his adultery and murder but for the corruption of his nature alſo, wherein he was conceived and borne, yea more for that then for the other; for he aſcendeth in his confeſſion (as we have heard) as to an higher ſtep and degree of ſin, and ſetteth an *Ecce* before this *Behold I was borne in iniquity, &c.* Thus was *Paul* humbled even after his regeneration for this corruption of his nature. It

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was no actuall ſin, no corruption that reigned in him, or that he did obey in the luſts thereof, that he complaineth ſo of, and prayeth ſo againſt, 2 *Cor.* 12.7,8. It was nothing els certainely but the corruption of his nature, the motions and ſtrong inclinations he found in himſelfe unto ſome foule evill; and this he ſaid put his heart to that paine and anguiſh as a thorne in the fleſh would put a mans body to. This was that that made him cry out ſo of himſelfe, *Rom.* 7.24. *O wretched man that I am*; this was that that he calleth his death; *who ſhall deliver me from the body of this death?* And why were *David* and *Paul* being in the ſtate of grace and having no actuall ſin in them that they had not repented of, in whom this originall corruption of nature did not reigne neither, why were they ſo humbled for that nevertheleſſe? And why muſt we in the daies of our humiliation when we are to renew our repentance, remember and bewaile our originall ſin? Surely becauſe.

1. Firſt, That was the cauſe of all the foule ſins that ever we committed, and conſequently of all the ſorrowes and miſeries that ever we felt or ſtood in feare of, *Iam.* 1.14. *Every man is tempted, when he is drawne away of his owne luſt, and enticed.* And *Mar.* 7.21.23. *from within out of the heart of men proceed evill thoughts adulteries, fornications, murders, &c. all theſe things come from within, and theſe defile a man.*

2. Secondly, Becauſe though all other ſins that we have committed be repented of, and done away, yet this root of bitterneſſe remaineth ſtill in us, and is ever ſprouting and putting us in danger to do as badly againe, as ever we did. And may fitly be reſembled by that compariſon of a tree that *Iob* uſeth, *Iob* 14. 8,9. *Though the root thereof wax old in the earth and the ſtocke thereof die in the ground: yet through the ſent of water it will bud, and bring forth boughs like a plant.* He therefore (to conclude) that bringeth unto God in the faſt an heart humbled onely for ſome groſſe actuall ſins, that he hath committed, but was never humbled for the vile corruption of his nature, could never feelingly confeſſe that unto God nor bewaile it before him, hath juſt cauſe to ſuſpect the truth of his repentance, and humiliation for ſin. Shall *Iob* and *David*, and *Eſay*, and *Paul* cry out ſo much of themſelves for this, and doſt thou thinke thou art in a good caſe, that art never troubled for that untowardneſſe, thou findeſt in thy heart to any thing that is good, for thoſe vile motions, and inclinations thou findeſt in thy ſelfe unto all evill? This God complaineth of as of a thing that did much provoke him againſt his people, *Ezek.* 16.22. *In all thine abominations and thy whordomes thou haſt not remembred the dayes of thy youth, when thou waſt naked, and bare, and waſt polluted in thy blond.*

Lecture LXIII. On Pſalme 51. 5. Iuly 10. 1627.

Uſe 3. THe third uſe that this Doctrine ſerveth unto, is for exhortation to ſtirre up in every one of us a care to be cured of this loathſome leproſy, to be delivered from the danger of this poiſon, this fountaine of all ſin, this root of all bitterneſſe, that is in the nature of every one of us. This uſe the bleſſed Apoſtle did make of this Doctrine, *Rom.* 7.24. For having bewailed greatly this corruption he felt in his nature, and profeſſed that he was deepely humbled in himſelfe for it, which made him cry out *O wretched man that I am.* As if he had ſaid, O what a wretch am I, that have ſuch a deale of corruption remaining in me (which was the former uſe that I told you this Doctrine ſerveth unto; and handled by me the laſt day) immediately he burſteth forth into theſe words, *Who ſhall deliver me from the body of this death?* As if he ſhould have ſaid, O how may I be rid of it, and delivered from the danger of it?

Now for the better enforcing of this exhortation, I will give you certaine motives to provoke you unto this care to ſeeke to be freed from the danger of this

this ſin. 2 I will ſhew you the meanes whereby deliverance from the danger of this ſin, is to be obtained.

Motives. And for motives, I ſhall not need to give you any other, then ſuch as you have already heard in the prooſes and reaſons of the Doctrine. 1. This is the fountaine and cauſe of all other our ſins; and conſequently of all our woe and miſery; as wee have heard out of *Iames* 1.14. And it is a point of wiſedome in this caſe, to lay *the axe unto the root of the tree. Matth.*3.10. 2. This is an univerſall leproſie that is gone over the whole man, the whole ſpirit, and ſoule, and body, and is therefore called *the old man, Rom.*6.6. 3. This is ſuch a curſed root, and fountain of all evill, as will never ceaſe ſprouting, boyling, and bubling up one corruption or other. Fitly reſembled *Eſa.*57.20. to the troubled Sea, that *cannot reſt, whoſe waters caſt up myre and dirt continually.* So as when we have repented, and made our peace with God for our actuall ſins, that wee know by our ſelves, yet this is ſtill apt to defile us againe, and caſt filthy dirt upon our beſt actions; yea to bring us into danger of falling againe into the ſame, or fouler evils; and ſo apt ever and anon to interrupt our peace with God, and to miniſter unto us matter of new doubts and feares continually.

Means. It therefore ſtandeth us upon, to enquire how and by what meanes wee may bee delivered from the danger of this ſinne eſpecially. And this is the ſecond thing I propounded for the inforcing of this exhortation, to ſhew you the means how wee might bee delivered from it. And thoſe we may beſt learne of the bleſſed Apoſtle, who when hee had profeſſed this deſire that I now exhort you to, *Rom.*7.24 *Who ſhall deliver mee? &c.* In the words following hee anſwereth himſelfe, and giveth full ſatisfaction to his owne conſcience in this weightie queſtion (which is the anſwer alſo that I muſt give to every one of you, in whom the Lord hath wrought that care and deſire that was in *Paul*; as doubtleſſe hee hath in every good heart here, that knoweth the vileneſſe of his owne nature, and doth remember, and beleeve that which I have taught you at large, touching originall ſin) he anſwereth himſelfe (I ſay) by telling us, who delivered him from the body of this death, how hee was freed from the checks and accuſations of his owne conſcience for it. 1. By Ieſus Chriſt, who delivered him from the guilt of it, that it ſhould never bee imputed to him unto condemnation verſe 25. *I thanke God, through Ieſus Chriſt our Lord.* And 8.1. *There is therefore now no condemnation to them that are in Chriſt Ieſus.* 2. By the ſpirit of God, who freed him from the power, and dominion of his corruption, and did mortifie it in him, *Rom.*8.12. *They that are in Chriſt, walke not after the fleſh, but after the ſpirit, for the law* (the commanding power) *of the ſpirit of life, which is in Chriſt Ieſus, hath freed me from the law* (the commanding power) *of ſin and death.* The ſame anſwer he alſo giveth, 1 *Corinth.*6.11. *Yee are waſhed, yee are ſanctified, yee are juſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* Here are therefore (beloved you ſee) two wayes (and other way then theſe two there is none) whereby wee may bee delivered from all the hurt, and danger that may come to us by the Originall corruption of our nature. 1. By Ieſus Chriſt that hath juſtified us, and delivered us from the guilt, and puniſhment of it. 2. By the ſpirit of Chriſt which ſanctifieth, and delivereth us from the power and dominion of it. The firſt is without us, and made ours by imputation only, as *Adams* tranſgreſſion, which was the cauſe of our originall corruption, was made ours: and as our ſins were made Chriſts. The ſecond is within us, a fruit and evidence of the former, and more ſenſibly knowne and perceived by us, becauſe wee are agents in it our ſelves.

Means 1. Firſt. Labour to bee in Chriſt, and to get aſſurance to thy heart, by a lively faith, that Chriſt is thine, ſo ſhall the filthineſſe of thy nature be covered, and never imputed unto thee, it ſhall never make either thee or thy ſervice odious

unto

unto God, or displeasing unto him. *There is no condemnation* (as you have heard) *to them that are in Christ.* Nay God is well pleased with all them that are in Christ, *Ephes.*1.6. *Hee hath made us accepted in the beloved.* Yea hee is well pleased with our poore services, notwithstanding they bee so stained, and defiled with this Originall corruption. *Prov.*15.8. *The prayer of the upright, is his delight.* Yea, he seeth none of these staines or corruptions, whereby themselves, and their best services are defiled; that is, so as to impute them, or to thinke ever the worse of them for them. *Numb.*23.21. *Hee seeth no iniquity in Iacob*; Nay *no spot, nor wrinkle, nor any such thing* as the Apostle speaketh; *Ephes.*5.27. *Hee passeth by* these *transgressions*, these swervings from his righteous law, which hee discerneth in them, and in their best actions, as the Prophet speaketh, *Micah* 7.18. And why so? Surely two reasons there bee why it must needs be so.

First. Because the Lord exacted of Christ our surety, the full punishment, the whole wrath of God, that was due to us for this vile corruption of our nature. *God condemned sin in the flesh*, saith the Apostle, *Rom.*8 3. In our nature which Christ our surety for our sakes tooke upon him, God received full satisfaction to his justice for this sin. Our blessed Saviour did not take upon him our actuall sins onely, when hee was made sin for us, as the Apostle speaketh 2 *Cor.* 5.21. but this root, this fountaine of all actuall sins he tooke upon him also, our *old man was crucified with him, Rom.*6.6. And therefore also was his mother purified as well as other women, *Luke* 2.22. as if the child that shee had borne, had beene uncleane by nature, and had made her uncleane as other children did their mothers (for that was the thing that was taught by that ceremony) and hee was circumcised also aswell as other children, *Luke* 2.21. as if his heart and nature had had a filthy fore-skin that must needs have beene cut off (for that was the thing that was taught by that ceremony, *Ieremy* 4.4.) Surely Christ had no uncleannes of nature of his own, no filthy fore-skin of heart of his owne, but the uncleanne sse of all our natures, the filthy foreskin of all our hearts, the punishment of them hee tooke upon him, it was imputed to him; and therefore it was necessary, the blessed Virgin his mother should bee purified, and his owne blessed flesh circumcised also, and made subject to that painefull, and bloudy Sacrament. And by this circumcision of our blessed Saviour and surety, was signified and taught that all the fore-skins of our hearts that are his Elect, the whole body of sin, and of our naturall corruption was quite cut off, and taken from us by him, so as it shall never be imputed unto us. *The body of the sins of the flesh* (that is of our corrupt nature, saith the Apostle, *Col.*2.11.) *is put off* (from us) *by the circumcision of Christ.* 1.

The second reason why God cannot loath them that are in Christ, for the vile corruption of their nature, nor like the worse of them for it, nor once impute it unto them, is because in Christ our surety, our nature is sanctified perfectly, no spot nor staine of corruption is left in it. Hee was conceived of the holy Ghost *Matth.*1.18. *His mother was found to bee with child of the holy Ghost*, And *Luke* 1.35. *The holy Ghost shall come upon thee, and the power of the highest shall over-shadow thee, therefore that holy thing that shall bee borne of thee, shall be called the Sonne of God.* And why was our nature made so perfectly holy in Christ our surety? Surely for us, and for our sakes, that wee might have the benefit of it, that it might be imputed unto us, and fully cover the impurity of our nature. He is made unto us of God (saith the Apostle, 1 *Cor.*1.30.) not only *wisedome, and righteousnesse*, but *sanctification* also. And the Lord now beholding us and our nature, not as it is in it selfe, but as it is in Christ, seeth, that is, imputeth not any spot or blemish unto us, but esteemeth us, as hee speaketh, *Cant.*4.7. *Thou art all faire my love, there is no spot in thee.* All this was typified unto us by the Lords dealing with *Iehoshua*, *Zac.*3.3,4. First, hee *tooke* 2.

away from him his filthy garments, and then hee *cloathed him with change of raiment*. The best of us in our selves, stand before the Lord in filthy garments, but first the Lord Iesus by his most meritorious, and satisfactory sufferings, hath taken our filthy garments from us, so as the Lord will never looke upon them any more; Secondly, By the perfect holinesse of our nature in his person, hath cloathed us with change of raiment; and made us not only cleane, but beautifull in the eyes of his father, and made him to account of us, as he speaketh, *Cant.* 7.6. *How faire and how pleasant art thou, O love for delights?*

Applic. O then (beloved) if any of us doe desire to be cleansed from the filthinesse of our vile nature, and to bee delivered from the danger of it, so as it may never bee imputed unto us, let us give all diligence to make this sure to our selves, that Christ is ours. To have reformed our lives much, & to have left many sins, and to have many good things in us (alas) will not serve our turne, to yeeld us any sound comfort, till by a lively faith wee have laid hold of Christ, and made him our owne. It will never be well with us, till we have the same mind and heart in us, that was in blessed *Paul*, *Phil.* 3.5—9. that wee can prize Christ above whatsoever is deerest to us in the world, that wee can make no reckoning (I say not of all profits, and pleasures, and honours, but even) of all our glorious profession, of all our morality, strictnes in our conversation, of all our zeale and forwardnesse in religion (for these were the things that *Paul* had to glory in) in comparison of Christ. Till we can be content to renounce them all, *and count them but as dung, that we may win Christ, and bee found in him.*

Mans. Now if any man desire to know whether hee bee in Christ or no, hee must inquire, and try whether hee have the spirit of Christ. *If any man have not the spirit of Christ* (saith the Apostle, *Rom.* 8.9.) *hee is none of his.* And 1 *Iohn* 3. 24. *hereby wee know hee abideth in us, by the spirit which he hath given us.* And this is the second meanes whereby (as I told you) *Paul* said, hee was delivered from the body of his death, and whereby every one of us must seeke to bee delivered from it, and from the accusations of our conscience for it, by feeling in our selves the worke of Gods spirit, subduing the corruption of our nature, keeping it from raigning in us, mortifying and killing of it in us, *Rom.* 8.2. This is the way to know wee are in Christ, and that by his death, and the perfect holinesse of our nature in him, wee are fully delivered from the guilt, and punishment of it, if by his spirit wee bee delivered from the dominion of it. *Hee will subdue our iniquities* (saith the prophet *Micah.* 7.19.) Where God pardoneth sinne, hee subdueth it, that it shall not raigne any more. If thy corruption bee not mortified in thee, but have as much strength and vigour in thee, as ever it had, certainely it is not pardoned, thou art not in Christ. This second meanes of our deliverance, though it be not so full, and perfect, as the former, yet is it more sensible unto us, and wee may better take notice of it, then of the former, because wee are agents in it our selves. *They that are Christs*, (saith the Apostle, *Galat.* 5.24) *have crucified the flesh, with the affections and lusts.* And *Rom.* 8.13. *If yee through the spirit doe mortifie the deeds of the body, yee shall live.* And 1 *Iohn* 3.3. *Hee that hath this hope in him, purifieth himselfe.* And 2 *Cor.* 7.1. *Let us cleanse our selves from all filthinesse of the flesh and spirit.* And 1 *Pet.* 1.22. *Yee have purified your soules, in obeying the truth through the spirit.* Wee must cleanse our selves, purifie our selves, keepe under our corruption, that it raigne not in us, mortifie and kill it, or it will kill, and damne us. If wee doe not this our selves, certainely wee have no part in Christ.

Why (will you say) alas what can we do? I answer, surely nothing of our selves by nature, *Rom.* 5.6. Yea, 2 *Cor.* 3.5. Nothing till wee bee in Christ. *Iohn* 15.5. *Without me ye can doe nothing.* Nothing till wee bee acted and led by the spirit of God. Wee must *through the spirit, mortifie the deeds*

deeds of the body, as the Apoſtle ſpeaketh, *Rom.*8.13. there is no way els to doe it. The Popiſh exerciſes of mortification, conſiſting in their kind of faſtings, and whipping, and pilgrimage, and wearing of haire cloth next their skin, will never worke true mortification in the heart. Of them we may ſay with the Apoſtle, 1 *Tim.*4 8. *Bodily exerciſe profiteth little.* And *Col.*2.23. Though they have a great *ſhew of wiſedome, and humility, and of neglect of the body*, yet *they are of no worth*, ἐν τιμῇ τινι because they are *but will-worſhip*, not ſuch exerciſes of mortification, as Gods ſpirit hath taught us.

If any man then ſhall aske, what are thoſe meanes and exerciſes of mortification, that Gods ſpirit hath taught us to uſe? I anſwer. They bee ſeven principally.

Lecture LXIIII. On Pſalme 51.5. Iuly 17. 1627.

FIrſt. He that deſireth to mortifie corruption in himſelfe, and to keep it from raigning in him, muſt obſerve and make conſcience of the very firſt ſtirrings and beginnings of it, even in his heart. Obſerve them I ſay firſt, that ſo we may know what are the ſins we are moſt inclined unto, and then make conſcience of them, tread upon theſe *eggs of the cockatrice* (as the Prophet calleth them. *Eſay* 59.5.) while our heart is hatching of them. *Keep the heart with all diligence*, ſaith the holy Ghoſt, *Prov.*4.23. *Take heed* (ſaith the Apoſtle, *Hebr.*3.12.) *leſt there bee in any of you an evill heart of unbeliefe, to depart from the living God.* The unbeliefe of the heart, the motion, and inclination of the heart, to depart from God muſt be taken heed of. *They that are Chriſts* (ſaith the Apoſtle, *Gal.* 5.24.) *have crucified the fleſh, with the affections and luſts.* The very affections and luſts of the fleſh, muſt be crucified. This is the way to keep ſin from reigning. *Take heed to your ſpirit* (ſaith the Prophet *Mal.*2.15.) *and let none deale treacherouſly againſt the wife of his youth*; and againe verſe 16. *Take heed to your ſpirit, that ye deale not treacherouſly.* The way for a man to keep himſelfe from falling into any actuall ſin, againſt God or man, is to take heed to his ſpirit. And certainly the man that hath no care to obſerve his owne evill inclinations, and the firſt workings of corruption in his heart, that maketh no conſcience of the vanity and wickedneſſe of his thoughts, and affections, hath no true deſire to mortifie ſin in himſelfe, or to keepe it from reigning in him. *Means* 1

Secondly. He that deſireth to mortifie ſin in himſelfe, and to keepe it from raigning, muſt ſo ſoone as he ſpyeth it, ſet himſelfe againſt it, as againſt a mortall enemy that warreth againſt his ſoule, 1 *Pet.*2.11. and be content, even to offer violence to himſelfe, and to his owne nature in it. Certainly the corruption of our nature, will not be weakened, and kept under, without putting our ſelves to much paine, without doing violence to our ſelves. This worke of mortification which is the firſt part of true repentance, is compared to *the plucking out of our right eye, and caſting it from us* with deteſtation, *Matth.*5.29. It is called a ſacrificing of our ſelves, *Rom.*12.1. And a *crucifying of our fleſh, with the luſts and affections* of it, *Gal.*5.24. All theſe were moſt painfull things. See this in three particulers. *Means* 2

First. Wee muſt reſiſt, and fight againſt every corruption wee find, not conſent, not yeeld unto it, but maintaine a conflict in our ſelves againſt it; *That I doe, I allow not, Romans* 7.15. *The ſpirit luſteth againſt the fleſh* (ſaith the Apoſtle, *Galat.*5.17.) *and theſe two bee contrary the one to the other.* If the ſpirit bee in us, wee ſhall find him (like *Iacob* in his mothers womb, *Gen.*25.22) ſtrugling with this *Eſau.* And certainly, where there is not this reſiſting of corruption, there is no truth of grace; and where this conflict is maintained, there corruption ſhall not reigne, but will be kept under. That which the Apoſtle ſaith of Satan himſelfe, *Iam.*4.7. may be alſo ſaid of this imp of 1.

Satan, if we can but conſcionably reſiſt him, we may be ſure to overcome him.

2. Secondly, We muſt heartily diſlike and hate every corruption we diſcerne in our ſelves, and be angry and diſpleaſed with our ſelves for it. *What I hate* (ſaith *Paul*, *Rom.*7.15.) *that do I.* See two notable examples of this holy indignation againſt themſelves. The one in Ephraim; *Ier.*31.19. *After I was inſtructed, I ſmote upon my thigh.* The other in the Publican, *Luk.*18.13. who *ſmote himſelfe upon his breaſt.* As if either of them ſhould have ſaid, ô what a wretch am I that have in me ſo curſed a nature, ſo apt to offend God? Certainly where there is truth of grace, the heart will riſe againſt our own corruptions. The righteous ſoule (as we ſee in the example of *Lot*, 2 *Pet.*2.8.) will vex it ſelfe even for the ſins of others, & therfore much more for his own. And where this anger & indignation againſt ſin, is nouriſhed there ſin cannot reigne. That which *Solomon* ſaith of a backbiter, *Pro.*25.23. may be ſaid of our luſts, *An angry countenance will drive them away.* They will ſoon grow out of heart, if they be not much made of.

3. Thirdly, and laſtly, We muſt be unfeignedly ſorry and grieved in our ſelves for our corruption. Even our ſpirituall poverty (the conſideration of this, *that in us that is in our fleſh dwelleth no good thing*, *Rom.*7.18 but an utter unaptneſſe, and untowardneſſe to that that is good) ſhould be a juſt cauſe of mourning unto us; upon poverty of ſpirit followeth mourning, *Mat.*5.3,4. how much more theſe ſtrong inclinations, we find continually in our ſelves, unto that that is evill. And even this grieving for our ſins, hath great force to weaken the ſtrength of ſin and to mortifie it in us. *By the ſadneſſe of the countenance*, (ſaith the Holy Ghoſt, *Eccle.*7.3.) *the heart is made better.* And 2 *Cor.*7.10. *Godly ſorrow worketh repentance unto ſalvation, not to be repented of.* Certainely if we could thus reſiſt our luſts, and be diſpleaſed, and mourne heartily for them, our corruptions would not be ſo ſtrong in us as they are. On the other ſide, how can it be avoided but they muſt needs grow headſtrong in us, and carry us whither they liſt, when we are ſo farre from killing and crucifying them, that we cannot abide to be at any trouble with them at all, to put our ſelves to any paine for the ſubduing of them; we never ſet our ſelves in oppoſition unto them, nor are vexed or grieved in our ſelves for them, But make them our beſt playfellowes, and (as *Zophar* ſpeaketh, *Iob* 20.12,13.) *wickedneſſe is ſweet in our mouth, wee hide it under our tongue, we ſpare it, and forſake it not.*

Means 3 Thirdly, He that deſireth to mortifie the corruption of his nature, and keepe it from reigning in him, muſt carefully ſhun all occaſions and provocations unto it, and be content to weane and abridge himſelfe, of all ſuch things as he findeth do feed, and increaſe it, though the things be in themſelves never ſo lawfull. We muſt *lay aſide* (ſaith the Apoſtle, *Heb.*12.1.) not onely *every ſinne* that hindreth us in our ſpirituall race, but every *weight* alſo, every clogg though it be no ſin. The overmuch liberty that men have given to themſelves in ſuch things, as are in their owne nature lawfull, hath marvellouſly ſtrengthened and increaſed the naturall corruption of their hearts, and made it out of meaſure ſinfull. Looke into the deſcription that our Saviour maketh, *Luk.*17.27,28. of the behaviour of the old world, and of *Sodom* at thoſe very times when Gods vengeance fell upon them. What were they doing then? *They did eate, and drinke* (ſaith our Saviour) *and marry, and buy, and ſell, and plant, and build.* Why what hurt was there in all this? Were not all theſe things moſt lawfull for them to do? Yes verily. But by overu-ſing of theſe lawfull things and ſetting their hearts upon them, they choaked all grace, and care of heavenly things, they fed and increaſed the pride and covetouſneſſe and cruelty and luſt of their evill hearts, and ſo drowned themſelves in perdition. *All things are lawfull* (ſaith the Apoſtle, 1 *Cor.*6.12.) *but all things are not profitable.* And a Chriſtian muſt have reſpect to this whether the thing that he uſeth be profitable for him, and will doe him good,

good, as well as to that whether it be lawfull or no. When the Apoſtle *Peter* exhorteth the faithfull to take heed of their adverſary the divell that he prevaile not over them, nor overcome them, 1 *Pet.* 5.8. he bids them *be ſober, and watch*. The ſame may be ſaid to them, that deſire to be preſerved from the power of their owne corruptions and to overcome it, they muſt not take too much of theſe outward comforts, not more then will do them good, not ſo much as will overcome them. See the neceſſity of this in two particulars.

1. Firſt, To keepe company, and to refreſh and make our ſelves merry by eating and drinking liberally and uſing of recreations as ſhooting, or bowling, or hawking, or hunting is in it ſelfe a thing very lawfull. It is ſpoken of as a bleſſing of God upon his people in *Solomons* time, 1 *King.* 4.20. that *they did eate, and drinke and make merry* together. But a man may eaſily ſurfet of this and take more then will doe him good; as they did, *Amos* 6.5,6. who by their drinking together, their recreation and their mirth, were made unſenſible of the afflictions of *Ioſeph*. Nay it is not poſſible but the corruption of the heart, muſt needs grow and increaſe in the beſt man that is, if he keepe not a meaſure in theſe things. When *Solomon* himſelfe (as ſtrong a man as he was) gave himſelfe too much liberty this way that *Whatſoever his eyes deſired he kept not from them* (as he ſaith, *Eccle.* 2.10.) *he withheld not his heart, from any joy*, he corrupted himſelfe fearefully. And certainly of thoſe men (whereof the world now is full) that give their nature the full ſwing in theſe matters of delight, that are never well but when they are in the ale-houſe and in good company as they call it; never well but when they are at one ſport or other, make every day a feſtivall day as Dives did, *Luk.* 16.19. as if they had no other calling, or were borne for nothing els; of ſuch men we may be bold to ſay there is no mortification in them, no care at all to ſubdue the corruption of their nature, ſuch men care not how ſtrong it grow, how much it increaſe in them. A Chriſtian therefore is bound in the uſe of theſe things to enquire whether he be made the better or the worſe by them; and to ſay as *Eccl.* 2.2. *I ſaid of mirth what doſt thou?* To uſe them with feare, leſt he ſhould take hurt by them, *Iude* 12. And when a man findeth that his weakneſſe is ſuch, that he cannot uſe recreations, nor keepe company as he hath done, but he is made the worſe by it, apt to exceed and be overcome, more unapt to the ſervice of God, and the duties of his calling, he is bound in conſcience to abſtaine, and weane himſelfe from them. The Apoſtle giveth us in his own example two notable rules for this. The firſt is 1 *Cor.* 6.12. *All things are lawfull for me, but I will not be brought under the power of any thing*. The other is in 1 *Cor.* 8.13. *If meat make my brother to offend, I will never eat fleſh while the world ſtandeth, leſt I make my brother to offend*. And much more ſhould this be the reſolution of every true Chriſtian, if wine, and ſtrong drinke, if ſuch company and recreations as I have been wont to uſe, cauſe me to offend, I will never uſe them againe while I live.

2. Secondly, To labour in our callings and to follow diligently the meanes of our thrift, is in it ſelfe a moſt lawfull thing. For God hath expreſſely allowed it, *Exod.* 20.9. *Six daies ſhalt thou labour and doe all thy worke*. And *he that is not carefull to provide for his family is worſe then an infidell*, 1 *Tim.* 5.8. But a man may eaſily ſurfet and take more of this alſo then will do him good. For *the cares of the world, and the deceitfullneſſe of riches* (ſaith our Saviour, *Mat.* 13.22.) *choke the word, and make it unfruitfull*, even under the beſt miniſtery in the world. Nay it is not poſſible, but the beſt man under heaven muſt needs ſurfet, and take hurt by it, if he keepe not a meaſure in it. Therefore the moſt wiſe God that knoweth us better then we doe our ſelves, hath ſeene it neceſſary to injoine unto his people one day in every weeke to be kept as a Sabbath, a day of reſt from our worldly labours and affaires; and ſpent in ſpirituall duties, *Exod.* 20.8. Yea he ſaw it neceſſary even for *Adam* before his fall that he ſhould not

continually be imployed in dreſſing of Paradiſe, but that one day in ſeven he ſhould reſt from that labour, and be imployed wholly in ſpirituall duties, *Gen.* 2.3. Yea he hath ordained that no one of the weeke daies ſhould be wholly ſpent in our worldly affaires, but that ſome part of every morning, and of every evening ſhould be ſpared from them, and imployed in ſpirituall duties; As appeareth plainely in thoſe two lawes; the one for the ſacrifice, *Exod.*29.38, 39. the other for the inceníe, *Exod.*30.7,8. which every morning and evening was to be offered up unto the Lord.

Obiect. 1 If any man ſhall ſay, Tuſh, thoſe were but ceremoniall lawes; what tell you us of them?

Anſw. I anſwer, They were ſo indeed, but yet there is a morall equity of them, which is perpetuall. And of them I may ſay as the Apoſtle doth of another of the ſame kinde, 1 *Cor.*9.10. For *our ſakes, no doubt, this is written*; to teach us, that it is the will of God that every morning, and every evening, we ſhould ſpend ſome time in his ſervice.

Obiect. 2 If any ſhall obiect againe, Tuſh, thoſe lawes concerned the Prieſts onely in the Temple, and ſerve well in the morall equity of them to prove that Miniſters ſhould do ſo, but what is that to the people?

Anſw. I anſwer, That theſe lawes concerned the people as well as the Prieſts, as appeareth, *Luke* 1.10. *The whole multitude were praying without* (that is, in the courts of the Lords houſe which was the place allotted to them in the Temple, 2 *Chron.* 22.5.) *at the time of incenſe.*

You ſee then how dangerous the Lord ſeeth it is for us, to be alwaies imployed in the affaires of our worldly callings (be our callings what they may be, for ſome are certainely more toileſome then others are) how neceſſary it is for us to be oft taken off from them, and to have our hearts and minds turned another way. And certainely the man that hath moſt imployment in the world hath of all other men moſt cauſe to love the Sabbath, and praiſe God for it, and long for it, and acknowledge the neceſſity of it, yea to keepe his times conſtantly for religious duties every morning, and every evening; and to account it an happineſſe if his occaſions will alſo permit him to frequent Lectures; and to ſay with *David. Pſal.*84.4. *Bleſſed are they that dwell in thy houſe, they will ſtill be praiſing thee*; Becauſe he of all others is in moſt danger, to have his heart corrupted and glued to the world. See a notable proofe of this in that ſtraight commandement that is given unto the King, *Deut.*17.19. and *Ioſh.*1.8. to read every day ſome part of the Bible. And *Daniel* would not omit his conſtant courſe of praying three times a day, though he knew he was in danger to bee caſt into the Lyons den for it, *Dan.*6.10. And therefore thoſe men that never have enough of toiling and moiling about the world, but as *Solomon* ſpeaketh, *Eccl.*4.8. *There is no end of their labours, neither is their eye ſatisfied with riches*; they thinke they never have enough. Theſe long daies are not long enough for them to do their buſineſſe in, they can ſpare no time morning nor evening for religious duties; nay ſix daies in a weeke is not time enough for them, but they muſt needs take ſome part of the Lords day to imploy in their worldly occaſions; that ſee no neceſſity at all of ſpending any part of the weeke daies in religious duties either in hearing or reading of the Word, or praying with their families, but are apt to ſay of them that uſe it as *Pharaoh* did, *Exod.*5.8. *They are idle*, and have nothing to do *and therefore they cry, ſaying, let us go and ſacrifice unto our God*; yea that ſee no neceſſity of the Sabbath it ſelfe, ſpecially not of thoſe meanes God hath ordained for the ſanctifying of it, but think they can do well enough without them; and are apt to ſay of it as thoſe did, *Mal.*1.13. *Oh what a wearineſſe is it?* (And ſuch men as I have deſcribed, the world, yea the Church of God is every where full of) Such men I may boldly ſay have no mortification, and conſequently no true repentance in them at all, no

care

care to keepe under the corruption of their own heart, ſuch men certainely care not how ſtrong it grow, how much it increaſe in them. And hee that hath no care of that, he that doth not ſtudy, and practiſe mortification, certainly hath not the ſpirit of Chriſt in him (as you have heard) and therefore is none of his, hee cannot poſſibly be ſaved. Take a notable prooſe for this, in the ſpeech and example of the bleſſed Apoſtle, who when he had ſaid, 1 *Cor* 9.25. *Every man that ſtriveth for the maſtery, is temperate in all things*, And ſo hee that ſtriveth to get the maſtery over his owne corruption, muſt be temperate in all things, and not take too much, either of meate or drinke, or of company, or of recreation, or of worldly buſineſſe; He addeth verſe 27. *I keepe under my body, and bring it into ſubjection: leſt by any meanes, when I have preached unto others, I my ſelfe ſhould bee a caſtaway.* If *Paul* had not bin temperate in all things, taking no more of them then would ſtand with the health of his ſoule, *Paul* himſelfe had bin a caſtaway, and could never have bin ſaved.

Lecture LXV. on Pſalme 51. 5. Iuly 24. 1627.

THE fourth meanes whereby the corruption of our nature is to be mortified, is a conſcionable uſe of the exerciſes of religion. I know there bee many that uſe religious duties, both publique, and private, ordinary, and extraordinary conſtantly, who yet cannot maſter nor ſubdue any one luſt; but if they did uſe them conſcionably, and in a ſpirituall manner certainely the ſtrength of their corruptions would bee abated by them. *Walke in the ſpirit* (ſaith the Apoſtle, *Galat.*5 16.) *and yee ſhall not fulfill the luſts of the fleſh.* If in this as well as in other parts of our converſation, wee could walke in the ſpirit, performe ſpirituall duties in a ſpirituall manner, wee could not fulfill the luſts of our fleſh as wee doe. See the truth of this but in two exerciſes of religion (not to trouble you with more) that are in moſt dayly uſe with all Chriſtians, and that is, the Word and Prayer. *Means* 4

First. There is great force in reading of the Word, and hearing of it, to ſubdue and mortifie ſin in us, if it be uſed conſcionably. *Now yee are cleane* (ſaith our Saviour to his Apoſtles *Iohn* 15.3.) *through the word which I have ſpoken unto you.* The conſcionable hearing of the Word, is able to cleanſe the heart, from the corruption that is in it It is therefore called *the ingrafted Word*, *Iames* 1.21. becauſe (as the ſcienſe of a good fruit that is grafted into a crab-tree-ſtocke, will change the nature of the juyce and ſap of it, ſo) the Word is able to change our natures quite. See two notable inſtances of the power the Word hath this way. 1. In the young man, in whom wee know all kinds of luſts are moſt ſtrong, and violent; and yet of him *David* ſaith, *Pſal.*119.9. that if he would but conſcionably exerciſe himſelfe in the Word, *if he would take heed to his way according the Word*, he might be able to *cleanſe his way*, to cleanſe his heart, even from thoſe unruly luſts of his. 2. In a King, who of all men in the world, is in moſt danger, as of other ſins, ſo ſpecially of this, to have his heart lifted, and puffed up with pride, and contempt, of them ſpecially that are his owne ſubjects, and yet of him the Lord ſaith, that if he will but exerciſe himſelfe conſcionably in the reading of the Word, hee ſhall obtaine power over this corruption. For giving the reaſon, why hee would have him every day to read ſome part of the Bible, he ſaith thus, *Deut.*17.20. *That his heart bee not lifted up above his brethren, and that he turne not aſide from the commandement, to the right hand, or to the left.* As if hee ſhould ſay, this will ſubdue both the pride of his heart, and every other corruption that is in it. And two reaſons there are, why it muſt needs be ſo. 1.

First. Becauſe the Word is able to diſcover every corruption to us, how cloſely ſoever it lurke in our hearts, and the loathſomneſſe, and odiouſneſſe of it alſo, *by the law commeth the knowledge of ſin*, ſaith the Apoſtle, *Rom.*3.20. It 1.

is a diſcerner, and diſcoverer *of the very thoughts, and intents of the heart*, as he ſaith, *Heb.*3.12. Compared therfore to *a glaſſe*, *Iam.*1.23. and to the *light* that *maketh* all things *manifeſt*, as the Apoſtle ſpeaketh. *Eph.*5.13.

2. Secondly. Becauſe there is alſo a divine ſpirit, life, and power in it, to work upon the heart, to conquer and kill ſin in it. *The words that I ſpeake unto you*, (ſaith our Saviour, *Iohn* 6.63.) *they are ſpirit, and they are life. I have hid thy word in my heart* (ſaith *David*, *Pſal.*119.11.) *that I might not ſin againſt thee.* How could that keepe him from ſinning? Surely, when any luſt began to riſe in his heart, when he was tempted to any ſin, if he could then but remember ſome ſentence of Gods word, that condemned that ſin, that would be of force to ſtay him from it. That even as our bleſſed Saviour himſelfe did overcome Satan with *Scriptum eſt. It is written*, *Matth.*4.10. ſo may the members of Chriſt bee able to overcome Satan, and their owne corruptions, by calling to mind, and meditating, and applying to themſelves, that which is written in the Word againſt them. So ſaith *David*, *Pſal.*17.4. *By the words of thy lips, I have kept mee from the paths of the deſtroyer.* For it is *the ſword of the ſpirit*, as the Apoſtle calleth it, *Epheſ.*6.17. It is *the weapon of our warfare, mighty through God to caſt downe our imaginations, and every thing in us that exalteth it ſelfe againſt the knowledge of God, and bringing into captivitie, every thought to the obedience of Chriſt*, as the Apoſtle ſpeaketh, 2 *Cor* 10.4,5. This Divine power that is in the Word, to bridle and ſubdue their corruptions, Gods people have alwayes felt, and found by experience in themſelves, and doe all of them to this day; and that is the cauſe why they doe take ſuch paines for it, and *eſteeme more* of it (as *Iob* ſpeaketh, *Iob* 23.12.) *then* of their *neceſſary food.*

Applic. They that regard not the Word, exerciſe not themſelves in the reading and hearing of it, or if they doe read, and heare it, yet have no care to hide it in their hearts, and to uſe it as the ſword of the ſpirit, againſt their owne corruptions, certainly ſuch are farre from mortification, nay have no deſire at all to mortifie and kill ſin in themſelves.

2. The other exerciſe of religion, that hath ſuch force to maſter, and conquer our corruptions, is prayer, if it be uſed conſcionably, and ſpiritually. This was the meanes that *Paul* uſed, when hee was troubled with the thorne in his fleſh, and ſought to be rid of it, 2 *Cor.*12.8. and by it, he obtained, though not a full deliverance from it, yet ſtrength ſufficient to maſter it; ſo as he was not overcome by it. That which *David* ſaith of his worldly enemies, *Pſal.*56.9. every Chriſtian may ſay of theſe luſts that warre againſt his ſoule. *When I cry unto thee, then ſhall mine enemies turne backe.* When we can pray, we may be ſure to become conquerours over any of our luſts. By our faithfull prayer, we may be able to deliver any brother from the bondage of any ſin that he is fallen into, if it be not the unpardonable ſin; For ſo ſaith the Apoſtle, 1 *Iohn* 5.16. How much more may wee have confidence to obtaine by prayer, deliverance from the dominion of any of our owne corruptions? For of all ſuits we can make to God, we have greareſt aſſurance to ſpeed in this when we pray for grace. *How much more* (ſaith our Saviour, *Luk*11.13.) *ſhall your heavenly father give the holy ſpirit to them that aske him?*

Applic. Certainely this is one chiefe cauſe, why the moſt of us can no better prevaile againſt our corruptions, becauſe we doe not more heartily complaine unto God of them, and pray againſt them. And wee may ſay as the Church doth, *Eſay.*64.6,7. *Our iniquities like a wind have taken us away*, they carry us headlong whether they pleaſe. And the reaſon is given in the next words, *There is none that calleth upon thy name, or that ſtirreth up himſelfe to take hold of thee.*

Means 5 The fift meanes the ſpirit of God in the word hath directed us unto, for the mortifying of our fleſh, is to take up our croſſe, that is, to beare willingly the affliction,

flictions God is pleaſed to exerciſe us by. A Chriſtian is not bound to deſire affliction, *I have not deſired the wofull day, thou knoweſt*, ſaith the Prophet. *Iere.* 17. 16. But when hee ſeeth once it is his croſſe, the croſſe that the Lord hath appointed, and thinketh fit for him, *the cup that his father hath given him*, as our Saviour ſpeaketh *Iohn* 18.11. then muſt he even take it up, and undergoe it willingly. This meanes our Saviour preſcribeth. *Luke* 9.23. *If any man will come after mee, let him deny himſelfe, and take up his croſſe dayly*, theſe two goe together. There are ſundry ſtrange things ſpoken in the Scripture, touching affliction. As 1. That Gods people have borne it willingly. *Lev.*26.41. *They ſhall accept or ſuffer willingly, the puniſhment of their iniquity.* 2. That they have profeſſed it was *good for them that they were afflicted*, as *David* did, *Pſal.*119.71. 3. That they ſhould *rejoyce when they are abaſed, and made low*, *Iames* 1.10. Yea, that they ſhould *count it all joy, exceeding joy, when they fall into divers tentations*, that is afflictions. *Iames* 1.2. 4. That they have juſt cauſe to doubt their eſtate, if they bee without affliction, *Hebr.*12.8. *If yee bee without chaſtiſement, whereof all are partakers, then are yee baſtards, and not ſonnes.* Theſe are ſtrange Paradoxes to fleſh and bloud, and yet undoubted truths. And ſurely a chiefe reaſon of all this, is becauſe of the great force that affliction hath in Gods children, to mortifie their luſts, and to ſubdue ſin in them. *By this ſhall the iniquity of Iacob bee purged* (ſaith the Prophet *Eſa.*27.9.) *and this is all the fruit, even the taking away of his ſinne.* Hee reapeth no fruit by his affliction, profiteth not by it, in whom the ſtrength of corruption is not in ſome meaſure abated by it. Affliction therefore is compared to baptizing, and waſhing, that takes away the filth of the ſoule. *Marke* 10.38,39. to a winnowing, that bloweth away the chaffe that is in it, *Amos* 9.9. to fire, that refineth, and purgeth away the droſſe that is in it, *Zach.*13.9. In a word, that which the Apoſtle ſpeaketh of the ſhame that is brought upon men, by the cenſures of the Church, 1 *Cor.*5.5. the ſame may bee ſaid of that humiliation, that God bringeth his ſervants to, by any affliction, it is moſt effectuall *to the deſtruction of the fleſh*, to the mortifying of that ſinfulneſſe, and corruption that is in their hearts. If then thou deſire to have thy luſts and corruptions mortified, thou muſt bee content to beare afflictions willingly, even thine owne croſſe. *Applic.* When the Apoſtle had exhorted Gods people to *cleanſe their hands, and purge their hearts, that ſo they might draw neere unto God. Iames* 4.8. Hee directeth them to this meanes, verſe 9. *ſuffer affliction, mourne, and weepe.* Yea, if thou have no afflictions of thine owne, it is profitable for thee to communicate in an holy ſympathy with the afflictions of others, ſpecially of Gods Churches and people, and to make them thine owne. *Remember them that are in bonds, as bound with them* (ſaith the Apoſtle, *Hebr.*13.3.) *and them which ſuffer adverſity, as being your ſelves alſo in the body.* This is that which the holy Ghoſt teacheth us, *Eccle.*7.2. *It is better to goe into the houſe of mourning, then into the houſe of feaſting.* Alas (wilt thou ſay) I love not to goe to them that are ſicke, or in any great miſery, it will make my heart ſo ſad, and heavy. O but (ſaith the holy Ghoſt) that ſadneſſe is profitable, it is good for thee, to have thy heart made heavy ſometimes this way. *Sorrow* (ſaith hee, verſe 3.) *is better then laughter, for by the ſadneſſe of the countenance, the heart is made better*; Corruption is weakened, and deſtroyed by it. And hee that cannot endure any affliction, cannot abide to bee ſad at any time, certainly hath no deſire to mortifie ſin in himſelfe; he knoweth not what mortification, and conſequently not what true repentance meaneth.

The ſixt meanes of Mortification, is this. He that deſireth to have ſin mortified in himſelfe, muſt be willing to dye, and in his heart ſubſcribe to that ſentence of the holy Ghoſt, *Eccle.*7.1. *The day of a mans death, is better then the day of his birth.* No man may impatiently deſire death; wee may not deſire *Means* 6

death

death out of diſcontentment of mind, becauſe wee are weary of the miſeries wee are ſubject unto in this life. It was the ſin of *Moſes* to pray thus to God, *Numb.*11.15. *If thou deale thus with mee, kill me I pray thee out of hand, if I have found favour in thy ſight, and let mee not ſee my wretchednesſe.* Nay, wee may not deſire death out of a longing, to bee rid of our ſins, and to bee with Chriſt abſolutely, or impatiently, but under correction (as we lay) and with a ſubmitting of our wills to the will of God, if hee ſee it good for us. Wee (like ſouldiers in the field) muſt bee content to keepe our ſtations, wherein the Lord hath ſet us, till he ſhall bee pleaſed to diſmiſſe, and call us away. *Lord now letteſt thou thy ſervant to depart in peace,* ſaith good *Simeon*, *Luke* 2.29. Though *Paul* knew it were *farre better* for him to dye, then to live, as hee profeſſeth, *Phil.*1.23. yet durſt he not deſire it abſolutly, but was *in a ſtraight* as hee ſaith, and ſubmitteth himſelfe wholly to the will of God in it. Yet is it not an unlawfull thing for a Chriſtian to deſire death in this manner; yea it is a good thing and a grace wee ſhould all ſtrive to attaine unto, not onely to bee willing to dye when God ſhall call us, but even to deſire death alſo. *Paul* profeſſeth of himſelfe, that hee did *deſire to bee diſſolved*, *Phil.*1.23. And hee ſpeaketh thus in the name of all the faithfull, 2 *Cor.*5.2. *In this wee grone earneſtly, deſiring to be cloathed upon, with our houſe, which is from heaven.* And verſe 6. *Knowing that while we are at home in the body, wee are abſent from the Lord.* And though there bee many other reaſons, which ſhould make Gods people willing to dye, (which out of my reſpect to the time, I will not now mention) yet this is a principall, that when death commeth once, we ſhall ſinne no more. While this life laſteth, we ſhall never give over ſinning againſt God, *Hee that hath entred into his reſt, hath ceaſed from his owne workes*, ſaith the Apoſtle, *Hebr.*4.10. but till then, no man can quite ceaſe from his owne workes, but is in continuall danger of falling. Nay, no man can tell how farre hee may fall, and admit that the Elect cannot utterly apoſtate from God, of whom let it bee ſaid, that *hee hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death to life. Iohn* 5.24. Yet may ſuch fall fearefully, yea, are in continuall danger of falling fearefully ſo long as they live. How fearefull falls have many of Gods worthies taken in their latter times? *Davids firſt wayes* are commended, 2 *Chron* 17.3. which implyeth, that his laſt dayes were not ſo good. No no, in his latter time hee fell (as wee have heard) fearefully. The like is noted of *Solomon*, 1 *Kings* 11.4. And of *Aſa*, 2 *Chron.*16.10.12. And of *Iehoſhaphat*, 2 *Chron.*20.35. For, 1. while wee are in this world, we are never out of Satans danger. For hee is *the prince of this world*, *Iohn.*14.30. 2. That fountaine of corruption that is in our vile natures, will never be drawn dry, while we live here; this root of bitterneſſe, will never be ſtocked up, nor killed, there can never be a perfect cure made of that filthy leproſie, that is run over our whole nature, ſo long as this life laſteth. Therefore are the corruptions of our nature, called our *members that are upon the earth. Col* 3.5. and *worldly luſts. Titus* 2.12. becauſe while wee are here upon the earth, while wee live in this world, we can never be rid of them. The Apoſtle compareth himſelfe, and the beſt of Gods ſervants, *to earthen veſſels*, 2 *Cor.*4.7. And the earthen veſſells that were defiled with any legall pollution, could not bee ſufficiently purged, till they were quite broken in pieces, as you ſhall ſee *Levit.* 11.33. and 15.12. To teach us that wee can never bee perfectly cleanſed from the filthineſſe of our nature, till we be broken in pieces by death. We have a double righteouſnes by Chriſt, as we had a doubleunrighteouſnes from *Adam*; the one imputed to our juſtification, and by that wee are already perfectly cleanſed from all our ſins, as the Apoſtle ſpeaketh, 1 *Iohn* 1.7. the other inherent in our ſanctification, and that is not yet perfect, as the Apoſtle ſpeaketh, *Rom.*5.19. *As by one mans diſobedience, many were made ſinners.* (How? Not by

by imputation only, for of that hee had ſpoken, verſe 18.) *ſo by the obedience of one, many ſhall bee made righteous.* They are not yet, but they ſhall bee. When ſhall they be ſo? Surely after this life is ended; As the Apoſtle calleth the faithfull departed, *Hebr.* 12.23. *The ſpirits of juſt men that are made perfect.* The beſt mans ſanctification is not perfect here; the holieſt man that is, is not perfectly cleanſed, while hee liveth, but hath much filthineſſe remaining in him. *Prov.* 20 9. *Who can ſay, I have made my heart cleane, I am pure from my ſinne?* We may doe much in the worke of mortification, by ſuch meanes as I have told you God's ſpirit in the word hath directed us unto, wee may keepe it from *reigning in our mortall bodies*, as the Apoſtle exhorteth us, *Rom.* 6.12. but ſo long as theſe mortall bodies have life in them, ſo long will our ſins have life in them. Though it raigne not in us as a King, ſo as wee obey it willingly, yet it keepeth us in bondage, as a tyrant doth his captives, and ſlaves, as the Apoſtle complaineth, *Rom.* 7.23. *It brought him into captivity.* Now when death commeth, it (and nothing but it) will ſet us free from this bondage. *Hee that is dead* (ſaith the Apoſtle, *Rom.* 6.7.) *is freed from ſinne.* Death will free us from all danger, and poſſibility of offending God, and falling away from him; then may it bee ſaid of our ſins, as *Moſes* ſaith of the *Ægyptians*, *Exod.* 14.13. *Yee ſhall ſee them againe no more for ever.* And what child of God is there, that would not even in this reſpect bee willing to dye? When *Joſeph* was in priſon, though he wanted nothing there, but had all at command, *Gen.* 39. 22, 23. yet ſee how earneſt he was with *Pharaohs* chiefe Butler, to helpe him to his liberty, *Geneſ.* 40.14. *Thinke on me when it ſhall bee well with thee, and ſhew kindneſſe I pray thee unto mee, and make mention of me unto Pharaoh, and bring mee out of this houſe.* I know well there may bee in the deareſt of Gods ſervants, an unwillingneſſe and feare to dye, as there was in *Jeremiah*, *Jer* 37. 20. Our Saviour fore-warning *Peter* of the manner of his death, telleth him, *Joh* 21.18. *he ſhould be carried whither he would not.* Whereby it appeareth, that even in the bleſſed Martyrs, there hath beene ſome unwillingneſſe to dye. Though *Lots* righteous ſoule was vexed day by day, while he lived in *Sodom*, 2 *Pet.* 2.8. yet, ô how he lingred when God would take him from thence, *Gen.* 19.16. Even the Saints of God, who while they live in this world, this *Sodom*, are dayly vexed and diſquieted with their owne corruptions, are not ſo willing to leave this world, as they ſhould bee. When *Cyrus* made proclamation for the *Jewes*, that who ſo would, might returne from the land of their captivity, it is ſaid, *Ezra* 1.5. none were willing to leave Babylon, but *thoſe whoſe ſpirits God had raiſed up to goe.* Though we know this world is as Babylon to us, the land of our captivity and bondage, yet till God raiſe up our ſpirits by his grace, we can never be willing to leave it, but ſhall rather be deſirous ſtill to ſerve in this bondage, as wee may alſo ſee, *Exodus* 14.12. And great reaſon there is for this. 1. Death is a parting of two moſt deare and inward, and ancient friends. When *David* and *Jonathan* were to depart one from another for a while, ô how grievous was their parting, 1 *Sam.* 20 41. But the ſoule and the body have bin more inward and ancient friends, then ever *Jonathan* and *David* were, no marvell therefore, though their parting be painfull and grievous. 2. The beſt of Gods children doe beleeve but in part. Though *the ſpirit be ready, the fleſh is weake*, as our Saviour ſpeaketh, *Matth.* 26. 41. But though there be ſome unwillingneſſe in the beſt to dye, yet they know it is their fault and ſin, to be ſo, they know they ought to be willing upon this ground; even in this their *ſpirit is theirs, lufteth againſt the fleſh*, as the Apoſtle ſpeaketh, *Galat.* 5.17. Yea, they overcome this unwillingneſſe in the end, according to that promiſe, *Pſalm* 29.11. *The Lord will give ſtrength unto his people, the Lord will bleſſe his people with peace.* And certainely, hee that deſireth not, that ſtriveth not to be willing to dye, even upon this ground, becauſe death

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and nothing but death) will perfect the worke of mortification in him, hath just cause to suspect that there is no truth of saving grace in him, no sense of the vile corruption of his nature, it is no bondage unto him.

Lecture LXVI. On Psalme 51. 5. August 7. 1629.

Means 7. THe seventh and last Meanes of Mortification is this. He that desireth to mortifie, and subdue any corruption that is strongest in him, must flee to Christ by faith for strength against it; he must exercise and make use of his faith, for the mortifying of it; and he shall find great force in it, this way. All other meanes we have heard of, are in vaine without this, and this will do the deed, when all other meanes do faile. Now for the more plaine and profitable handling of this last meanes, these three points are distinctly to be considered. 1. That till a man hath true faith, he can mortifie no corruption. 2. That true faith whersoever it is, will mortifie sin. 3. That for the mortifying of sinne faith must be exercised and put forth, and how that is to be don.

1. First, Till a man be by a lively faith knit unto Christ, and so reconciled unto God, it is not possible that any one corruption should be truly mortified in him. True it is, a man that hath no faith in Christ, may seeme to be most free from many sins, he may live most civilly and unblameably. That which the Pharisee said of himselfe, *Luk.* 18.11. it may well be, was truly said, he *was no extortioner, no unjust man, no adulterer*; and that also, *Mat.*19.20. *All these things have I kept from my youth up.* And *Paul* saith of himselfe, *Phil.*3.6. that his life had beene *blameleſſe*, even before he knew Christ. But yet neither in the Pharisee, nor in *Paul*, nor in any other that is not in Christ, was ever any sin truly mortified and subdued. Some corruptions may lurke and lie very close in him and not breake forth nor shew themselves in outward actions, but mortified they cannot be. Neither the Fox, nor the Wolfe, nor the Lyon, nor the Beare will do any hurt, or shew what they be so long as they are either a sleepe, or tyed up. *Sinne shall not have dominion over you* (saith the Apostle, *Rom* 6.14.) *for ye are not under the law but under grace.* Till a man be under grace, in the estate of grace reconciled to God in Christ, sin must needs have dominion over him. For mortification is a part of sanctification, and a man must first be justified before he can be sanctified, *Rom.*8.30. *Whom he justified them he glorified.* All true sanctification proceedeth from faith and is a fruit thereof. As our Saviour speaketh to *Paul*, *Acts* 26.18. of such as shall have *inherstance in heaven*, he calleth them *such as are sanctified by faith in him. As the branch* (saith our Saviour, *Iohn* 15.4.) *cannot beare fruit of it selfe except it abide in the vine, no more can ye, except ye abide in mee.* The good things you see in any man that is not by a lively faith ingrafted into Christ, are no better then wild grapes or figs unacceptable to God, and unprofitable to themselves.

Applic. And therefore it is a pitifull thing to see how men content themselves with this, that they have reformed their lives and find some good things in themselves, though they have no true faith at all nor ever seeke after it, We should first labour to make the tree good, or els the fruit can not be good, as our Saviour speaketh, *Matth.*12.33.

2. Secondly, True faith whersoever it is will mortifie sin, it will abate, and weaken the strength of every lust. By faith God purifieth the heart, as *Peter* speaketh, *Acts* 15.9. Yea nothing hath that force to strengthen a man against any of his corruptions, and against the strongest tentations he can have unto any sin, as true faith hath. This the Apostle teacheth, 1 *Iohn* 5.4,5. *This is the victory that overcommeth the world, even our faith; who is he that overcommeth the world but he that believeth?* He and none but he. See the force of faith both these waies in a instance or two.

First,

First, For purifying the heart, and killing of our luſts; ſee the force of faith in foure of the ſtrongeſt, and moſt unconquerable of them all. 1. In maliciouſneſſe and deſire of revenge. When our Saviour had ſaid, *Luk.*17.3,4. *If thy brother treſpaſſe againſt thee ſeuen times in a day, and ſeuen times in a day turne againe to thee, ſaying, I repent, thou ſhalt forgiue him*; *The Apoſtles ſaid unto the Lord* (verſe 5.) *increaſe our faith.* As if they had ſaid, unleſſe we have faith we ſhall never be able to abſtaine from revenge ſo oft, but if thou wilt increaſe our faith we ſhall be able to conquer, even this ſin. 2. *Zacheus* had beene a moſt covetous man (and that you know is a moſt ſtrong corruption, and hardly ſubdued) and yet ſo ſoone as he had received Chriſt by faith into his heart, he overcame this luſt preſently as you may ſee by the bountifull reſtitution, he was content to make, *Luk.*19.8. *He would reſtore foureſold.* 3. Sundry of the Corinthians had beene outragiouſly filthy given not only to fornication, and adultery but even to Sodomy and unnaturall luſt; 4. They had beene alſo given to drunkenneſſe as the Apoſtle telleth them, 1 *Cor.*6.9—11. (and theſe are ſins you know that are hardly left, and overcome) and yet ſo ſoone as they had obtained grace to beleeve in Chriſt aright they were preſently delivered from the dominion of theſe ſins. *Such were ſome of you* (ſaith he, 1 *Cor.*6.11.) *but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* 1.

And as for the force that is in faith to make us overcome the world and the ſtrongeſt tentations unto ſin we can meet with in it, we have a notable example in Gods people that lived in the daies of the Maccabees of whom the Apoſtle ſaith, *Heb.*11.33—37. that though they were tempted, and urged by moſt cruell tortures and perſecutions to ſin againſt God yet by faith they overcame them all. Yea (as he ſaith, verſe 34.) *out of weakneſſe were made ſtrong*; that is, though they were in themſelves at firſt as weake and timerous as any of us, can be in the like caſe, yet their faith in the end made them ſtrong, to overcome all. And (bleſſed be God) no age, no place hath wanted examples of ſuch, as through faith have overcome and vanquiſhed as ſtrong corruptions and as violent tentations as ever any of us can be ſubject unto. This force of faith to mortifie corruption, will yet be further evident unto us if we will conſider two reaſons and grounds of it. 2.

First, True faith applieth all that Chriſt did and ſuffered particularly to every beleever; and perſwadeth his ſoule that out of his love to him, and care to keepe him from periſhing everlaſtingly he endured all that he did endure. No tongue can expreſſe, nay no heart can conceive what torment, and miſery our bleſſed Saviour did endure for them that he did undertake for. Looke but to his corporall ſufferings to that that was outward, and open even to the view of men, and he was even in that reſpect, more wretched and contemptible then ever any other man was. Well might the Apoſtle ſay, *Phil.*2.7. that *he made himſelfe of no reputation. Many were aſtonied at thee* (ſaith the Prophet, *Eſa.*52.14.) *his viſage was ſo marred more then any man, and his forme more then the ſonnes of men.* And 53.3. *We* (even his owne people, and Diſciples) *hid as it were our faces from him, he was deſpiſed, and we eſteemed him not.* And yet all this was nothing in compariſon of his inward miſeries, and ſufferings, his *ſoule was exceeding ſorrowfull even unto death*, *Matth.*26.38. He was ſo overwhelmed with terror and feare of that death he was to endure, that in his prayer he uttered *ſtrong cries* and roared *and* ſhed *teares* abundantly, *Heb.*5.7. He *ſweat drops of blood* (through the extreamity of his ſorrow and anguiſh) ſo abundantly that they *fell upon the ground*, *Luk.*22.44. Being on the croſſe he could not containe himſelfe but (though he knew who were by to heare him, *Mat.*27.39—44. yet) cryed with a loud voice, *My God, my God, why haſt thou forſaken me*, verſe 46. In a word *he was made a curſe*, as the Apoſtle ſpeaketh, *Gal.*3.13. The 1.

curse of God, and the torments due to all the elect, were laid on his blessed body and soule to the full. Now true faith (as I said) applieth all this that Christ hath suffered particularly to every beleever, and perswadeth his soule that out of his love to him, he endured all this. It maketh him able to say with blessed *Paul, Gal.*2.20. *He loved me, and gave himselfe for me.* And as *Esa* 53.4. *He hath borne our griefes and carried our sorrowes.* These sorrowes and terrours, and torments were mine, and I should have endured them everlastingly, if hee had not endured them for me. And verse 5. *He was wounded for our transgressions, and bruised for our iniquities*; they were my sins, that put him to all these torments.

Now he that is thus perswaded Christ hath so loved him, hath had this respect unto him in particular he cannot choose but he must needs out of love to Christ, hate and renounce his sins. If the spirit of Christ have perswaded us once that Christ hath so dearely loved us, we cannot choose but love him againe. *We love him* (saith the Apostle, 1 *Ioh.*4.19.) *because he loved us first. The bloud of bulls and goats* (saith the Apostle, *Heb.*9 13,14.) *sprinkling the uncleane, sanctifieth to the purifying of the flesh*, that is, served the turne to cleanse a man from legall and ceremoniall pollutions. *How much more shall the bloud of Christ* (if it be sprinkled, and by faith particularly applyed to you) *purge your consciences from dead workes to serve the living God?* O there is great force in this particular application of the bloud of Christ, and assurance it was shed for thee, to mortifie sin in thee. *The love of Christ* (saith the Apostle, 2 *Cor.* 5.14.) *constraineth us.* Nothing hath that force to curb corruption in Gods childe, and to compell him to live in Gods feare as this hath. *They shall feare the Lord, and his goodnesse in the latter daies*, that is, under the Gospell, saith the Prophet, *Hos.*3.5. When the Apostle had prayed for the *Ephesians* 3.16. that *they might be strengthened with might, by the spirit of God in the inner man*; He prayeth further, verse 18,19 that to that end they *may be able to comprehend with all Saints, what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge, that yee might be filled with all the fulnesse of God.* If thou didst indeed know the love of Christ aright, that out of his love to thee he endured such torments even to save thee from hell; thou couldst not choose but be strengthened with might by his spirit in the inner man to withstand and overcome thine owne corruptions.

I know the Papists prate much against, and blaspheme this doctrine of particular application of Christ by faith, of the assurance it giveth to a man of Gods speciall love to him in Christ; they say it layeth reines on mens necks, and openeth a gap to all licentiousnesse. But these two things I confidently affirme concerning this Doctrine by warrant of Gods Word.

First, That as a Christian can have no sound comfort without it neither in life, nor death; so is there no doctrine hath that force in a good heart, to make it study, and practise mortification as this hath. Indeed with hypocrites wrath & judgement will do more, as *David* saith, *Psal.*78.34. *When he slew them, then they sought him and returned, and inquired early after God*; but it is farre otherwise with Gods child. The knowledge even of this more generall love and goodnesse of the Lord, to poore sinners, that he is ready upon their repentance and turning to him to forgive their sins, how great soever they have beene; that he offereth Christ unto all men in the ministery of the Gospell, and proclaimeth his pardon in the most generall tearmes that can be, *Ioh.*3.16. and commandeth all to beleeve that Christ died for them; Even the consideration of this generall love to all, that live in the Church, is a most strong and effectuall argument to perswade a man to forsake his sins and to turne unto God. Nay till a man can be perswaded of that love and goodnesse of God, he can never have an heart to repent, and to turne unto him. This is plaine by that speach of the Evangelicall

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Prophet, *Esay* 55.7. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him returne unto the Lord, and he will have mercy upon him, and to our God, for hee will abundantly pardon. Having these promises* (saith the Apostle, 2 *Cor.* 7.1. And what promises meaneth hee? Surely those mentioned. *Cap.* 6.16.18.) *let us cleanse our selves from all filthinesse of the flesh and spirit.*

Secondly. That hee that truly knoweth that *Christ loved him, and gave himselfe for him*, cannot possibly grow licentious by it. He that hath gotten a conceit and perswasion of heart, that Christ dyed for him, onely out of a carnall, and naturall knowledge of the Doctrine of the Gospel, may abuse this perswasion I grant, and grow the worse by it, such a one I know, may *turne the grace of God into wantonnesse*. But he that hath beene taught this of God, and brought to this perswasion by the word and spirit of God, cannot possibly abuse it, but it must needs mortifie sin in him. See a plaine proofe of this, *Ephe.* 4.20. *But ye have not so learned Christ* (so hee meaneth, as to live licentiously still, what followeth, verse 21?) *if so bee that yee have heard him, and have beene taught by him, as the truth is in Iesus.* As if hee should have said. Many live in the Church, and make a profession of Christ, by vertue onely of an outward calling, they have heard, and beene taught by many excellent ministers of Christ, and by hearing them, have attained the knowledge of Christ, but they never heard Christ himselfe speaking to their heart, in the ministery of his word, they were never taught of him, as the truth is in Iesus. And what is it to be taught by him, as the truth is in Iesus? To know Christ aright? That hee telleth, verse 22. *That ye put off; concerning the former conversation, the old man, which is corrupt, according to the deceitfull lusts.* The man that truly knoweth Christ to have dyed for him, cannot but cast off, and renounce his lusts and corruptions. This is that also which the Prophet teacheth *Zach.* 12.10. *I will powre upon them the spirit of grace, and they shall looke upon mee, whom they have pierced, and they shall mourne* aboundantly. It is the spirit of grace onely that maketh a man able to know, and beleeve aright, that his sins pierced Christ; that Christ in all that hee suffered, had speciall respect unto him; nothing but the spirit of grace, maketh a man able to looke upon Christ, whom he hath pierced, to consider it, to be moved with admiration, and astonishment, at this wonderfull love of his. But when once the spirit of grace, hath made a man to know, and beleeve, and consider this, it must needs affect the heart much, and make him mourne for his sins aboundantly; it must needs worke in him a loathing of his sins, and a resolution to set himselfe against them. 2.

O that all wee, that say wee know, and beleeve that Christ loved us, and dyed for us, would thinke seriously of this. Certainely, thou that sayest so, and findest no force in this assurance to mortifie sin in thee, and to strengthen thee against thy corruptions, deceivest thine owne soule, and hast no true assurance that Christ bare such love to thee, as to endure so much for thy sake. *Hereby wee know, that wee know him*, to bee a propitiation for our sins (saith the Apostle, 1 *Iohn* 2.3,4.) *if wee keepe his commandements. He that saith, I know him* (to bee a propitiation for my sins, for that is the knowledge of Christ, he speaketh of, as appeareth verse 2.) *and keepeth not his commandements, is a lyar, and the truth is not in him.* Hee is a ranke hypocrite, and void of all truth of grace, how faire a shew soever hee make in the Church of God. O fearefull sentence against the most of such as say they have faith. And so much shall suffice to have bin spoken of the first reason, why true faith must needs mortifie corruption, wheresoever it dwelleth, it applyeth Christ particularly to every one that hath it. *Applic.*

The second reason of it is this, because true faith joyneth, and uniteth us unto Christ. This union that faith maketh betweene us and Christ, is indeed 2.

mysticall, and spirituall. Yea, *this is a great mistery*, as the Apostle calleth it, *Ephes.*5.32. But though it bee mysticall, and supernaturall, yet it is most true and reall, a most neere and unspeakeable union, that faith maketh betweene Christ, and every beleeving soule; as neere as betweene husband and wife, *Ephes.*5.23. as betweene the head and the members, *Ephes.*1.22,23. as betweene the vine, and the branches, *Iohn* 15.5. By faith we receive him, and make him our owne, *Iohn* 1.12. Nay, we feed upon him, and make him our owne, as the meat we eate, which is turned into our substance, is made our owne, *Iohn* 6.35. By faith hee dwelleth in us, *Ephes.*3.17. By faith wee are grafted into him. *Rom.*11.23. Now if faith do so joyne us unto Christ, and make such an union betweene us and him, it is not possible, but it must needs mortifie and kill sin in us. Wee cannot bee thus joyned unto Christ, but wee must needs receive vertue and power from him, his spirit must needs bee derived from him unto us. *He that is joyned unto the Lord* (saith the Apostle, 1 *Cor.*6.17) *is one spirit. The law of the spirit of life in Christ Iesus* (saith the Apostle, *Rom.*8.2.) *hath made me free from the law of sin, and of death.* The spirit of Christ must needs free him from the dominion of sinne, that is thus by faith united to him. And therefore to conclude this second point. Certainly that man in whom sin reigneth still, in whom the strength of his naturall corruption is not at all abated, is not united unto Christ, and consequently hath no true faith in him. *If wee say we have fellowship with him* (saith the Apostle, 1 *Iohn* 1.6.) *and walke in darkenes, we lye, and do not the truth.*

Lecture LXVII. on Psalme 51. 5. Aug. 14. 1627.

3. THE third and last point which hath beene propounded for the more distinct handling of the last means of mortification, is this.

He that desireth to get strength against any corruption, must not content himselfe to have faith, but hee must exercise, and make use of his faith in this worke. The most of us loose much of the benefit and comfort, wee might find in our faith, because wee doe not make use of it; nay, the cause why wee find it so weake and feeble to stand us in any stead, when wee have most need of it for our comfort, is because wee have not beene wont to exercise it, and put it into action. We have an old proverbe, *Use legs, and have legs*; and experience teacheth, that the neglect of exercising the body, is a great meanes to weaken it much. This may every whit as truly bee said of the graces of Gods spirit, exercise them by practise, and they will increase, neglect to exercise them, and they will decay in thee. *To every one that hath* (saith our Saviour in the parable of the talents, *Mat.*25 29 that is, that by making use of it, and imploying it, doth shew that hee hath grace) *more shall bee given, and hee shall have aboundance, but from him that hath not, shall bee taken away, even that which hee hath.* The Apostle commending the *Thessalonians*, saith, 1 *Thess.*1.3. hee *remembred* their worke of faith, their faith was ever in action, ever exercising it selfe. And what is the proper worke and act, wherein faith exerciseth it selfe? Surely in taking hold of the promises that God hath made unto us in Christ, in applying them unto our selves, and resting upon them. Thus must wee exercise our faith, if we would have it grow, if wee would have the comfort of it. The Apostle saith of all the faithfull, 2 *Cor.*5.7. that *they walke by faith.* In our whole conversation we may, and ought to make use of our faith. And of himselfe he saith, that hee did live by his faith. *The life which I now live in the flesh, I live by the faith of the Son of God*, saith he, *Galat.*2.20. In all the occasions of our life, we may, and should exercise our faith, and we loose a great deale of sweetnesse, and comfort, because we doe not so. But in no occasion of our life, can we have more use of our faith, then when wee are troubled

troubled with any ſtrong corruption, which wee would faine overcome, and get the maſtery of; Let us come then to Chriſt, and ſtirre up our ſelves to take hold of him, and confidently expect, and looke for helpe and ſtrength from him againſt it, and wee may bee ſure to bee delivered from the dominion of it. *Through God wee ſhall doe valiantly* (ſaith *David*, *Pſal.*108.13.) *for hee it is that ſhall tread downe our enemies.* And *Phil* 4.13. *I can do all things through Chriſt, which ſtrengtheneth me.* Wee read in the hiſtory of the Goſpel, of ſundry that came to Chriſt for helpe in their bodily diſeaſes, and infirmities, and had wonderfull cures done upon them. And concerning theſe cures, three things are to bee obſerved. 1. That there were none that came to Chriſt, whatſoever their diſeaſe or infirmity was, but he cured them all. *Matth.* 12.15. *Great multitudes followed him, and he healed them all.* 2. That the cure that was done upon them, and the helpe they received from Chriſt, is ſtill aſcribed to nothing elſe, but to their faith. They did pray, and cry to Chriſt for helpe, but the helpe they received, is aſcribed to their faith, and nothing elſe. They came to Chriſt in full affiance and confidence of heart, that they ſhould receive helpe from him, in theſe particular infirmities that troubled them, and that was it that drew vertue from him to cure them. This you ſhall ſee in the poore woman that had the iſſue of bloud, *Matth.*9.21. *Shee ſaid within her ſelfe, if I may but touch his garment, I ſhall bee whole.* And to this our Saviour aſcribeth the cure that was done upon her, verſe 22. *Daughter, bee of good comfort, thy faith hath made thee whole; and ſhe was made whole from that houre.* So ſaith hee likewiſe to blind *Bartimeus*, *Marke* 10.52. *Goe thy way, thy faith hath made thee whole.* And to the Leper, *Luk.*17.19. *Ariſe, go thy way, thy faith hath made thee whole.* 3. That our Saviour requireth nothing elſe of any of them, that came to him to be cured of any infirmity, but only this, that they would beleeve, and reſt confident in this, that they ſhould certainely receive helpe from him. When the poore man came to him for his ſon, that had been poſſeſſed with a divill from his childhood, this is all that Chriſt ſaith to him, *Marke* 9.23. *If thou canſt beleeve, all things are poſſible to him that beleeveth.* So ſaith he to *Iairus*, when his daughter was dead, and all men counted it folly in him, to ſeeke to Chriſt for any helpe then, *Marke* 5.36. *Be not afraid, onely beleeve.* Where this faith was, the cure was alwayes made; where this was wanting, no good could be done, *Acts* 14.9,10. When *Paul* the ſervant of Chriſt, ſted faſtly beholding the creeple, *perceived that he had faith to be healed*, he cured him preſently. Whereas of our bleſſed Saviour himſelfe it is ſaid, *Mar.*6.5,6. *He could do no mighty worke at Nazareth, becauſe of their unbeliefe.*

But to what purpoſe (will you ſay) are theſe cures, that men received from Chriſt in all their bodily infirmities, alleaged in this caſe, that we have now in hand?

Surely to teach us, to take the ſame courſe for the healing of our ſoules, that they did take for the curing of their bodies. Thou complaineſt of the blindneſſe, and ignorance of thy ſoule, doe as blind *Bartimeus* did, *Marke* 10.47. Thou feeleſt many ſoule iſſues, and fountaines of ſin in thy ſoule, of blaſphemy, pride, hypocriſie, wrathfulneſſe, uncleanneſſe, worldlineſſe, &c. Wouldeſt thou bee cured of them? Doe as that poore woman did, that had the iſſue of blood twelve yeares, and had ſpent all that ſhee had, to get helpe, and was never the neerer, *Mar.*5.25,27. Thou haſt a ſpirit of infirmity in thee, that maketh thee unable to doe any thing that is good, or to lift up thy heart to God, doe as that poore woman did, *Luke* 13.11. that *had a ſpirit of infirmitie eighteene yeares, and was bowed together, and could in no wiſe lift up her ſelfe.* Goe thou to Chriſt for helpe as they did, and goe in the ſame manner as they did, in in faith with full aſſurance of heart, to receive helpe from him, and thou ſhalt be ſure to receive as much help from him for thy ſpirituall infirmities, as they did for their corporall.

Foure reaſons and grounds of faith, I will give you for this.

1. Firſt. Chriſt is as able to heale our ſoules as our bodies. When the two blind men came to Chriſt for helpe, *Matth.9.27,28.* before hee would helpe them, he asketh them this queſtion, *Beleeve yee that I am able to doe this?* This perſwaſion of the power of Chriſt, is neceſſary alſo, in all them that would receive helpe of him for their ſoules. We muſt bee confident in this, that hee is able to heale our ſoules of all their diſeaſes, how great ſoever they bee. Hee *is full of grace and truth, Iohn* 1.14. *In him* (ſaith the Apoſtle, *Col.*2.9) *dwelleth the fulneſſe of the Godhead bodily.* And as in reſpect of this all-ſufficiency that was in him, all bodily diſeaſes were alike to him, hee could as eaſily cure a leper, *Luke* 17.14. or one that was lunaticke, *Matth.*4 24. or one that was borne blind, *Iohn* 9.32. as one that had but an ague. *Matth.*8.14,15. So is hee as eaſily able (as to pardon the greateſt ſinnes, as well as the ſmalleſt, ſo) to heale the greateſt of our corruptions, as the ſmalleſt, and to give us ſtrength againſt theſe ſinnes that wee have the ſtrongeſt tentations unto, as againſt any other. *Greater is hee that is in you* (ſaith the Apoſtle, 1 *Iohn* 4.4.) *then he that is in the world.*

2. Secondly. Chriſt is as willing to yeeld helpe to his people in their ſpirituall diſeaſes, as ever hee was in their corporall. Nay, hee is more affected with compaſſion, and commiſeration towards us in the one, then in the other. For hee knoweth they make us much more miſerable, then any bodily diſeaſe can doe, and (miſery being the proper object of mercy and compaſſion) when hee ſeeth moſt miſery, hee muſt needs have moſt compaſſion. *When hee ſaw the multitudes like ſheepe, having no ſhepheard* to take care for their ſoules, it is ſaid, *Matth.9.36. hee was moved with compaſſion on them,* ἐσπλαγχνίσθη his bowells even yearned with griefe and compaſſion towards them. *As a father pitieth his children* (ſaith the Prophet, *Pſal.*103.13,14.) *ſo the Lord pitieth them that feare him; for hee knoweth our frame; hee remembreth that wee are duſt.* So the Apoſtle ſaith, *Hebr.*4.15. that *hee is touched with the feeling of our infirmities.* Hee knoweth what our nature is, and hee knoweth what the tentations are, we are ſubject unto, and pitieth our caſe for this, more then ever hee did any man for his bodily diſeaſes. And he will therefore be more ready to yeeld us helpe in this caſe, then he was then. And ſo ſaith the Prophet *Mic.*7.19. *He will have compaſſion upon us, he will ſubdue our iniquities.*

3. Thirdly. This was the ſpeciall work that he came into the world for, even to heale our ſoules. All the cures he did upon the bodies of men, when he was upon the earth, were done of purpoſe to teach men to ſeeke to him for the cure of their ſoules; that hee was the perſon, by whom only their ſoules were to bee healed. Therefore the Evangeliſt, when he had ſpoken of the miraculous cures Chriſt had wrought, *Matth.*8.16. he addeth verſe 17. that all this was done *that it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying; himſelfe tooke our infirmities, and bare our ſickneſſes*; he meaneth our ſins, the infirmities, and ſickneſſes of our ſoules. When the name *Ieſus* is given to him, the reaſon is ſaid to be this, *Matth.*1.21. *Becauſe he ſhall ſave his people from their ſinnes.* And that not onely by procuring pardon for them, by juſtifying and delivering them from the guilt and puniſhment of them, but alſo by ſanctifying them, and healing their natures, by killing ſin in them. All Chriſtians will be ready to acknowledge, and magnifie the all-ſufficiency of Chriſt, for procuring pardon at Gods hands for their ſins, and are apt to run to him for eaſe and comfort, when their conſciences are oppreſſed with the burden of them; but few or none will run to Chriſt for ſtrength againſt their corruptions, for helpe in their ſpirituall combate and wreſtling with them; whereas he came into the world to yeeld us helpe that way, as well as the other, to ſanctifie us as well as to juſtifie us, to deliver us from the power of ſinne, as well as from the guilt and puniſhment

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of it. *For this purpose* (ſaith the Apoſtle, 1 *Ioh.*3.8.) *was the ſonne of God manifeſted, that he might deſtroy the workes of the divell*; that he might deſtroy ſin. And *he is made to us of God* (ſaith *Paul*, 1 *Cor.*1.30.) not onely *wiſdome and righteouſneſſe*, but *ſanctification* alſo *and redemption. He gave himſelfe for us* (*Tit.*2.14.) *that he might redeeme us from all iniquity.* (And how are we redeemed from it, if it ſtill be ſuffered to reigne and domineere in us?) *and purifie to himſelfe a peculiar people zealous of good workes.*

Fourthly, and laſtly, We have his expreſſe promiſe whereby he hath bound himſelfe to yeeld us helpe that come to him for the healing of our ſoules, and for ſtrength againſt our corruptions, which we do not read that any of them had, that came to him for cure of their bodily infirmities. Indeed the ſpirit of God did extraordinarily worke in them a full aſſurance that they ſhould receive help from him (For els Chriſt would never have ſaid they had faith) but an expreſſe promiſe of God (which the Apoſtle calleth *the word of faith*, *Rom.*10.8.) they had none as we have. 4.

Why but (will you ſay) hath every member of Chriſt any ſuch promiſe from God that no ſin ſhall reigne in him? That he ſhall have ſtrength given him to maſter any head-ſtrong and unruly luſt that troubleth him, if he will ſeeke to Chriſt for it? *Queſt.*

I anſwer, Yes verily, hee hath the expreſſe promiſe of God and that not onely in particular againſt ſome ſpeciall corruptions, but alſo in generall againſt all. *Anſw.*

Foure ſpeciall corruptions there are that Gods people uſe much to complaine of, for which we have the Lords promiſe in particular that we ſhall have helpe againſt them.

Firſt, Ignorance, blindneſſe, and blockiſhneſſe of minde that we cannot learne or carry away any thing, no not from the beſt meanes. Many good ſoules ſay that of themſelves, which *Paul* ſpeaketh of bad ones, 2 *Tim.*3.7. *I am ever learning, and can never come to the knowledge of the truth.* But ſee what a promiſe we have againſt this, *Eſa.*35.5. In Chriſts kingdome *the eyes of the blind ſhall be opened, and the eares of the deafe ſhall be unſtopped.* 2 *Cor.*3.16. *When the heart ſhall turne to the Lord, the evill ſhall be taken away.* And thus our Saviour expreſſly ſpeaketh, *Ioh.*9.39. *I am come into the world, that they that ſee not, might ſee.* And 12.46. *I am come a light into the world, that whoſoever beleeveth in me, ſhould not abide in darkneſſe.* 1.

Secondly, Hardneſſe of heart, is another great corruption that Gods people much complaine of, they cannot repent nor mourne for ſin, nor be affected with Gods judgements, there is a feared thick skin upon their hearts, they are ſo brawny and hard. See alſo what a promiſe we have from God for helpe againſt this, *Deut.*30.6. *The Lord thy God will circumciſe thy heart*, and take away this thick skin from it. And *Ezek.*36.26. *I will take away the ſtony heart out of you, and give you an heart of fleſh.* And *Acts* 5.31. *God hath exalted Chriſt to be a Prince and a Saviour to give repentance unto Iſrael, and forgiveneſſe of ſinnes.* Chriſt will give thee grace to repent, as well as forgiveneſſe of ſins. 2.

Thirdly, O but ſaith many a good ſoule. I think no body in the world hath ſo profane a heart, I cannot feare nor ſtand in that reverent awe of God that I ſhould, but have oft moſt blaſphemous thoughts riſing in me againſt his Majeſty, his providence, his Word, &c. Have I any promiſe of helpe againſt this? Yes verily, *Ier.*32.39. *I will give them a heart, that they may feare me for ever.* And verſe 40. *I will put my feare into their hearts.* 3.

Fourthly, O but I am ſo unconſtant (ſaith many a Chriſtian) in every thing that is good, that I feare much there is no truth of grace in me. I have by fits good motions and deſires, and can performe good duties with ſome comfort, but *all my goodneſſe is like the morning dew* as the Prophet complaineth of hypocrites, 4.

pocrites, *Hos.*6.4. Have I any promiſe for helpe againſt this? Yes indeed haſt thou, *Hos.*14.4. *I will heale their backeſlidings.*

5. Fiftly, and laſtly; Whatſoever other ſin and corruption any child of God can be troubled withall (be it pride, or worldlineſſe, or uncleanneſſe, or frowardneſſe, or any other whatſoever) he hath promiſe through Chriſt to receive helpe and ſtrength againſt it, *Ezek.*36.25. *I will poure cleane water upon you, and ye ſhall be cleane, from all your filthineſſe, and from all your Idols I will cleanſe you.* And (leſt that ſhould be underſtood onely of that waſhing we have by the blood of Chriſt in our juſtification) he addeth, verſe 26. *A new heart alſo will I give you, and a new ſpirit will I put within you.* And *Mal.*4.2. *Unto you that feare my name ſhall the ſun of righteouſneſſe ariſe, with healing in his wings.* When the ſun of righteouſneſſe doth ariſe in our hearts, he ſhall heale our nature, and dry up the iſſues of corruption that are in it. And ſo ſpeaketh the Apoſtle *Peter*, *Acts* 3.26. *God hath ſent his ſonne to bleſſe you, in turning away every one of you from your iniquities.* Chriſt will turne every one from his iniquities, whom he is ſent of God to be a Saviour unto. Many more ſuch promiſes I might alledge whereby God hath bound himſelfe to ſanctifie all ſuch, as are in Chriſt, and to purge them from all their ſins; yea to ſtrengthen them againſt the ſtrongeſt of all their corruptions, and tentations alſo that they can be ſubject unto as *Ier.*33.6. 2 *Pet.*1.3,4. *Mat.*5.6. *Act.*26.18. *Rom.*16.20.

Applic. To conclude therfore, If Chriſt be 1 as able now to heale our ſoules of all their diſeaſes, as he was to cure all corporall infirmity when he was upon earth. 2 If he be as willing to yeeld his people helpe, this way as he was the other, and more willing too. 3 If the principall worke he came into the world for, was not to cure the bodies of men, but to heale their ſoules. 4 If we have his expreſſe promiſe for the healing of our ſoules of all their corruptions, which they had not for the curing of their bodily infirmities. How commeth it to paſſe that ſo many then were cured by him of all their bodily infirmities, and we have little or no helpe at all from him for the healing of our ſoules? Surely one of theſe three things muſt needs be the cauſe of it. 1. Either we doe not ſo earneſtly deſire helpe for our ſoules this way, as they did for their bodies; the puniſhment of our ſins we would faine be delivered from, but whether we be freed from the power of them or no, we are indifferent. 2. Or we doe not ſeeke to Chriſt for helpe in this caſe of ours, as they did in theirs. Pardon of ſin and mercy with God, and comfort, and peace we looke to have through Chriſt alone; but we ſeeke not to him for grace to ſanctifie us and mortifie ſin in us, nor looke to receive that benefit by him alſo. Or els 3 we ſeeke not to Chriſt for helpe this way, in that manner as they did; that is, in faith and full aſſurance of heart to receive helpe from him in this caſe. But of us it may be ſaid in this caſe as the Apoſtle ſpeaketh in an other, *Iam.*4.2,3. *We deſire* to have grace *and cannot obtaine*; *we fight and warre* againſt our luſts *and yet have not* victory over them *becauſe we aske not* we ſeeke not to Chriſt, *we aske and receive not, becauſe we aske amiſſe*; that is, we aske not in faith, in confidence and aſſurance to obtaine it of God, through Chriſt. Let us therefore ſtirre up our ſelves to take hold of Chriſt and theſe promiſes, and confidently expect the performance of them to our ſelves in our owne particular caſes; and ſo by faith draw vertue from Chriſt, to drie up all the filthy iſſues that are in our ſoules. As the Iſraelites looking on the braſen ſerpent in faith healed them, *Num.* 21.8,9. So let thine *eyes be upon* Chriſt with expectation & dependance upon him (as *Iehoſhaphat* ſpeaketh, 2 *Chron.*20.12. in another caſe) for helpe and vertue will be derived from him to cure thee. *All things* (ſaith our Saviour, *Mat.* 21.22.) *whatſoever ye ſhall aske in prayer, beleeving* (having his promiſe for them, as in this caſe we have) *ye ſhall receive.* And *if thou canſt believe* (ſaith he, thou maiſt have helpe againſt that ſpirit that hath poſſeſſed thy ſon from his

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very childhood, though my Diſciples could not caſt him out, *Mar.9.23.*) *all things are poſſible to him that beleeveth.* Certainely it were poſſible enough for any of us to get power over our ſtrongeſt corruptions, and to attaine to a farre greater meaſure of mortification then we are yet come unto, if we would imploy our faith in this worke, if we would make claime to theſe promiſes, and reſt upon them, and confidently expect ſtrength and helpe from God through Chriſt, againſt them.

Say not any of you, alas I am ſo ſinfull and unworthy a wretch that I dare not preſume to beleeve and be ſo confident that Chriſt will helpe me. For *Obiect.1*

First, Thy unworthineſſe will not barre thee from receiving helpe from Chriſt. In all the cures he did upon men, he had no reſpect at all to the worthineſſe of the perſons, *Mat.8.16. He healed all* that were ſicke, without all reſpect of perſons. He ſelleth not his grace, but giveth it freely, *Eſa.55.1. Every one that thirſteth come ye to the waters, and he that hath no money.* *Anſw.1*

Secondly, The more unworthy thou feeleſt thy ſelfe to be, the more fit thou art to receive helpe from him. For *God giveth grace to the humble, Iam.4.6.* And among all that received helpe from Chriſt thoſe had the ſtrongeſt faith, and did moſt confidently expect helpe from him that had in themſelves the deepeſt ſenſe of their owne unworthineſſe, as is evident in the example of the Centurion, *Luke* 7.7,8. and of the woman that had the bloudy iſſue, *Mar.5.27,33,34.* and the woman of Canaan, *Mat.15.27,28.* 2.

Neither ſay ſecondly, Alas I cannot beleeve, I go to Chriſt, I pray againſt my hardneſſe of heart, and againſt my frowardneſſe, and againſt my blaſphemous thoughts, &c. but I cannot pray in faith nor certainly beleeve that God will give me helpe againſt them. For *Obiect.2*

First, Do as the poore man did that went to Chriſt to have his ſonne diſpoſſeſſed, *Mar.9 24.* mourne and weepe for thy unbeleefe, that thou canſt not give credit unto God. *Anſw.1.*

Secondly, Do againe as he did, pray heartily to God to *helpe thy unbeleefe, Mar.9 24.* 2.

Thirdly, Then know aſſuredly thou haſt a true faith though a weake one; and that this weake one will be ſufficient to procure helpe to thee from him; as it did for that poore man, *Mar.9.25.* 3.

Thirdly and laſtly, Say not this is contrary to mine owne experience and to the experience of all the godly, who though they have had true faith, yet they could never obtaine power from Chriſt to vanquiſh their luſts, I have in my prayers againſt my corruptions called to mind theſe promiſes you have ſpoken of, and made claime to them and am never the nearer. Yea *Paul* though he had ſo much faith, yet complaineth, *Rom.7.23.* that *the law of his members did bring him ſtill into captivity to the law of ſinne.* The faithfull do indeed receive from Chriſt their juſtification in this life fully and perfectly, but as for their ſanctification it is but litle, that many of them do receive as appeareth by the ſtrong corruptions, that may be diſcerned even in the moſt of them. *Obiect.3*

To this I anſwer. First, Chriſt doth not utterly deſtroy ſinne in any beleever ſo long as he liveth here. For he ſeeth that would not be good for us in many reſpects; as we heard in the handling of the Doctrine. *Anſw.1.*

Secondly, He doth give to ſome of his ſervants a greater meaſure of ſanctification, and power to overcome their corruptions, then he doth unto other, *Epheſ.4.7. To every one of us is given grace according to the meaſure of the gift of Chriſt.* 2.

Thirdly, Every beleever is in ſome meaſure ſanctified by Chriſt, and his corruption hath received from him a deadly blow, that it ſhall never reigne more; he hath ſo much ſtrength given him as he ſhall never be quite overcome, nor brought under the dominion of ſinne any more, but ſhall be made able to maintaine 3.

taine warre againſt it. For Chriſt *hath made us all Kings and Prieſts unto God*, *Rev.*1.6. And *Rom.*6.14. *Sinne ſhall not have dominion over you: for ye are not under the law, but under grace.*

4. Fourthly, Proportionable to the meaſure of our faith ſhall our ſanctification be, and our ſtrength to overcome our corruptions. And even to this may that ſpeech of our Saviour be applied, *Matth.*9.29. *According to thy faith, ſo be it unto thee.*

5. Fiftly and laſtly, That ſoule that can ſeeke to Chriſt for helpe againſt any corruption, and confidently expect to receive it, and wait upon him for it, ſhall be ſure not to be overcome of it, *Eſa.*40.31. *They that waite upon the Lord, ſhall renew their ſtrength.* And 30.18. *Bleſſed are all they that waite for him.*

Lecture LXVIII. On Pſalme 51. 5. Septemb 11. 1627.

Uſe 4. THe fourth and laſt uſe that the third and laſt Doctrine that we have learned out of theſe words touching the heinouſneſſe and danger of originall ſinne ſerveth unto, is, To breed thankfullneſſe in us, and ſo to comfort us in the acknowledgement and admiration of the goodneſſe and mercy of God. For the Doctrine of originall ſinne, and the true conſideration of this, how vile, and corrupt we are even by nature, doth notably ſet forth the goodneſſe of God towards us, and hath great force to make us thankfull for it, and cauſe us to admire and take comfort in it. This uſe we find the Apoſtle made of this Doctrine, *Rom.*7. For having meditated ſeriouſly of the ſtrength of corruption that was ſtill in his nature, and being deepely affected, and humbled with it, as appeareth by that exclamation of his, verſe 24. *O wretched man that I am who ſhall deliver me from the body of this death?* Preſently hee burſteth forth into this voice of joy and thankſgiving, verſe 25. *I thanke God through Ieſus Chriſt our Lord.* As if he ſhould ſay, O how much am I bound to God, for his mercy towards me in Ieſus Chriſt. Certainely we can never be truly thankfull to God for his mercies, we cannot value them aright nor reliſh the ſweetneſſe of them till we do apprehend, and can feelingly acknowledge how unworthy we are, that God ſhould ſhew any reſpect unto us, and can ſay with *Iacob*, *Gen.*32.10. *I am unworthy of the leaſt of all the mercies, and of all the truth which thou haſt ſhewed unto thy ſervant.* The bleſſed Virgin in her ſong, *Luk.*1.48. giveth this for the reaſon why *her ſoule did magnifie the Lord, and her ſpirit did rejoyce in God her Saviour*; becauſe the Lord had *regarded the low eſtate of his handmaid*, had ſo farre regarded one that was in ſo low, and baſe an eſtate as ſhee was. And ſurely if we knew our owne vileneſſe well (as it hath beene diſcovered to us, by this Doctrine of originall ſinne) and could alſo have grace ſeriouſly to thinke of it, our ſoules would alſo magnifie the Lord and our ſpirits would rejoyce in God our Saviour, Gods mercies would be ſweeter to us then they are, we could not chooſe but wonder, that the Lord ſhould be ſo gracious and good to us, that are even by nature ſo *alienated from him, and enemies in our minds unto him*, as the Apoſtle ſpeaketh, *Col.*1.21. *Every imagination of the thoughts of whoſe hearts, are onely evill continually*, *Gen.*6.5. That he I ſay, ſhould nevertheleſſe be ſo good and gracious unto us, as he is, It would make every one of us ſay oft unto the Lord as *Mephiboſheth* once did to *David*, 2 *Sam.*9.8. *What is thy ſervant that thou ſhouldſt looke upon ſuch a dead dog as I am?*

But (to ſpeake more diſtinctly of this point) there be foure things eſpecially wherein the knowledge of the vileneſſe and corruption of our nature, may cauſe us to admire the mercy and goodneſſe of God. 1. That there being ſuch a world of wickedneſſe in every mans nature as there is, the Lord is pleaſed ſo farre forth to keepe it under, by his reſtraining grace that it breaketh forth no more

more then it doth. 2. That the nature of man being in all the parts of it ſo extreamely corrupted, any of Gods people, ſhould have any goodneſſe at all in them. 3. That there being ſo ſtrong corruptions remaining in the very beſt of us, any of us ſhould be able to hold out in a Chriſtian courſe. 4. and laſtly, That the corruption of our nature being ſo great as it is, it ſhould do us no more hurt, but that we ſhould bee ſo fully and perfectly freed from the danger of it.

And for the firſt of theſe. Certainely when we rightly conſider, what the nature of man is, we ſhall ſee juſt cauſe to admire the mercy of God towards us, even in his reſtraining grace, and to blame our ſelves, that we have not taken better notice of it, and beene more thankfull unto God for it, hitherto. Let us conſider the worke and power of it, firſt in others, ſecondly in our ſelves, and wee ſhall ſee that wee receive great benefit by it both waies. 1. *Reſtraining grace*

And firſt for the worke of it in other men. It muſt needs be acknowledged as a great favour of God, that any of us live in ſuch ſafety and peace as we doe, when we go abroad, when we are at home, by night, or by day, if we did rightly conſider what times theſe are, what kind of people they be that wee live by, even ſuch as are by nature ſtrongly inclined not to malice onely, but to all kind of miſchiefe beſides. Such as whoſe naturall diſpoſition the Apoſtle deſcribeth, *Rom.* 3. 14—17. *Their mouth is full of curſing and bitterneſſe, their feet are ſwift to ſhed blood, deſtruction and miſery are in their waies*; that is to ſay, a deſire to bring others to miſery and deſtruction; *and the way of peace* (how to live peaceably) *they have not knowne.* This being ſo, how commeth it to paſſe that wee receive no hurt at all by ſuch kind of perſons as theſe are? Sanctifying grace they have none to change their natures. For as the Apoſtle ſaith of them in the next words, verſe 18. *There is no feare of God before their eyes.* Beſides wee heare daily of other lewd men that in ſuch and ſuch places have committed ſtrange outrages upon men in the high waies, as they have beene travelling, and in their houſes while they have beene aſleepe on their beds. How falleth it out then that wee have lived in ſuch ſafety hitherto? You will ſay, becauſe *the Lord hath beene our keeper, Pſal.* 121. 5. he hath kept watch and ward about us; *He hath made a hedge about us, and our houſes*, as Satan ſaid of *Iob* 1. 10. This is true indeed; but a principall meanes whereby the Lord hath ſo kept us, is this reſtraining grace of his, in the hearts even of the moſt wicked men. Obſerve (I pray you) the worke of it, and the benefit we receive by it in three degrees. 1.

Firſt, Whereas there is no corruption that a naturall man is more ſtrongly inclined unto, then to hate all ſuch as feare God; according to that of *Pro.* 29. 27. *He that is upright in his waies* (be he otherwiſe never ſo harmeleſſe or peaceable) *is an abomination to the wicked.* How commeth it to paſſe that in many naturall, yea otherwiſe lewd men wee live by, we could never yet diſcerne the leaſt malice againſt us, that ever they deſired, that ever it came into their thought, to doe us any hurt? Shall wee impute this to any goodneſſe of nature that is in them? No no, this is to be aſcribed to the powerfull reſtraining grace of that God, who made this promiſe to his ſervants that were compaſſed about with moſt wicked people on every ſide, *Exod.* 34. 24. *No man ſhall deſire thy land, when thou ſhalt goe up to appeare before the Lord thy God, thrice in a yeere.* 1.

Secondly, Whereas we know there be many lewd men amongſt us, not Papiſts onely but others, to whom we are an extreame eye-ſore, that do with all their hearts deſire to do us a miſchiefe, and have even in their words oft bewraied as much; Of whom we may ſay with *David, Pſal.* 57. 4. *My ſoule is among lions, and I lie even among them that are ſet on fire.* How commeth it to paſſe 2.

that

that they have yet done us no hurt, nor ſo much as attempted any thing againſt us? Surely that God that reſtrained *Laban* from hurting *Iacob*, though hee had purſued him ſixe dayes journey with a great power and full purpoſe to bee revenged on him, and continued in this purpoſe, till the very night before hee overtooke him as you ſhall find, *Gen.* 31.23.29. that God I ſay is he that hath kept all theſe lewd men from doing us that hurt, that they have deſired, and purpoſed to doe. Hee that *when the Sunne ariſeth* (*Pſal.*104.22,23.) maketh the Lyons *to gather themſelves together and lay them downe in their dens*, that man *may goe forth to his worke, and to his labour untill the evening.* Hee that ſhut the mouthes of the Lyons from hurting *Daniel* 6.22. doth curbe and muzzle theſe men from hurting us; and let him have the glory of all that ſafety wee live in.

3. Thirdly and laſtly. Whereas every wicked man doth naturally hate us, according to that ſentence of God, *Geneſ.*3.15. *I will put enmity betweene thee and the woman, and betweene thy ſeed and her ſeed.* How commeth it to paſſe, that many wicked men we live by, are not onely harmeleſſe, and void of malice towards us, but neighbourly and courteous, and kind unto us? Surely of this wee may ſay as the Prophet doth in another caſe. *Pſalme* 118.23. *This is the Lords doing, and it ſhould ſeeme marvellous in our eyes.* Hee that made *Eſau* run to *meet Iacob, and to embrace him, and fall on his necke, and kiſſe him.Gen.*33 4. Hee that gave his people ſuch favour in the ſight of the *Egyptians*, *Exod.*11.3. that they thought nothing too good for them, is the only cauſe of all this. And certainely if the Lord ſhould not thus reſtraine wicked men, if hee ſhould ſet their hearts at liberty, and let looſe all that wickedneſſe that is in them, wee might with much more ſafety live among Lyons, and Beares, then among them. When our Saviour had told his diſciples, *Matth.* 10.16. *Behold, I ſend you forth, as ſheepe into the midſt of wolves*; hee addeth preſently, verſe 17. *but beware of men.* As if he had ſaid. What ſpeake I of wolves, you have more cauſe to feare danger from men, then from wolves, or from any other creature whatſoever.

Applic. Let us therefore (beloved) 1. Among other mercies of God, take notice of this, and bee thankefull for it, that in ſo wicked a world, wee live in ſuch peace and ſafety as wee doe. 2. Let us in theſe dangerous times, wherein wee ſee cauſe of ſo great feare on every ſide, by reaſon of the multitude, and cruelty, and ſtrength of our enemies, both at home and abroad, learne to ſecure and quiet our hearts in the providence of this mighty God, that can thus command and rule the hearts of the vileſt men upon earth, yea, though they were the mightieſt Princes, that can *turne them whether ſoever he will*, as *Solomon* ſpeaketh, *Prov.*21.1. Let us ſeriouſly meditate of that which the Prophet ſpeaketh. *Pſal.*76.10. *Surely the rage of man ſhall turne to thy praiſe, the remnant of the rage thou wilt reſtraine.* 1. God can and will in his time reſtraine the remnant of the rage that the bloudy enemies of his Goſpel, are apt to ſhew ſtill againſt his people. 2. And ſurely the rage that they have already ſhewed, ſhall in the end tend to his praiſe, or elſe it ſhould not have proceeded ſo farre as it hath done. That wee may bee able thus to quiet, and ſecure our hearts, in the providence of this mighty God. 1. Let us never give our ſelves reſt till wee be able (through a lively faith) to ſay with Gods people, *Pſal.*48.14. *This God is our God for ever and ever; he will be our guide,* (and ſhepheard) *even unto death.* 2. Let us live in his feare, and labour to pleaſe him in all our wayes. For *when a mans wayes pleaſe the Lord* (as the holy Ghoſt ſaith, *Prov.* 16.7.) *hee maketh even his enemies to bee at peace with him.* Then may wee bee ſecure and void of feare, though the times were much worſe, and our enemies many more, and ſtronger then they are; then may we ſay as *David* doth, when his heart was made glad with the light of Gods countenance, *Pſal* 4.8.

I will

I will both lay me downe in peace, and sleepe also, for thou Lord only makest mee to dwell in safety. And so much shall suffice to bee spoken of the benefit wee receive by the worke of Gods restraining grace, in the hearts of other men.

But yet in the worke of Gods restraining grace in our owne selves, we have much more cause to admire the goodnes of God towards us. By the former he hath provided for our outward security and safety in the world, but by this hee doth procure and maintain the inward peace & tranquilitie of our consciences. For seeing (as wee have heard) wee are all of us by nature as bad as any other. *Wee are all by nature the children of wrath even as others*, as the Apostle speaketh *Ephes.*2.3. Wee have all of us still even after our regeneration, the whole body of sin, not one member of it wanting in us, the seeds of all sins, as appeareth plainly by that complaint of the Apostle, *Rom.*7 24. *Who shall deliver me from the body of this death?* How commeth it to passe, that wee are not in our lives, as well as in our natures, as bad as any others? Surely the Lord by his restraining grace, suffereth not all the corruption that is in our nature, to breake forth in us; as hee said to *Abimelech*, *Genesis* 20.6. so may hee say to every one of us, *I have kept thee that thou shouldst not sin against mee* in these and these kinds. 2.

Why but will you say, this is true indeed of heathens and naturall men, they are kept from sin by restraining grace, but there is more in us that are regenerate then so, we have sanctifying grace also. *Object.*

I answere. This is true, and of that I shall speake in the next place; but yet the best of Gods servants are much bound to him also even for his restraining grace. See three notable benefits we doe receive even by that.

First. Though wee have in our nature the seeds of all sinne, yet there are many foule sinnes wee never felt in our selves, the least inclination unto. The Lord hath so kept them under, as they never yet shewed themselves to bee in us; but as it is said of *Saul*, and other of *Davids* enemies that were with *Saul*, 1 *Samuel* 26.12. so it may bee said of many noisome lusts that are in our nature, the Lord hath sent a dead sleepe upon them, that they never stirre in us. 1.

Thinke not, thinke not (beloved) that thou art made of a better mould, that thou art better by nature (I say, not then *Lot*, or *David*, or *Peter*, but even) then the *Sodomites*, or *Cain* was, or then any of the most monstrous sinners that ever thou hast knowne or heard of, because thou hast not felt thy selfe inclined to such foule sinnes as they fell into; thinke not that thou hast not any inclinations in thine heart to such sinnes, because thou hast not felt them stirring in thee at any time; but ascribe that to this grace of God, and consider *who it is that hath made thee to differ from another*, from any other man, as the Apostle speaketh in another case 1 *Cor.*4.7. that thou mayest be humbled in thy selfe, and give the glory of it unto God. Learne thou to be thankfull unto God, as well for keeping thee from these sins, that thou never feltest thy selfe given unto, as for the pardon of those that thou hast most offended in. *Applic.*

Secondly. Many of us have felt in our selves some motions and inclinations unto many foule sinnes that others have fallen into, but they have not put forth themselves in us, in their full strength, nor set upon us with that force and violence as they have upon others, they have not bin furthered in us with such tentations, as they have bin in others, if they had, we certainly had fallen as shamefully as others have done. And what hath beene the cause that wee have not hatched these cockatrice eggs, as the Prophet calleth them? *Esa.*59.5. It may bee thou wilt say, that by the sanctifying spirit of God, thou hast resisted thy corruption when thou didst feele it arise, thou hast prayed against it, and so by the spirit hast mortified it. And this I doubt not but every child of 2.

God may truly say, of many a corruption they have found in themselves. But that is not all. If these sins that we have beene preserved from, had set upon us with that strength and violence as they have done upon others, or as many other of our sins have done upon our selves, if they had beene set forward by the like tentations, we had (doubtlesse) beene overcome by them as well as others. And whereunto is this to bee ascribed, that they have not done so? surely to this mighty power of Gods restraining grace in us. That whereas in other men (yea in some of his owne people, as wee may see, *Psalm* 81.12.) the Lord lets goe his hand, and suffereth their lusts to have the sway, *giveth them up to their owne hearts lusts*; and saith to their corruptions, as hee did to the deceiving spirits, 1 *Kings* 22.22. *Goe and prevaile.* Hee hath dealt more graciously with us; and though to humble us hee hath let us see what monsters wee lodge in our breasts, what abominable corruptions we have in our hearts, yet he holdeth them in a chaine, and letteth them not loose upon us, but pulleth them in againe, that they may not prevaile against us. He that hath set *barres and doores* to the raging sea (as hee speaketh, *Iob* 38.10,11.) *and said, hitherto shalt thou come and no further, and here shall thy proud waves be stayed*; is hee only that stinteth and gageth the corruptions of our hearts, that sets such limits and bounds unto them.

Applic. Let us also (beloved) take notice of this mercy of God, and be thankfull for it. When thou seest or heares of the outragious sins that many fall into, drunkennesse, adultery, murder, blasphemy, and such like sins, pity thou their case; and lift up thy heart in thankfulnesse unto God, that hath kept thee from being thy selfe as bad as they are. That speech of the Pharisee, *Luke* 18.11. if it had come from an humbled heart, had beene a good speech, and such as beseemeth every one of us to use unto God. *Lord I thanke thee I am not as other men are, extortioners, unjust adulterers.* Consider thus with thy selfe. I am by nature, as bad as the worst man I know, yea, I find my selfe sometimes enclined, and ready even to fall into those very sinnes, that have brought others to so much shame. And then thinke upon, and blesse that hand that hath kept thee from falling, and say in thankefulnesse of heart with the Prophet, *Psal.*94.18. *When I sayd my foot slippeth, thy mercy ô Lord did hold me up.*

3. The third and last benefit we receive by this restraining grace of God, in our selves, is this, that the Lord letteth us not know all the vilenesse and wickednesse, that is in us, but concealeth and hideth a great part of it from us.

Object. But you will say to mee. Is it a benefit to bee kept from the knowledge of our sinnes?

Answ. I answer. No not from all knowledge of our sins. For it is a great benefit to have our sins discovered to us, 1. So farre forth as is necessary to drive us unto Christ, to shew us how wretched wee are without him. For this maketh us capable of benefit by Christ. 1 *Timothy* 1.15. this maketh us able to prize him, and thirst after him, *Numbers* 21.9. this maketh us able to relish and find sweetnesse in him, *Matth.*11.28. 2. So farre forth as is necessary to bring us unto repentance for them, and to keepe us from living and continuing in them. *Iere.*8.6. *No man repented him of his wickednesse, saying, what have I done?* So farre forth we should labour to find out our sins by diligent search, *Psal.*4.4. and should be content that others should acquaint us with them. *Psal.*141.5. 3. So farre forth as is necessary for the pacifying of Gods wrath, in any speciall judgements that are upon us. For in this case, as the Lord testifieth by his judgements, that hee hath matter against us, *Ruth* 1.21. so it is our duty and the way for us to appease the Lords anger, by a diligent search and examination of our selves to find out the speciall sin whereby we have thus provoked God, *Lam.*3.39.40. Yea in this case,

caſe we are bound to beg of God, that he would diſcover thoſe ſpeciall ſins unto us, as *Iob* did, *Iob* 13.23. 4. So farre forth as it is neceſſary to keepe us from pride, and to humble us. For to this end, God commanded his people to remember, and oft to call to their minds, their old ſinne, and the moſt hainous of them all. *Deut* 9.7. *Remember, and forget not how thou provokedſt the Lord thy God to wrath in the wilderneſſe.* And to this end, *Moſes* ſpendeth a whole chapter, *Deut.* 9. in calling to the peoples minds, and bringing into their remembrance, their old ſins; which he would never have done, if he had not knowne this profitable, and needfull for them, that their repentance for them might bee oft renewed.

But further then the knowledge of our ſins ſerveth for one of theſe foure ends, it is no benefit, it is a judgement, and correction of God upon us. Therefore it is threatned as a judgement to wicked men, *Pſal.* 50.21. *I will reproove thee, and ſet thy ſins in order before thee.* Therefore *Iob* complaineth of it as of a judgement, *Iob* 13.26. *Thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the ſins of my youth.* And *Paul* prayeth againſt it, 2 *Cor.* 12.8. I grant indeed it is ſuch a judgement, and correction, as God uſeth moſt to exerciſe them by, that are deareſt to him, and ſeeth it to bee moſt neceſſary for them, as is plaine by the example of *Iob* 13.26. and of *Paul.* 2 *Cor.* 12.7. But herein his mercy appeareth, that as it is ſaid of all other corrections upon his Church, *Eſa* 27.8. *In meaſure thou wilt debate with it*; ſo it is in this. 1. The Lord doth not let any of us ſee all our ſins, but ſo many of them as he ſeeth will be ſufficient for us to ſee for our ſaving humiliation, and repentance. Dealing with us in this caſe, as *Balak* did with *Balaam*, *Num.* 23.13. *Thou ſhalt ſee but the utmoſt part of them, thou ſhalt not ſee them all.* And 2. thoſe that he is pleaſed to diſcover to us, he doth not let us feele the full weight of them, nor let us fully ſee the loathſomneſſe of them. Oh, if the Lord ſhould breake up the ſinke that is in every one of our hearts, and let us fully diſcerne, and feele how much filth is in them, we were never able to abide our ſelves, but ſhould every one of us become a *Magormiſſabib* (as *Ieremy* calleth *Paſhur*, *Ier.* 20.3,4.) *a terrour to our ſelves.* If the Lord ſhould let us feele the full weight of our ſins, certainely we were never able to beare it, but ſhould be overwhelmed by it. See this not only in the ſin of *Cain* and *Iudas*, that were caſtawayes, *Gen.* 4.13. *Mat.* 27.5. but in the ſins alſo of Gods own people. Heare what *David* ſaith of his ſin, *Pſ.* 38.4. *It is a heavy burden, too heavy for me to beare.* And heare what *Paul* ſaith of the inceſtuous perſon, 2 *Cor* 2.7. he was in danger *to bee ſwallowed up with overmuch ſorrow.*

1. Thinke of this thou wretched man, to whom many foule ſins ſeeme as light as a feather, drunkenneſſe, ſwearing, whoring, &c. when the Lord ſhall but let thee throughly to ſee what thou haſt done, when he ſhall lay but any one of theſe ſins unto thy charge, and cauſe thee to feele the full weight of it, hee ſhall need to inflict no other puniſhment upon thee, but even to let thee ſee & feele what thou haſt done. *Ier.* 2 19. *Thine owne wickednes ſhall correct thee, and thy back-ſlidings ſhall reprove thee. Wickednes will burne like the fire, Eſa.* 9.18. Hell it ſelfe hath no greater torment then that. And this thou haſt cauſe to looke for, and knoweſt not how ſoone, *Num.* 32.23. *Thou haſt ſinned againſt the Lord, and be thou ſure thy ſin will find thee out.* 2. Let us therfore (beloved) acknowledge it for a mercy of God, that he doth give us the ſight, and ſenſe of our ſins ſo farre forth as is neceſſary to our ſaving humiliation and repentance; but let us acknowledge it for as great a mercy, that hee doth not let us ſee, and feele our ſins to the full, ſo as we ſhould be overwhelmed by it. *Applic.*

Lecture LXIX. On Psalme 51. 5. Septemb 18. 1627.

1. Converting grace.

THe second thing wherein the admirable goodnes of God appeareth unto us, is this. If we could rightly weigh what we were by nature, we would see just cause to wonder at the power and goodnesse of God in this, that there should bee any truth of grace in any of us. Let us consider this first in generall, in the whole worke of our conversion, and of that change that is wrought in our hearts, by the grace and spirit of God; Secondly, In every particular act of grace that we do discerne in our selves.

1. And for the first, wee shall find the Apostle maketh this use of the Doctrine of originall sinne, *Ephes.2.4,5. God who is rich in mercy, for his great love, wherewith hee loved us, even when wee were dead in sinnes, hath quickened us together with Christ; by grace yee are saved.* As if hee had said, this was nothing but meere grace, this argued the riches of Gods mercy, the greatnesse of his love to doe this. When the people beheld the mighty workes that Christ wrought, in giving sight to the blind, and hearing to the deafe, and speech to the dumbe, and life to the dead, it is said, they were all amazed at the mighty power of God, *Luke 9.43.* and as it is said, *Matth.9.8 they marvelled and glorified God.* And the party himselfe whom Christ had restored to sight, admired the worke of God upon himselfe, and said, *Iohn 9.32. Since the world began, was it not heard that any man opened the eyes of one that was borne blind?* But the worke that God hath wrought upon our hearts whom he hath converted, and begun saving grace in, is (though not so sensible, yet) a farre greater demonstration of his power, and goodnesse, then any of those was, and such as wee, have much more cause to admire, and glorifie God for. Certainely it is as possible for *a blackmore to change his skinne, or a leopard his spots*; as the Prophet speaketh, *Ieremy* 13.23. for a Camell to goe through the eye of a needle, as our Saviour saith, *Luke* 18.25. as for us to have a change wrought in our hearts. But blessed bee God that *the thing which is impossible with men, hath beene possible with God*, as our Saviour there speaketh, *Luke* 18.27. This admirable power of God is sensible and apparant in the conversion of some men; of such I meane as have beene prepared for their conversion, with legall terrours; such as (having beene notorious sinners before) have beene by some strong hand of God changed suddenly. In the conversion of such as *Paul* was, that of a bloudy persecutour, was of a sudden made, not onely a disciple, but a zealous preacher also. Where hee that was even now *a Wolfe, and a Leopard*, was so chaunged, that hee *dwelt with the Lambes, and lay downe with the Kids*, as the Prophet speaketh, *Esa.*11.6. All men will bee apt to take notice of, and to admire the power of God in the conversion of such a man, as *Paul* saith of himselfe, *Galathians* 1.24. that the Churches *glorified God in him.* But the worke of Gods power in the conversion of most men, of such as have beene bred in the Church, and who by the restraining grace of God, have bin ever kept from grosse sins, is not so sensible, but more secret a great deale. The most Christians, though they bee able to say with the blind man, *Iohn 9.25. One thing I know, whereas I was blind, now I see*, they know well, and feele there is a blessed change wrought in their hearts, yet when it was wrought, or how it was wrought, that they know not. That which *Solomon* saith of other of Gods works, *Eccles.*11.5. is verified in this especially. *As thou knowest not what is the way of the spirit, nor how the bones doe grow in the wombe of her that is with child, even so knowest thou not the workes of God, who worketh all.* And as our Saviour speaketh, *Marke* 4.27. *When the seed is sowen in the heart, it worketh, and springeth, and groweth, no man knoweth how.*

how. And yet even in this converſion of ſuch men, though the worke of God bee more ſecret and inſenſible; yet is the almighty power of God, to be acknowledged as much in it as in the other. As the omnipotency of Chriſt was as well ſhewed in the turning of the water into wine, *Iob*. 2. 11. and the curing of the woman that had the bloudy iſſue, *Mar*. 5. 29. as in the helping of him that was from his childhood poſſeſſed with a dumbe and deafe ſpirit, *Marke* 9. 25, 26. O that wee could ſee and take notice of this admirable power of God, in the change that he hath beene pleaſed to worke in our hearts. O that God would bee pleaſed according to the prayer of the Apoſtle for the *Epheſ*. 1, 18, 19. *to inlighten the eyes of our underſtanding, that wee may know what is the exceeding greatneſſe of his power to us-ward, who beleeve according to the working of his mighty power*. That we may accordingly admire and magnifie it, and give him the glory of it.

And yet his goodneſſe and mercy will appeare to bee no leſſe admirable in this worke of our converſion, then his power was, if wee rightly conſider what wee were by nature. Obſerve this I pray you in three degrees.

Firſt. That God ſhould ſeeke out any of us, that like a poore loſt ſheepe was gone aſtray from him, ſome of us in one evill way, ſome in another, according to that parable, *Luke* 15. 4. wee being ſo farre from ſeeking him, from doing any thing to further our owne converſion, that we deſired nothing leſſe, but oppoſed, and reſiſted it, and were in our hearts ready to ſay with the man that had the uncleane ſpirit, *Luke* 4. 34. *Let us alone, what have wee to doe with thee thou Ieſus of Nazareth*. That hee would take no nay at our hands, but by his moſt effectuall grace, overcame us as hee ſaith, *Revelation* 3. 9, *Behold, I will make them that are of the Synagogue of Satan (which ſay they are Iewes, and are not, but doe lye) behold, I will make them to come and worſhip before thy feete*. He made us to turne, hee made us to obey, and follow his call. This gracious favour I ſay that the Lord hath done us in the worke of our converſion, ô it was his admirable mercy unto us. 1.

Secondly. That the Lord ſhould ſeeke reconciliation with us, when we were his enemies, as the Apoſtle ſpeaketh, 2 *Corinth*. 5. 20. and make love to us, when wee were ſuch loathſome creatures, that *paſſing by us, when wee were in our bloud, even when wee were in our bloud* (as hee ſaith, *Ezek*. 16. 6. 8.) hee ſhould *looke upon us*, and that that ſhould bee *the time of his love*, as hee there ſpeaketh. That hee ſhould never give over making love unto us, till hee had wonne our hearts, and made us able to affect, and love him, and to ſeeke him, and his love unfeinedly (who were by nature much more alienated from him, then hee was from us, even hated him in our hearts, much more then ever hee did us) this was I ſay, his admirable mercy toward us. And ſo the Apoſtle ſpeaketh of it, *Coloſ*. 1. 21. *And you that were ſometimes alienated, and enemies in your minds, yet now hath hee reconciled*. And the Lord by the Prophet, *Eſay* 65. 1. *I am ſought of them that asked not for me*. Even this, that ſuch as we were by nature ſhould have the grace to love the Lord, and to ſeeke his favour, which we could never have done, if he had not bin firſt reconciled unto us, 1 *Iohn* 4. 19, is the admirable goodneſſe of God unto us. 2.

Thirdly. That God ſhould thus change and convert our hearts unto him, and give us any meaſure of grace, to deſire unfeinedly to feare, and pleaſe him, that hee ſhould pull us out of our naturall eſtate, and leave others in it, that are farre our betters, not onely in birth, and wealth, and wiſedome, and learning, but even in the unblameableneſſe of their converſation alſo, that were never in their lives guilty of ſo foule ſinnes as wee have beene. 3.

That he ſhould deny this grace to ſuch as the young Noble man was, that had lived ſo civilly, and had ſo many good things in him. *Mar.*10.20,21. and grant it to ſuch as that infamous harlot was, *Lu.*7.37. This is certainly the admirable and unſpeakeable mercy of God to ſuch a one.

2. And as the infinite power and goodneſſe of God is to bee acknowledged, and admired in the worke of our converſion in generall, ſo is it alſo in every particular act of Gods grace in us. That any of us ſhould bee able to *delight in the law of God, in the inner man*, *Rom.*7.22. to *love the brethren.* 1 *Iohn* 3.14. to weepe and ſhed teares for our ſins, 2 *King* 22.19. to make any one prayer, *Pſalme* 17.1. to give any almes, *Matth.*10.42. in truth and uprightneſſe of heart, conſidering what we are by nature, is to bee aſcribed to the marvellous power and goodneſſe of God towards us. When *David* and his people had offered toward the building of Gods houſe, it is ſaid, 1 *Chron.*29.9. *They rejoyced with great joy, becauſe with a perfect* (and upright) *heart, they had offered willingly unto the Lord.* And *David* himſelfe burſt out into words of ſtrange admiration, verſe 14. *But who am I Lord, and what is my people, that we ſhould be able to offer ſo willingly after this ſort? For all things come of thee.*

Applic. Now let me apply this that hath bin ſaid in three points, and ſo lay it ſomewhat neerer to our hearts.

1. Firſt. If this be ſo. Then let no man hearken to thoſe that teach. 1. That God hath no ſuch powerfull hand in the worke of mans converſion, but that it lyeth in every mans power and will, when God hath done all his worke, to turne or not to turne. 2. That which God doth in the converſion of any man, he doth to all men. For the ſpirit ſpeaketh expreſſely in the Scriptures. 1. That the Lord is not onely a perſwader, but the worker, and mighty doer of this worke of our change and converſion. It is *God that worketh in us both the will and the deed.Phil.*2.13. And *Iob* 6.44. *No man can come unto me, except my father draw him.* 2. That God doth all in this worke himſelfe alone, and hath no helpe from man, and it is therefore called a creation, *Epheſ.* 2.10. a regeneration, *Iohn.*3.3. a raiſing of one from the dead, *Epheſ.*2.5,6. 3. That this worke that God doth in mans converſion, is no common worke. For 1. It is evident, hee giveth not ſo much as the outward meanes, of grace, and converſion in particular to all men. Yea, to the moſt of the nations in the world by farre he hath denied his word altogether, and ſuffered them as the Apoſtle ſpeaketh, *Acts* 14.16.*to walke in their owne wayes.* And even thoſe nations that hee hath vouchſafed his word unto, that may bee ſaid of this ſpirituall raine, which he ſpeaketh of the materiall, *Amos* 4.7. *I cauſed it to raine upon one City, and cauſed it not to raine upon another City, one piece was rained upon, and the other piece whereupon it rained not, withered.* In *Phrygia and Galatia, Paul* preached (as you may ſee *Acts.*16.6,7.) *but was forbidden of the holy Ghoſt to preach the word in Aſia, In Miſia* hee preached, but *when hee aſſayed to goe into Bithynia, the ſpirit ſuffered him not.* 2. To many of thoſe that hee doth give the meanes unto, hee doth not give effectuall grace to bee converted by them. *To you it is given to know the myſteries of the Kingdome of heaven* (ſaith our Saviour, *Matth.*13.11.) *but to them it is not given.* This ſaving grace, it is a rare grace, found in very few, even of them that doe enjoy the meanes *in one of a City, or two of a Tribe*, as the Prophet ſpeaketh, *Iere.*3.14. *Many are called, but few are choſen. Matth.*22.14. *Acts* 13.48. *As many as were ordained to eternall life, beleeved.*

2. Secondly. If this be ſo, let no vaine man thinke that he can repent, and will repent before hee dye, though hee take his pleaſure in ſin a while. *Can the Æthiopian change his ſkin, or the Leopard his ſpots? Iere.*13.23. then mayeſt thou bee able to repent when thou wilt. No, no, it is the worke of God alone,

yea,

yea, the wonderfull, and miraculous, and rare worke of God, to convert a ſoule. And therefore bemone thy ſtate to God with *Ephraim*, *Ieremy* 31.18,19. and ſay: *turne thou mee, and I ſhall bee turned*, elſe ſhall I never bee turned, *ſurely after I was turned, I repented.* Till God convert and change thy heart, thou canſt never repent. Apply thy ſelfe therefore to the meanes that God hath appointed to convert thee by, and when hee by his word and ſpirit offereth to convert thee, reſiſt not, but yeeld thy ſelfe unto him. Remember the fearefull ſentence of God againſt ſuch as deſpiſe or neglect the meanes of their converſion, *Ezek.* 24.13. *Becauſe I have purged thee* (that is, offered to doe it, given thee the meanes whereby thou mighteſt have beene purged) *and thou waſt not purged, thou ſhalt not bee purged from thy filthineſſe.* Becauſe thou haſt neglected the time of thy viſitation, as our Saviour ſpeaketh, *Luk.* 19.44. either the meanes ſhall bee taken from thee, or being continued, ſhall bee as a dead letter to thee, and never doe thee good. And (doubtleſſe) God in his eternall, and ſecret counſell, hath ſet a juſt time to every one of us, that by ſuch a time, the meanes ſhall worke upon us, and convert us, or they ſhall never doe us good. That which *Iob* ſaith of the life of man, *Iob* 14.5. may as truly bee ſaid of all things that fall out in the life of man, and ſpecially of his converſion, *his dayes are determined, the number of his moneths are with thee, thou haſt appointed his bounds that hee cannot paſſe.* There is mention made of the times of the Gentiles, *Luke* 21.24. *Ieruſalem ſhall bee troden downe till the times of the Gentiles bee fulfilled*; which is expounded by the Apoſtle in another phraſe, *Rom.* 11.25. *untill the fulneſſe of the Gentiles bee come in.* Every nation hath her time ſet her of God, how long ſhee ſhall have the meanes of grace, and how long the meanes ſhall become effectuall in her, and accompanied with the life and power of Gods ſpirit; and in this time all her fulneſſe, the full number of thoſe that God hath appointed unto life, ſhall come in. God hath ſet a time for *Bohemia*, and for *Germany*, and for the *Palatinate*, and ſo hath hee ſet a time for *England* alſo certainely. And as God hath ſet a time for whole Nations, ſo hath he for every Towne, and for every perſon alſo. God hath ſet a time for this place, and God hath ſet a time for every ſoule of us that are here, if wee come not in by ſuch a time, wee may feare wee ſhall never come in. As it is ſaid of *Iezabel*, *Revel.* 2.21. *I gave her a ſpace to repent*; ſo may it bee ſaid of every one of us here, God hath given thee and mee a ſpace too. If wee come not in that ſpace, we ſhall never come in, *When once the maſter of the houſe* (ſaith our Saviour in a parable, *Luke* 13.25.) *is riſen up, and hath ſhut to the doore, and yee then begin to ſtand without, and to knocke at the doore, ſaying, Lord, Lord, open unto us*, then it will bee to late.

Now the juſt period of this time that God hath ſet to any nation, or perſon, is knowne to God alone. No man can ſay of any nation, their time is out, nor of any perſon his time is out, no nor of himſelfe neither, my time is out, the maſter of the houſe hath ſhut the doore, it is to no purpoſe for mee now to knocke, and cry, Lord, Lord, open to mee, it is too late for mee to repent. *It is not for you to know the times or the ſeaſons, which the father hath put in his owne power*; as our Saviour telleth the Apoſtles themſelves, *Acts* 1.7. This is too great a ſecret for the wiſeſt or learnedſt man in the world to know. Every man is bound ſo long as he liveth, to uſe the meanes of grace, and hath no cauſe to deſpaire of mercy while life laſteth. *To him that is joyned to all the living, there is hope*, ſaith *Solomon*, *Eccle.* 9.4. But yet ſeeing 1. God muſt convert thee, or thou canſt never bee converted, and 2. God hath directed thee to meanes, whereby hee will doe this worke, if ever hee doe it; and 3. Hee hath ſet a certaine time, how long thou ſhalt have theſe meanes, and in which ſpace theſe meanes ſhall worke upon thy heart, or they ſhall never work, and 4. Thou knoweſt not

how neere this thy time is to an end, how ſoone the maſter of the houſe will ſhut the doore. Therefore it ſtandeth thee upon, preſently, and without delay, to make thy beſt uſe of the meanes of thy converſion God giveth thee, and to yeeld thy ſelfe to his word and ſpirit, whereby hee offereth to draw thee. *Heb.*3.7,8.*To day if yee will heare his voice, harden not your hearts. Behold, now is the acceptable time, now is the day of ſalvation,* 2 *Cor.*6.2. The maſter of the houſe hath not yet ſhut his doore upon thee, but how ſoone it may bee ſhut thou knoweſt not.

3. Thirdly, If this be ſo then let every one of us that feele any truth of grace wrought in our hearts, rejoyce in our eſtate, and magnifie the power and goodneſſe of God towards us. Indeed it behoveth us to try well whether we have it in truth, 2 *Cor.*13.5. and how that may be done you ſhall heare out of the next verſe. But if thou haſt but the leaſt meaſure of grace in truth, thou haſt juſt cauſe to rejoyce in this more then if God had made thee the greateſt prince in the world. *Let the heart of them rejoyce that ſeeke the Lord, Pſal.* 105.3. And the Apoſtle *Iames* 1.9. *Let the brother of low degree rejoyce in that he is exalted.* Whatſoever men thinke of thee, or thou art apt to thinke of thy ſelfe, he that cannot deceive thee hath pronounced of thee, that if thou have but any one grace in truth thou art a bleſſed man, happy art thou that ever thou wert borne. If thou canſt beleeve in Chriſt heare what he ſaith, *Mat.*16.17. *Bleſſed art thou Simon Bar-jona, for fleſh and bloud hath not revealed it unto thee, but my father which is in heaven.* As if he had ſaid, Thou haſt more in thee then fleſh and bloud. If thou doſt feare to diſpleaſe God hearken what the Holy Ghoſt ſaith of thee, *Pſal.*128.1.*Bleſſed is every one that feareth the Lord.* Nay if thou canſt but unfeignedly deſire to beleeve and to feare God, remember this was all that *Nehemiah* could ſay of himſelfe, *Neh.*1.11. that he *deſired to feare* Gods name. Remember what Chriſt pronounceth of thee, *Matth.*5.6. *Bleſſed are they which do hunger and thirſt after righteouſneſſe, for they ſhall be filled.* Nay if thou have but ſo much grace as to feele the want of grace and unfeignedly to bewaile it, hearken what thy bleſſed Saviour ſaith of thy eſtate, *Matth.*5.3,4. *Bleſſed are the poore in ſpirit, Bleſſed are they that mourne* for that poverty. Make thy calling and converſion ſure, and thou haſt made thine election ſure, as the Apoſtle ſpeaketh, 2 *Pet.*1.10. If thou have but the leaſt grace in thee in truth, thou haſt Gods ſeale upon thee, whereby hee hath marked and will owne thee for himſelfe, by the print and ſtampe of that ſeale; According to that ſpeech of the Apoſtle, *Epheſ.*4.30. *Grieve not the holy ſpirit of God, whereby ye are ſealed unto the day of redemption.* Wherefore let me ſay againe unto thee as I began in the words of *David, Pſal.*32.11. *Be glad in the Lord and rejoyce ye righteous, and ſhout for joy all yee that are upright in heart.* And 33.1. *Rejoyce in the Lord ô ye righteous, for praiſe is comely for the upright.* O it is a ſeemely ſight to ſee an upright hearted Chriſtian cheerefull and comfortable.

Say not ô but I have ſo much corruption in me that I cannot take notice of, nor rejoyce in any goodneſſe that I have. For 1 I bid thee not rejoyce in any corruption but diſlike, and bewaile it ſtill, but *rejoyce in the Lord, Phil.*4.4. In the very ſame action thou maiſt have juſt matter of mourning in reſpect of the worke of thine owne corruption in it, and of joy in reſpect of the worke of Gods grace in it, *Rejoyce in trembling, Pſal.*2.11. Regard not ſo much thine owne corruption, as to neglect altogether the grace of God in thee. 2. By how much the more corruption thou findeſt in thy ſelfe, by ſo much the more cauſe haſt thou to rejoyce in and to admire Gods mercy that to ſuch a wretch as thou art he ſhould give the grace to make conſcience of any ſin, to do any duty in truth of deſire to pleaſe God. Wicked men thinke it ſtrange (as the Apoſtle ſaith, 1 *Pet.*4.4.) that we do not as they doe *that we run not with them into*

into the ſame exceſſe of riot. They thinke it ſtrange yea impoſſible, that any man ſhould be in deed and truth ſo changed in heart as Gods people in their outward converſation would ſeeme to be; they eſteeme all profeſſion of holineſſe to be no better then hypocriſy, and therefore ſpeake evill of us. But we that know our owne hearts, have more cauſe to wonder at this our ſelves, and to praiſe God for it.

Lecture LXXI. *On Pſalme* 51.5. October 2. 1627.

THE third point wherein the admirable goodneſſe of God appeareth unto us, who are even by nature ſo vile, as wee all are, is in the worke of his confirming grace. If wee could rightly weigh what our nature is, and what a ſtrength and power of corruption, there remaineth ſtill in the beſt of us, we would ſee cauſe to wonder that any of us after we are converted, and have ſome meaſure of ſaving grace begun in us, ſhould ſtand for any time. We read in Scripture of a three-fold ſtanding, and in every one of theſe kinds, every Chriſtian hath cauſe to admire Gods power, and goodneſſe, towards his ſoule. 1. There is a ſtanding in the faith, and in the profeſſion of the truth. Of this the Apoſtle ſpeaketh, 1 *Cor.*15.1. *I declare unto you the Goſpell which I preached unto you, which alſo you have received, and wherein yee ſtand.* 2, There is a ſtanding in the ſtate of grace, and in a comfortable aſſurance, and feeling of Gods favour, *Rom.*5.2. *By Chriſt we have acceſſe by faith, into the grace wherein we ſtand, and rejoyce in the hope of the glory of God.* 3. There is a ſtanding in a Chriſtian courſe of life, and conſcionable practiſe of godlines. This *Epaphras* begd of God for the *Coloſſians*. *Col.*4.12, *That they might ſtand perfect, and compleat in all the will of God.* 3. *Confirming grace.*

Now that any of us, ſhould bee able to ſtand ſtedfaſt, and perſevere any of theſe wayes, that is to ſay, either in ſoundneſſe of judgement, and profeſſion of the truth; or in the comfortable aſſurance of our ſalvation, and of the favour of God; or in a conſcionable care to pleaſe God in our whole converſation, is certainely a matter of greater wonder and admiration, then the moſt of us doe conceive of. This we would all eaſily diſcerne, and acknowledge, if we would but ſeriouſly conſider of theſe foure points.

Firſt, what a world, what an age and time we live in, wherein (by reaſon of the continuall diſcouragements goodneſſe doth find every where, and the manifold allurements and tentations unto evill, by examples, and other wayes wee have unto ſinne) it is as ſtrange any of us ſhould continue in the ſtate of grace, as it is for a man to keepe his health, that liveth in a Towne, where every houſe, and every perſon, and the very ayre it ſelfe is infected with the plague. That which *David* ſaith of wicked men, that live in the greateſt proſperity, *Pſalm.*73.18. may truly bee ſaid of all Gods children, even of thoſe, whoſe ſoules proſper, and thrive moſt in grace, *Surely thou haſt ſet them in ſlippery places.* Surely the times and places wee live in, are ſo ſlippery, as it is ſtrange any of us ſhould hold our feet, or keep our ſelves from falling fearefully This made the Prophet complaine ſo, *Eſa.*6.5. *Woe is me, for I am undone, becauſe I am a man of uncleane lips.* As if hee had ſaid, My ſpeech is too uncleane, too prophane to bee a Prophet, and how can it chooſe but be ſo, *I dwell* (ſaith he) *in the midſt of a people of uncleane lips.* 1.

Secondly. Conſider what the malice, and ſubtilty, and power of Satan, our enemy is, and wee ſhall ſee juſt cauſe to wonder, that any of us ſhould bee able to continue in the ſtate of grace for any time. When our firſt parents were created after the image of God, in holineſſe, and true righteouſneſſe, his eye was evill toward them, hee could not endure they ſhould continue in that bleſſed eſtate for any time. And his envy and malice is ſtill the ſame towards 2.

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any, in whom he ſeeth this image renewed, he cannot reſt till he have defaced it againe; as our Saviour ſpeaketh, *Matth.*12.43. *When the uncleane ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and findeth none.* And the old Serpent hath a thouſand waies to worke his owne ends, in this. Yea his envie and malice is moſt bent upon them whom he diſcerneth the greateſt meaſure of grace in. *Sathan hath deſired to have you* (ſaith Chriſt to *Peter* of himſelfe, and all the elect Apoſtles, *Luke* 22.31.) *that he may ſift you as wheat.* And there is no faithfull ſoule that obſerveth himſelfe well but he may oft ſay of this his enemy, as *David* did of his, *Pſal.*118.13. *Thou haſt thruſt ſore at me that I might fall: but the Lord helped me.* This made the Apoſtle ſo jealous and fearefull of the Theſſalonians, that made ſo great proceedings in grace, 1 *Theſſ.* 3.5. he ſent *Timothy* to them to confirme them *leſt by ſome meanes the tempter might have tempted them, and his labour amongſt them ſhould have beene in vaine.*

3. Thirdly, Conſider how fearefully many others have fallen, ſome to ſcandalous and foule ſins, ſome to popery and other hereſies, ſome to profaneſſe, ſome to worldlineſſe, ſome to an utter hatred of all religion, that were once farre before us in knowledge and profeſſion of zeale, and piety. How many there be in whom we may ſee that fulfilled which our Saviour ſpeaketh, *Matth.*19.30. *Many that were the firſt* (the forwardeſt in their love to the Word, and in every good duty) are *now become the laſt* the backwardeſt of all others. How many there be that *with the dog are fallen againe to the vomit, that once they had caſt up*, and with *the ſow lie wallowing in that mire, that once they were waſhed* from, as the Apoſtle ſpeaketh, 2 *Pet.*2 22. And ſhall we not then ſee cauſe to wonder, that our ſelves have beene preſerved in the ſtate of grace thus long? When we have ſeene ſo many to fall on our left hand, and ſo many on our right hand (as the Pſalmiſt ſpeaketh, *Pſalme* 91.7.) have wee not cauſe to wonder, that our ſelves ſtand ſtill in any meaſure of uprightneſſe and truth of heart?

4. But fourthly and laſtly, The greateſt cauſe of all that we have to wonder at our perſeverance in the ſtate of grace, is, the conſideration of the naughtineſſe and corruption of our owne hearts. For if we had better hearts of our owne, then other men have had, or were better by nature then they, it were nothing ſtrange that we ſhould ſtand when they have fallen, that we ſhould overcome all thoſe tentations of Satan, and the world that other have bin ſo foiled by. But alas, if we know our owne hearts well, if we have well obſerved this Doctrine of originall ſinne, as it hath beene delivered unto us, we cannot but acknowledge we have as bad hearts, as any other have had. 1. We are by nature as weake as water, as unable to ſtand againſt the ſtrength of thoſe mighty enemies, we are daily in danger of and have cauſe to cry with *Iehoſaphat*, 2 *Chron.*20.12. *We have no might to withſtand this great company that commeth againſt us.* 2. We have no corruption in us that we are more ſtrongly inclined unto, then to inconſtancy in goodneſſe, and proneſſe to decline and fall away from God, to be quickly weary of well doing. In reſpect whereof the beſt of us have cauſe to complaine of our ſelves, as the Lord doth of *Ephraim*, *Hoſ.*6.4. *Our goodneſſe is as a morning cloud, and as the early dew it goeth away. This people is of a revolting heart*, ſaith the Lord of Iſrael, *Ier.*5.23. And none of us all are any better then they were in that point. 3. There is ſuch a deale of corruption remaining ſtill in every one of our hearts, of pride, and infidelity, and hypocriſie, and malice, and worldlineſſe, that it is certainely as great a miracle, that grace ſhould live, and grow, and continue in ſuch hearts as ours are, as to ſee a candle or fire continue burning in the water. That this fire of God that came downe from heaven, ſhould burne in water (as that did that conſumed *Elias* ſacrifice that lay ſoked in ſuch abundance of water, ſo as the water ran round about.

about the altar and the trench was alſo filled with water, as we read, 1 *King.* 18.35,38.) this is (doubtleſſe) the wonderfull and miraculous worke of God onely. Our Saviour tells us, *Mar.*4.19. *That the cares of the world and luſts of other things, will choake the Word, and make it unfruitfull.* And what heart of all ours is there that hath not in it theſe cares of the world and luſts of other things? And is it not then ſtrange that any grace ſhould live and grow in us, and not be quite choked with all theſe thornes? The nature of ſinne is to grieve the ſpirit of God and to quench grace. *If he ſee any uncleane thing in thee* (ſaith the Lord to his people, *Deut.*23.14.) *he will turne away from thee.* And is it not then ſtrange that the ſpirit of grace ſhould abide in us and not forſake us utterly, in whoſe hearts he ſeeth ſo much uncleanneſſe as he doth in every one of us? That he that once ſaid, *Gen.*6.3. *My ſpirit ſhall not alwaies ſtrive with man, for that he alſo is fleſh,* ſhould yet ſtrive with us, though we be fleſh?

And whereunto then ſhall we aſcribe this that any of us do perſevere in the ſtate of grace? Surely to the Lord alone. The admirable worke of God is to be acknowledged in this, that the beſt of us have not fallen totally and finally long before now.

Firſt, His admirable power is the cauſe of this. For nothing but a divine power could uphold us againſt ſuch enemies, and ſuch aſſaults as we are ſubject to. *Be ſtrong in the Lord* (ſaith the Apoſtle, *Epheſ.*6.10.12.) *and in the power of his might, For we wreſtle againſt principalities and powers, and againſt the rulers of the darkneſſe of this world, againſt ſpirituall wickedneſſe in high places.* Nothing but a divine power could keepe grace alive, in ſuch hearts as ours are. *Wee are kept* (ſaith the Apoſtle, 1 *Peter* 1.5.) *by the power of God unto ſalvation.* 1.

Secondly, His admirable goodneſſe is the cauſe of this, and the unchangableneſſe of his love to them whom he hath once effectually called, called *according to his purpoſe,* and eternall counſell, as the Apoſtle ſpeaketh, *Rom.*8.28. Hee never loved any thus farre as to call them effectually, and to worke truth of grace in their hearts, but he loved them to the end. *Having loved his owne which were in the world* (ſaith the Evangeliſt of our bleſſed Saviour, *Iohn* 13.1) *he loved them to the end. I have loved thee* (ſaith the Lord to his Church, *Ier.* 31.3.) *with an everlaſting love, therefore with loving kindneſſe have I drawne thee.* Them whom he hath ſhewed ſuch loving kindneſſe unto, as to draw them to himſelfe, by an effectuall calling, he loveth with an everlaſting love. The Lord advanced *Saul* to be King over his people, and gave him his ſpirit, that is, ſuch gifts of his ſpirit as might fit him for that calling. As ſoone as *Samuel* had anointed him *the ſpirit of the Lord came upon him* (as the Text ſaith, 1 *Sam.*10. 6,9) *and he was turned into another man, God gave him another heart.* But this favour and love God ſhewed to *Saul* was not an unchangable, and everlaſting love. *It repenteth me* (ſaith the Lord, 1 *Sam.*15.11.) *that I have ſet up Saul to be King.* And 1 *Sam.*16.14. *The ſpirit of the Lord departed from Saul*; hee had received excellent gifts of Gods ſpirit, and loſt them quite againe. But if God have advanced any of us to this dignity to be a true Convert, to be effectually called, *Ioh.*1.12. he never repenteth him of it, this favour and love of God is unchangable, and everlaſting. *The gifts, and calling of God are without repentance,* as the Apoſtle ſpeaketh, *Rom.*11.29. In reſpect of this *good, and perfect gift,* the Apoſtle calleth the Lord *Iam.*1.17. *the father of lights, in whom is no variableneſſe neither ſhadow of turning.* And were it not for this, that Gods love to ſuch as he hath once regenerated, and given ſaving grace to, is conſtant and everlaſting, if any thing could have changed or altered him, alas there is none of us all, but we have done enough a thouſand times to have loſt him for ever, and to have cauſed him to depart quite from us, and to have ſtripped us of all grace long ago. 2.

Before

Before we passe from this point let us apply it to our selves, in a few words; that is, in five.

Applic. 1. First, Seeing sanctifying grace is of such constancie and a fruit of Gods everlasting and unchangable love, ô how carefull should we be to get grace if wee want it, and to get assurance that we have it, in truth, if we thinke we have it. 1. All other blessings and good things (wealth and pleasure, and honour, and health) are of no continuance. And that that *Paul* saith of Riches, 1 *Tim* 6.17. may be said of them all, they are *uncertaine riches*, uncertaine good things; But true grace is *durable riches*, as *Solomon* calleth it, *Pro.*8.18. These are *the sure mercies of David* as the Holy Ghost calleth them, *Esa.*55.3. 2. No other good thing we can enjoy, is any certaine argument of Gods speciall love and favour. *No man knoweth either love, or hatred, by any thing that is before him*, saith *Solomon*, *Eccle.*9.1. *Esau* of whom it is said *God hated him*, *Mal.*1.3. yet did enjoy all worldly blessings in greater measure then *Iacob* did, as is plaine by that speech of *Moses*, *Gen.*36.31. But true grace is a certaine argument of Gods love, yea of his speciall, and everlasting love. According to that speech of the Lord, *Ier.*31.3. *I have loved thee with an everlasting love; therefore with loving kindnesse have I drawne thee.*

2. Secondly, So many of us as have by the mercy of God beene preserved any time in the state of grace, let us blesse God for it, let us admire, and magnifie the power, and goodnesse of God towards us in this behalfe. It hath ever beene esteemed in Gods Church a great honour to a man, to be an old Disciple. The Holy Ghost maketh an honourable mention of *Mnason* of *Cyprus* for this, *Act.* 21.16. And *Paul* saith of *Andronicus* and *Iunia* (*Rom.*16.7.) that they were of note among the Apostles, and honoureth them for this that they *were in Christ before him.* If any of us have found mercy with God to be old Disciples; Nay if we be of any standing in Christianity and keepe our standing, let us give God the glory of it, thinke of it often, and never thinke we can be sufficiently thankfull to God for it. *O blesse our God, ye people*, (saith *David*, *Psal.*66.8,9.) *and make the voice of his praise to be heard; which holdeth our soule in life, and suffreth not our feet to be moved.* Praise God for keeping and preserving the life of grace in thy soule all this while. Say with *David*, *Psal.*116.7,8. *The Lord hath dealt bountifully with thee, for thou hast delivered my soule from death, mine eyes from teares, and my feet from falling.* Praise God for keeping thee fom deadly, and irrecoverable falls. Yea take thou up that thanksgiving, which of all the formes of thanksgiving, that we read of in Scripture, hath been most in use with Gods Saints (as if it were not for spending of time, I could give you many instances of) I meane that *Psal.*106.1. *Praise ye the Lord, ô give thanks unto the Lord for he is good, for his mercy endureth for ever.* God is more to be praised by us for the unchangeablenesse, and constancy of his love to such wretches as wee are, then for any other of his mercies how great so ever they bee.

3. Thirdly, Let none of us be proud of our standing in the state of grace, but let us give God all the glory of it. Let us all say with the Apostle, 1 *Cor.*15.10. *By the grace of God I am that I am.* And that which the Apostle there speaketh of his labours, we must say in this case It is not I, that have held out all this while, *not I but the grace of God which was with me. It is the Lord* (as *Annah* speaketh, 1 *Sam.*2.9.) *that keepeth the feet of his Saints, for in his owne might shall no man be strong.* It is not by any strength of our owne that we have stood all this while, but by the strength and free grace of God onely.

4. Fourthly, Seeing our perseverance in grace dependeth wholly upon the power, and goodnesse of God, let none of us be secure, but watchfull and wary and fearfull to offend God, who if he do but let go his hold and withdraw his hand, we cannot stand one moment longer, no more then a child of a yeare old,

old, or the ſtaffe ye walke with can do when ye leave holding of it. In which reſpect the Lord compareth himſelfe to a nurſe that dadeth a child, *Hoſ.*11.3. *I taught Ephraim to goe, taking them by their armes.* We can neither goe nor ſtand any longer, then the Lord doth uphold us. This is the inference that the Apoſtle himſelfe maketh, *Phil.*2.12,13. *Worke out your owne ſalvation with feare, and trembling, for it is God that worketh in you both to will, and to do even of his good pleaſure.* Becauſe we have no ability to preſerve our ſelves in the ſtate of grace, but all dependeth upon the power and goodneſſe of God, therfore we muſt feare. *Continue in* his goodneſſe (as the ſame Apoſtle ſpeaketh, *Rom.*11.22) keepe in favour with him, *otherwiſe thou alſo ſhalt bee cut off.*

But (you will ſay) that is not poſſible, whom God once loveth in this kind, he loveth for ever. *Object.*

I anſwer, Firſt, Whom God doth love in this kind them he maketh fearefull to offend him, fearefull to fall and to decay in grace, and this feare is a principall meanes whereby he doth preſerve them from falling away. This is plaine, *Jer.*32.40. *I will make an everlaſting covenant with them, and I will not turne away from them, to doe them good; but I will put my feare into their hearts, that they ſhall not depart from me.* So that by this thou ſhalt know whether thou be indeed converted, whether there be any truth of grace in thee, if God have put this feare into thy heart, there is; otherwiſe there is none at all. *Wherefore, let him that thinketh he ſtandeth take heed leaſt he fall,* 1 *Cor.*10.12. *Anſw.*

Secondly, Though thoſe whom God loveth according to his good purpoſe he loveth to the end, and therefore will never diſinherit them, nor utterly caſt them off, yet if they be not fearefull to offend him (though he love them, yea becauſe he loveth them) *he will chaſten them* (as the Apoſtle ſpeaketh, *Heb.*12.6.) *and he ſcourgeth every ſonne whom he receiveth.* And in what kind he will ſcourge them, how long his ſcourge ſhall lie upon them, how deepely he will wound them with the laſhes that he will give them, with his ſcourge, that the Lord onely doth know. Admit that if ever we had the ſpirit of God, and truth of grace in us, it will never depart from us, we can never looſe it utterly, but yet if we grow ſecure and neglect the meanes whereby we may preſerve grace in our ſelves and keepe it alive, whereby wee may preſerve our ſelves from falling away, we may quench the ſpirit in our ſelves. This is plaine by the Apoſtles ſpeech, 1 *Theſſ.*5.19,20. *Quench not the ſpirit, deſpiſe not propheſyings.* Even the deſpiſing of hearing the Word, will quench the ſpirit; that is, deprive us of the operation, of the feeling, of the comfort of Gods grace in us. Be it he that is once in the ſtate of grace ſhall be preſerved by God from falling totally, from taking ſuch falls as ſhould break his neck, and quite deprive him of the life of grace; and from falling finally, from falling into ſuch pits as he ſhould never be able to get out of againe, from taking ſuch falls as the Apoſtle ſpeaketh of, *Heb.*6.6. which they that take them can never after be *renewed againe by repentance.* Yet if he grow ſecure and looke not well to his feet, if he nouriſh not in his heart the feare of the Lord, he may fall fearefully, he may take ſuch falls as may breake his bones, as may put him to ſuch anguiſh of ſoule, as if he had a kingdome he would give it to be eaſed of it. This is plaine by the words of *David* in the 8. verſe of this Pſalme, *Make me to heare joy and gladneſſe that the bones which thou haſt broken may rejoyce.* His fall into adultery and murder had broken his bones; that is, had put him to more anguiſh and griefe, then ever man felt that had his bones broken in his body.

Lecture LXXI. On Pſalme 51. 5. October 9. 1627.

5. THe fift, and laſt point of application is to comfort, and ſtrengthen thoſe poore ſoules that being indeed in the ſtate of grace, are yet much perplexed that either they are already or ſhall and may hereafter fall fearefully from it. Two tentations there be whereby the beſt of Gods ſervants are often troubled greatly in this point, of their perſeverance in grace.

Tentatiõ 1 Firſt, Some of them are apt to conclude that they are already quite fallen from grace; becauſe 1 They have loſt their firſt love, that delight, and fervency wherewith they were wont to ſerve God; 2 They have loſt their faith, and cannot be aſſured of Gods favour, as once they were; 3 They ſlip ever and anon into the ſins they have repented of, and find no ſtrength to overcome them.

Againſt this firſt tentation there is notable comfort, and ſtrength miniſtred to Gods people in the Word of God, and even in that which we heard the laſt day of the admirable worke of God in the perſeverance of his Saints. And for the comfort, and ſtrength of Gods people againſt this tentation, the Scripture giveth us two notable preſervatives.

Preſervative 1. Firſt, The choiſeſt of Gods ſervants, and ſuch as unto whom the Lord hath given the beſt teſtimony in his Word have beene in this caſe that thou art in, ſubject to this variableneſſe to theſe alterations in their ſpirituall eſtate. They have not ſtood alwaies ſteady in one ſtate, but have beene of and on with the Lord. 1. For their delight, and fervencie in good duties. You ſhall read of *David* that ſometimes hee did ſervice unto God with marvellous alacrity, and cheerefullneſſe of ſpirit. When hee contributed to the building of Gods houſe he did it with exceeding joy, 1 *Chron.* 29. 9. *David the King rejoyced with great joy.* You ſhall alſo read of his going *to the houſe of God with the voice of joy and praiſe*, as one that were going to a feaſt, *Pſalme* 42. 4. And ſometimes againe you ſhall heare him complaining of the deadneſſe of his heart, that he could ſerve God with no life or cheerefullneſſe at all, *Pſalme* 119 25. *My ſoule cleaveth to the duſt, quicken thou mee according to thy Word.* 2. So it is with them for their faith, and confident aſſurance of Gods favour. *David* that one while glorieth. *The Lord is my light, and my ſalvation whom ſhall I feare? Pſalme* 27. 1. At another time you ſhall finde him quite void of this aſſurance, *Pſalme* 31. 22. *I ſaid in my haſt I am cut off from before thine eyes.* You ſhall heare him complaining, *Pſalme* 88. 15. *While I ſuffer thy terrours, I am diſtracted.* And bleſſed *Paul* who at one time ſpeaketh ſo triumphantly, *Romanes* 8. 35. *Who ſhall ſeparate us from the love of Chriſt?* At another time (2 *Cor.* 7. 5.) you ſhall heare him complaine of *inward feares* and terrours. 3. For their conſcionable care to pleaſe God in all their waies, they have ſhewed great inconſtancy in that alſo. 1. *Abraham* was ſometimes ſo obedient unto God, ſo carefull to pleaſe him that there was no commandement of God ſo hard, ſo contrary to reaſon, but he made conſcience to obey it, When God ſaid unto him *get thee out of thy countrey, and from thy kindred, and from thy fathers houſe, unto a land that I will ſhew thee*, *Gen.* 12. 1. He durſt not breake or neglect ſuch a commandement as this. Nay when God bad him goe and ſacrifice his owne ſonne, *Gen.* 22. 1, 2. he durſt not neglect ſuch a commandement as that was. But ſtood hee alwaies in this eſtate? In this feare to offend God, and care to pleaſe him? No verily, for you ſhall find this reſolute man, at another time diſſembling and concealing for feare, that *Sarah* was his wife, and calling her his ſiſter, *Geneſis* 12. 13.

Yea

Yea you ſhall find him ſlipping againe into that very ſinne, after he had (doubtleſſe) repented of it, *Gen.* 20. 2. 2. You ſhall heare *David* profeſſing ſometimes a ſtrong and firme reſolution that way, *Pſal.* 26. 11. *As for mee, I will walke in mine integrity.* And *Pſal.* 119. 106. *I have ſworne and I will performe it, that I will keepe thy righteous judgements.* But for all this, we know what ſlips he had at other times, yea what fearfull falls he took alſo. By many more examples it might be made evident, that in the holieſt of Gods ſervants there hath beene much variableneſſe and ſhew of changing and falling in all theſe three degrees. *In many things they have ſinned all* as the Apoſtle ſpeaketh, *Iames* 3. 2. they have ſlipped oft, and fallen alſo fearefully. And you wil eaſily conceive it cannot be otherwiſe if you remember what you heard the laſt day. 1 What a world they lived in. 2 What a kind of enemy Satan is. 3 What a deale of corruption remained in the nature of the beſt of them, ſtill after their regeneration.

But you will ſay the Lord is able to uphold, and keepe his ſervants from falling or ſlipping notwithſtanding all this. *Obiect.* 1

I anſwer, It is true he can doe it, and would alſo certainly do it, if he did not ſee it were for his owne glory, and for our good alſo (for theſe two are inſeparably coupled together) to let go his hold ſometimes in part, and to leave us to our ſelves, and ſo to let us take theſe ſlips and falls now and then. *The Lord doth* (ſaith *Solomon, Pro.* 16. 4.) *all things* (and conſequently this) *for himſelfe*, and his owne glory. And *all things* (and conſequently this) *are for your ſakes*, ſaith the Apoſtle, 2 *Cor.* 4. 15. *Anſw.*

How is God glorified hereby, will you ſay? *Queſt.*

I anſwer, 1. He glorifieth his juſtice hereby, and ſheweth he cannot abide ſinne, but muſt needs correct it in them that he loveth beſt of all. When good *Hezekiah* waxed cold in his thankfullneſſe to God, for his great deliverance, and his heart began to be lifted up, 2 *Chron.* 32. 25. it is ſaid, verſe 31. *God left him* a while and let him ſlip. So when the Church grew ſecure and lazie and neglected her watch, her well-beloved (to correct her for this) withdrew himſelfe for a time, *Cant.* 5. 2--5. 2. God glorifieth his mighty power in this, by making ſuch weake wretches as we oft ſhew our ſelves to be, able to hold out to the end, and ſtand againſt ſuch adverſaries as we have. *Gods power is made* (that is, declared to be) *perfect through our weakneſſe*, as the Apoſtle ſpeaketh, 2 *Cor.* 12. 9. 3. God glorifieth his goodneſſe and mercy in continuing ſo conſtant in his love to ſuch unconſtant ones as we are. When the Apoſtle had ſaid, *Romanes* 5. 6. *When we were yet without ſtrength, in due time Chriſt died for the ungodly*, He addeth and inferreth, ver. 8. *God commendeth his love towards us in this.* *Anſw.*

But how ſhould it be poſſible that this ſhould be for our good, to be left thus to our ſelves? *Queſt.*

I anſwer, 1. Hereby we are taught not to truſt in our ſelves, but to the Lord alone, to depend wholly upon him, for our eternall ſalvation; According to that of the Apoſtle, 2 *Cor.* 1. 9. *We had the ſentence of death in our ſelues, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead.* 2. To keepe us from pride; As we ſee in the caſe of the bleſſed Apoſtle, 2 *Cor.* 12. 7. Tho whom *leſt he ſhould be exalted above meaſure through the abundance of revelations, there was given to him a thorne in the fleſh, the meſſenger of Sathan to buffet him.* *Anſw.*

Yet might all this ſpeech (may ſome ſay) that hath beene uſed touching the ſlips and falls of holy men have well beene ſpared; for many a carnall man will be ready to ſnatch at theſe examples, and ſay, Well I ſee then I may bee Gods child, though I ſlip and fall now and then into the ſame ſinnes I have repented of, though I be oft drunken and wanton, and ſweare and lie, and beguile my neighbour, &c. For the beſt men have had their ſlips, and falls too. *Obiect.* 2

Answ. 1. To these I answer, First, That this is very true and cannot be avoided. Lewd and ungodly men will be apt to stumble at this, and *to wrest it as they doe also the other Scriptures, unto their owne destruction*, as the Apostle saith, 2 *Pet.* 3. 16.

2. But then I answer Secondly, That *this is the childrens bread; and belongeth not to dogs*, as our Saviour speaketh, *Matth.* 15. 26. This is written not for the encouragement of senslesse, and secure worldlings, but for the comfort of poore sinners that are humbled in sense of their often failings, and dangerous falls they are apt to take. To them I may say as the Apostle speaketh in another case, 1 *Cor.* 9. 10. *This is altogether for your sakes, for your sakes no doubt it is written.* And it were better that reprobates should stumble and breake their necks at these examples, then that they should not have beene recorded in the Word, for the comfort of the humbled soule.

3. Thirdly and lastly, The carnall man hath indeed no cause of incouragement from these examples at all. For though the godly have had, and have daily their slips and falls, yet their falls are not like the falls of wicked men, but to them it may be said as *Deut.* 32. 5. *Their spot is not the spot of his children.* There are many broad differences betweene them, as you shall heare in the second preservative which the Scripture giveth us against this first tentation, and that is this

Preservative 2. Secondly, That in none of these slips and falls thou complainest of thou didst ever fall desperately. In the greatest falls that ever any of the Elect have taken, the spirit of God did never wholly depart from them, but even when they have lost the feeling and comfort of it, when they could discerne no operation or working of it in themselves, yet even then have they had the root, and seed and habit of grace remaining in them.

1. First, If they could but diligently examine themselves and search for it, they might find in themselves some truth of grace remaining in them, even when they are at the worst; if they could stirre, and blow away the ashes that cover it, they should find some sparke of grace abiding in them still. This course *David* tooke when he was in that case, *Psal.* 77. 6. *I communed with mine owne heart, and my spirit made diligent search.* Heere is a notable priviledge that Gods child hath above all hypocrites and wicked men in the world, the more narrowly he prieth into himselfe, the more diligently he searcheth into his own heart and waies the more comfort he hath in his estate. Nothing hindreth our comfort so much as the neglect of this examination of our selves. *Let every man prove his owne worke* (saith the Apostle, *Gal.* 6. 4.) *and then shall he have rejoycing in himselfe alone, and not in another.*

2. Secondly, Admit that by examining themselves they could find none, yet may another experienced Christian that observeth them well, and whose judgement is not over-clouded with passion, discerne grace in them when they cannot discerne any in themselves. According to our proverbe, *a stander by, may see that which the gamester himselfe seeth not.* And as daily experience sheweth in them that by fevers or otherwaies have their braines distempered, they that visit them may discerne much goodnesse in them, when themselves know not what they say or do. This helpe the Church used when she had lost her beloved, *Can.* 3. 2, 3. *She went about the city* to private Christians, *she went unto the Watchmen* the Ministers of the Word, that they might helpe her to recover her comfort, to raise her up againe when she was fallen. And even in this respect it may truly be said, as *Eccle.* 4. 10. *Wo to him that is alone, when he falleth, for he hath not another to helpe him up.*

3. Thirdly and lastly, Admit that no truth of grace could be discerned to be in them, when they are thus fallen, either by themselves, or by any other; yet we may be sure it is in them, and that no elect child of God, called according to his purpose;

purpoſe; can ſo fall as utterly to loſe all grace; becauſe God in his Word hath ſaid ſo, and there is more credit to be given to Gods Word, then to the ſenſe and reaſon of all the men in the world. We muſt *walke by faith and not by ſight*, 2 *Cor.*5.7.

If any man ſhall aske me where hath God in his Word ſaid ſo? *Queſt.*

I anſwer. 1. God in his Word hath ſaid, *Ioh.*3.36. *He that beleeveth on the ſonne, hath everlaſting life.* What life meaneth he there? Surely the life of grace which is the beginning of the life of glory. The life of grace, it is an everlaſting life. 2. God in his Word hath ſaid, 2 *Ioh.*2. *The truth dwelleth in us* (not in himſelfe onely, but in all the faithfull) *and ſhall be with us for ever.* Whether we underſtand by the truth ſaving knowledge or ſincerity of heart, the prooſe is pregnant that where once it is, it is of a laſting nature. 3. God in his Word hath ſaid, 1 *Ioh.*3.9. *He that is borne of God doth not commit ſinne*, (that is, doth not ſin as the wicked man doth of whom he had ſpoken verſe 8. with the full ſway of his ſoule) *for his ſeed* (ſaith he, the ſeed of God, the ſeed of grace and regeneration, that *incorruptible ſeed* as the Apoſtle *Peter* calleth it, 1 *Pet.*1.23.) *remaineth in him; and he cannot ſinne* (he cannot ſo fall as apoſtates) *becauſe he is borne of God.* This were eaſie to be ſhewed in all the three degrees I mentioned before of the ſpirituall decayes and falls, that the regenerate are ſubject unto, which when thou findeſt in thy ſelfe thou maiſt take comfort. 1. When they have loſt that cheerefullneſſe and vigour of ſpirit wherewith they were wont to performe ſpirituall duties, the delight they were wont to take in the Word, and prayer; yet they dare not give over theſe duties, but in obedience unto God, and with a labour of love they performe them ſtill, and grieve that they can performe them no better. Behold the ſeed of God remaineth in them. So was it with *David*, *Pſal.*119.25. When his *ſoule cleaved to the duſt* yet he *cryed ſtill to God.* 2. When they have loſt their aſſurance of Gods favour in the greateſt fits of infidelity that ever they have, they dare not then doe any thing that might offend him, they ſeeke and cry to God ſtill, thirſt after nothing more, then his favour, mourne for no loſſe ſo much. Their *ſoule lamenteth after the Lord* as his people did, 1 *Sam.*7.2. Behold the ſeed of God remaineth in them. See this alſo in *David*, *Pſal.*22.1. When hee was even ready to ſinke in deſpaire and to conclude God had forſaken him yet then hee could cry, and weepe and take on; for the want of Gods favour. And *Pſal.*31. 22. *I ſaid in mine haſt I am cut off from before thine eyes; neverthleſſe thou heardeſt the voice of my ſupplications, when I cryed unto thee.* 3. And laſtly, When they have ſlipped and fallen moſt foully either through their owne ſecurity, or by the violence of any tentation, they doe not onely feele inward checks for their fall in themſelves (*the ſpirit luſting againſt the fleſh* as the Apoſtle ſpeaketh, *Gal.*5.17.) but a greater aptneſſe to riſe againe when God ſhall be pleaſed to give them the meanes of recovery, and to reach out his hand unto them, then is in any other men. Behold in this alſo the ſeed of God remaining in them. See this in the Church, *Cant.*5.2. *I ſleepe but my heart waketh, it is the voice of my beloved that knocketh.* 1. She was not in a dead ſleepe, not quite overcome with ſecurity. 2. So ſoone as ſhe heard the voice of Chriſt, ſhe certainely knew it to be his voice, and it wrought upon her and made her riſe, though not ſo ſoone as ſhe ſhould have done. *Anſw.*

And ſo much may ſuffice for the ſtrengthning and comfort of Gods people againſt the firſt of thoſe two tentations that I mentioned unto you. I now proceed unto the ſecond.

O but (ſaith many a good ſoule) though I be for the preſent (I praiſe God) in the ſtate of grace; yet God knoweth how long I ſhall ſo continue; I may fall away from God irrecoverably; yea I find my ſelfe ſo weake now, ſo unable now to reſiſt any tentation, that when the fiery triall ſhall come, when the *Tentatiō 2*

houre of death ſhall come, and that laſt, and ſharpeſt skirmiſh that I muſt looke to have with Satan, I feare I ſhall then be unable to ſtand, and this feare diſquieteth and tormenteth my heart.

Preſervative. Now for the comfort of Gods people againſt this tentation, I ſay, that (though thou mayeſt in the houre of tentation ſhew much weakeneſſe, yet) if there bee the fruit of Gods eternall love and Election in any truth of grace in thee, thou ſhalt never be ſo overcome of any tentation, as to fall finally, but certainly thou ſhalt recover thy ſelfe before thou dyeſt. When the Apoſtle had ſpoken, 1 *Iohn* 5.17. of the ſin unto death, hee addeth in the next words, this comfortable ſentence, verſe 18. ***Wee know that whoſoever is borne of God ſinneth not.*** This wee know, and are moſt certaine of, that hee can never fall into that ſinne. Inſomuch as that which the Apoſtle ſpeaketh of the whole Church of the Iewes, *Rom.*11.11. may be truly ſaid of every elect child of God, ***Have they ſtumbled, that they ſhould fall?*** (that is, that they ſhould fall finally, and for ever, for in the next verſe, 12. hee granteth, they are fallen) ***God forbid*** ſaith hee. See this alſo plainly taught us, *Pſal.*15. where the Prophet having deſcribed the upright hearted Chriſtian, by ſundry properties and actions, hee concludeth verſe 5. ***Hee that doth theſe things, ſhall never bee mooved***; never bee utterly and finally overcome by any tentation. And this is that which our Saviour teacheth alſo, *Mat.*7.24,25. ***Whoſoever heareth theſe ſayings of mine, and doth them; I will liken him unto a wiſe man, that built his houſe upon a rock; and the raine deſcended, and the flouds came, and the winds blew, and beat upon that houſe, and it fell not, becauſe it was built upon a rock.*** And that which hee ſaith of a godly life, hee ſaith *Matth.*16.18. of a lively and true faith alſo. ***Thou art Peter*** (a rocke impregnable, whom Satan with all his might ſhall not be able to overcome, though thou ſhalt fall, thou ſhalt not fall utterly) ***and upon this rocke*** (this faith that thou haſt made confeſſion of) ***I will build my Church, and the gates of hell*** (all the cunning, all the power of Satan) ***ſhall not prevaile againſt it.***

Queſt. If any man ſhall aske me; and why cannot a choſen veſſell and true beleever (what tentations ſoever ſhall aſſault him) periſh irrecoverably?

Anſw. I anſwer. There bee two pillars that uphold him, and make it impoſſible for him to fall in that manner, of which I ſpake the laſt day. 1. The almighty power of God. 2. The unchangeable love of God. Both fitly typified by thoſe two pillars we read of, 1 *Kin* 7.21. that were in *Solomons* Temple, which was alſo it ſelfe, a type of the Church and people of God, the one was called *Iachin*, that is to ſay, ***he will eſtabliſh***, the other, ***Boaz, in him is ſtrength.***

1. Firſt. Let us begin with ***Boaz. In the Lord is ſtrength***, enough to keepe us from falling, totally or finally. Vpon this pillar, our Saviour layeth this Doctrine, *Iohn* 10.28.29. ***None of my ſheepe ſhall periſh, my father which gave them me, is greater then all, and no man is able to plucke them out of my fathers hand.*** No, no man if hee bee once one of Chriſts ſheepe, a true beleever, no man can plucke him away. Vpon this pillar doth *Paul* ground his confidence, 2 *Tim.*1.12. ***I am not aſhamed, for I know whom I have beleeved, and I am perſwaded, that hee is able to keepe that which I have committed unto him, againſt that day.*** Yea, upon this pillar, hee groundeth the confidence even of the weakeſt Chriſtian that is, having an honeſt heart. *Rom.*14. For ſpeaking of one that is weake in the faith, verſe 1. he ſaith thus of him, verſe 4. ***Yea he ſhall be held up, for God is able to make him ſtand.***

3. Now for the ſecond pillar, ***Iachin, hee will eſtabliſh.*** The Lord not only hath ſtrength to keepe his people, but wee are alſo ſure he will eſtabliſh them, that they ſhall not periſh. This pillar, God giveth his Church to ground and build upon, *Eſa.*54.10. ***The mountaines ſhall depart, and the hills bee removed, but my kindneſſe ſhall not depart from thee, neither ſhall the covenant of my peace***

bee

bee removed, ſaith the Lord that hath mercy on thee. Vpon this pillar doth the Church ground her confidence, *Eſa.*64.5. *Behold, thou art wroth, for wee have ſinned; in thoſe is continuance, and wee ſhall bee ſaved.* And ſo doth *David*, *Pſalm.*23.6. *Surely, goodneſſe and mercy ſhall follow mee all the dayes of my life.* And 48.14. *This God is our God for ever and ever, he will be our guide even unto death.*

Lecture LXXII. On Pſalme 51. 5. Octob. 16. 1627.

IT followeth now, that wee proceed to the fourth and laſt point, wherein the admirable goodneſſe of God, is ſet forth by the Doctrine of originall ſin; and that is this. That the ſinfulneſſe, and corruption of our nature, being ſo great as it is, it ſhould doe us no more hurt then it doth. And ſurely this is a thing that wee can never ſufficiently admire, that wee not onely ſlipping, and falling oft into many actuall ſins, but having alſo ſtill in us ſo vile a nature, ſuch a fountaine of corruption, that maketh us wee cannot ceaſe from ſin any one moment, and like *the troubled ſea that cannot reſt* (it is the Prophets compariſon, though in another ſenſe, *Eſa.*57.20.) is ever caſting up ſome filthy myre and dirt or other, to defile our beſt actions by; that wee being ſuch I ſay, the Lord ſhould not loath and abhorre, both our ſelves, and every thing that proceedeth from us. That the Lord ſhould notwithſtanding all this, have ſo gracious reſpect unto us, and to our poore ſervice as he hath, this doth notably ſet forth his admirable goodneſſe and mercy towards us. 4. *Saving grace.*

This will the better appeare unto us, if wee ſhall diſtinctly conſider theſe three things. 1. What wee and our beſt actions, and performances are. 2. What the Lord is in the holineſſe of his owne nature. 3. What the reſpect is that the Lord (notwithſtanding) doth ſhew to us, and to the ſervice we do unto him.

For the firſt Our fleſh and corrupt nature is ſuch, as it will not ſuffer us to doe any one duty in that manner as wee ought. This bleſſed *Paul* complained of, *Rom.*7.18. *To will, is preſent with mee* (this was doubtleſſe the ſpeech of a regenerate man) *but how to performe that which is good, I find not.* And that that hee ſaith of himſelfe there, hee ſaith of all the faithfull. *Galat.*5.17. *Yee cannot doe the thing that yee would.* Nay it doth ſo palpably corrupt, and defile every good thing wee deſire to doe, as our ſelves cannot chooſe (if there bee any truth of grace in us) but diſcerne, and bee aſhamed of it, and complaine of it alſo, as the Church doth, *Eſa.*64.6. *Wee are all as the uncleane man* (the leper) *and all our righteouſneſſes* (not one, but all) *are as filthy rags.* So that when wee have done the beſt ſervice that ever wee did to God, wee have cauſe to cry God mercy for it, and to pray with good *Nehemiah*, 13.22. *Lord pardon mee according to the greatneſſe of thy mercy.* And if we (as blind and ſenſeleſſe, and full of ſelfe-love, as we are) can diſcerne ſo much filth our ſelves in them; what can the Lord doe. *Who is greater then our heart* (as the Apoſtle ſpeaketh, 1 *Ioh.*3.20.) *and knoweth all things?* 1.

For the ſecond point, The Lord (wee know) is ſo infinitely holy, that hee cannot abide to looke upon, hee cannot but deteſt all filthineſſe, and ſin. *Thou art of purer eyes* (ſaith the Prophet. *Hab.*1.13.) *then to behold evill, and canſt not looke on iniquity. Hee will by no meanes cleare the guilty*, as the Lord ſpeaketh of himſelfe. *Exod.*34.7. *Therefore ſhall thy campe bee holy* (ſaith the Lord. *Deuteronom.* 23.14.) *leſt hee ſee any uncleane thing in thee, and turne away from thee.* 2.

Now let us come to the third point I told you was to bee conſidered, though there be ſo much filthines in us, and all our beſt ſervices, and though the Lord doe ſo loath all filthineſſe of ſin, yet doth he not loath us nor our ſervices, but hath 3.

great reſpect to us and to them for all that. And this ſhall appeare unto us in foure points eſpecially.

1. Firſt. He taketh notice of all the good things that his poore ſervants doe, and will not forget the leaſt of them, but keepeth a regiſter of them. *I know thy works and thy labour, and thy patience, and how thou canſt not beare them which are evill*, ſaith Chriſt to the poore Angell of the Church of *Epheſus*, *Rev.*2.2. that had loſt his firſt love, and was much decayed, and fallen away in his goodneſſe. There is not any patience that the poore weake Chriſtian hath ſhewed in ſuffering ought for Chriſts ſake, not any paines hee hath taken to get to heaven, not any zeale hee hath ſhewed againſt ſin, but the Lord taketh notice of it, bee it done never ſo ſecretly, *Acts* 9.11. Yea, he will remember it alſo, and never forget it. *David* knew this, and therefore prayed, *Pſal.* 56.8. *Put thou my teares into thy bottle, are they not in thy regiſter?* Hee taketh notice of the teares wee ſhed for our ſinnes, and in our prayer, and will not forget them. And ſurely this is a matter of great admiration, and ſo *David* conceived of it, *Pſal.*144.3. *Lord, what is man that thou takeſt knowledge of him; or the ſon of man, that thou makeſt account of him?*

2. Secondly. As hee doth take notice of the leaſt good duties wee doe in love and obedience to him, ſo he taketh not notice of, nor regardeth thoſe ſtaines and ſpots, whereby the beſt ſervices of his children are defiled, but paſſeth by them, and imputeth them not unto them, but ſeeth them as it were through his fingers. Even as ſundry blemiſhes that are in our children (as a mole in the face, or pock holes, or a ſquint eye) which to another man ſeeme great deformities, to us ſeeme none at all; even ſo is it with the Lord in this caſe. *Hee ſeeth no iniquitie in Iacob* (as *Baalam* himſelfe was conſtrained in the ſpirit of prophecy to confeſſe, *Numbers* 23.21.) *nor tranſgreſſion in Iſrael.* Hee doth not for theſe ſpots and blemiſhes that are in our ſervices, wee doe unto him, reject us or our ſervices, but accepteth of them, and taketh them in good part, as if there were no ſpot or defect in them at all. He did not reject the ſervice that *Rahab* did him, in ſaving of the ſpies, though ſhe had blemiſhed, and ſtained it with a lye, *Ioſhua* 2.4, 5. but accepted, and commended it, *Hebrewes* 11.31. The prayer that *Ioſhua* made, when (out of impatiency) he cryed, *Ioſh.*7.7. *Would to God wee had beene content, and dwelt on the other ſide of Iordan*, and never come into *Canaan*; the Lord rejected not for all that. When *David* in his prayer, was ſo full of infidelity, that hee *ſaid in his haſt, I am cut off from before thine eyes, nevertheleſſe* (ſaith hee *Pſalme* 31.22.) *thou heardeſt the voice of my ſupplications, when I cryed unto thee.* And at another time, when he was in that diſtreſſe, that he ſaith, *his ſoule refuſed to bee comforted, hee remembred God, and was troubled, and his ſpirit was overwhelmed* (as he ſaith, *Pſal.*77.2,3. A poore prayer you may thinke it was that a man in that caſe could make) yet did not God reject that prayer that was ſo foully ſtained, but as he ſaith verſe 1. when he was in that caſe, *I cryed to God with my voice, even to God with my voice, and hee gave eare unto mee.* When *Moſes* had ſhewed a great deale both of impatiency, and infidelity when God bad him only ſpeake unto the rocke before the people (as you ſhall read, *Num.* 20.10,11.) yet did not God reject his ſervice for this, but wrought with him, and ſhewed his marvellous power, even in that work nevertheleſſe. And ſurely ſo he doth ſtill; he doth not reject our prayers for our manifold infirmities, he doth not refuſe to work with, and bleſſe our poore labours that are his miniſters, though (alas) we bewray much of our owne ignorance, and other our corruptions in them, when we preach beſt of all. And even in this alſo his marvellous goodneſſe and mercy is to be admired by us, which maketh the Church breake forth into that ſpeech of admiration, and ſo would wee all if wee did

did rightly consider it. *Mic.*7.18. *Who is a God like unto thee that pardoneth iniquitie, and passeth by the transgressions of the remnant of his heritage?*

Thirdly. Hee delighteth in us, and in our poore services, notwithstanding all these corruptions whereby they are defiled. *The Lord taketh pleasure in them that feare him*, saith *David*, *Psal.*147.11. and 149.4. *The Lord taketh pleasure in his people. If yee will obey my voice indeed* (saith the Lord to the children of *Israel*, *Exodus* 19.5.) *and keep my Covenant, then ye shall be a peculiar treasure vnto me above all people.* And *Mala.* 3.17. *They shall be mine saith the Lord of hosts, in that day when I make up my Iewels, and I will spare them as a man spareth his owne sonne that serveth him.* Yea, those poore duties wee performe to him in his service, which our selves take so small comfort in, yet hee delighteth in them. Hee *delighteth in the way of a good man*, saith *David*, *Psalm.*37.23. And *Solomon Prov.*15.8. *The prayer of the upright is his delight. Thy voice is sweet*, saith Christ to his Church, *Cant.*2 14 In which respect, hee compareth the hearts of his people that are able to pray, *Revel* 5 8. *unto golden vialls full of sweet odours.* And the faithfull minister is said by the Apostle, 2 *Cor.*2.15. to be *unto God a sweet savour of Christ in them that are saved, and in them that perish*, whether the people receive good by our labours, or no. And for this cause also hee desireth to heare us pray, to see us keepe his Sabbaths, preach, and heare his word, give almes to his poore members, &c. as much as ever man did desire any thing hee most delighted in. *Let me see thy countenance* (saith Christ to his Church, *Cant.*2.14) *let me heare thy voice.* And *Iohn* 4.23. *The father seeketh such worshippers*, as worship him in spirit and truth; as a great man would seeke farre and neere for a faithfull, and profitable servant. And have not every one of us cause to wonder at this, and to say to the Lord, as *Iohn Baptist* did to Christ, *Matth.*3.14. *I have need to bee baptized of thee, and commest thou to me?* I have need to seek to thee, to have my best services washed, and cleansed from their filthines, and seekest thou to mee for such poore services as I am able to doe? 3.

Fourthly and lastly. Hee doth also reward every service wee doe unto him, notwithstanding all the imperfections and staines of it. *Whatsoever good thing any man doth* (saith the Apostle, *Ephes.*6.8.) *the same shall he receive of the Lord, whether he be bond or free.* Not onely great services, and such as much glory redoundeth to his name by, but even the meanest and poorest, and such as may seeme to bee of least use unto him. See what Christ saith of the poore widdowes two mites, *Luke* 21.3. of a cup of cold water given to one of his little ones in the name of a Disciple, *Matth.*10.42. and what the Apostle saith *Colos.*3 24. of the conscionable service, that a poore drudge, that had an infidell to his master did, *Know that of the Lord, ye shall receive the reward of inheritance.* Therefore when Christ speaketh, *Matth.*25. of the good workes that shall bee rewarded in heaven, hee speaketh not of Martyrdome, nor of building of Colledges, nor fighting the Lords battell, nor redeeming of impropriations, and such like great and excellent workes, but of such as the meanest Christian almost may bee able to performe. The poore mans sacrifice, who was able to bring but a turtle Dove, or a young Pigeon, was an offering of as sweet a savour unto the Lord (as you shall find *Levit.*1.17) as the rich mans was, that brought never so many sheepe, or oxen either. Yea, those very services that have beene apparantly polluted with mixture of corruption, have beene rewarded by him nevertheless. *Because the mid-wives feared God*, (saith *Moses*, *Exodus* 1.20,21. and saved the childrens lives) *therefore God dealt well with the mid-wives, and made them houses*; though they in doing this service, had excused themselves by a lye, as yee may see, verse 19. Yea, those services that we do unto God with sensible untowardnesse, unwillingnesse, and reluctancy of our flesh against them, those God will bee most sure to reward. 4.

God

God is not unrighteous (ſaith the Apoſtle, *Heb.*6.10) *to forget your worke and labour of love.*

Now if wee will ſearch the Scriptures, and enquire into the reaſon of this admirable goodneſſe of God, and demand how it commeth to paſſe, that ſo perfect, and pure, and righteous a God, ſhould ſo farre reſpect ſo imperfect, and impure ſervices as we are able to doe unto him; we ſhall find three reaſons given of it, in the holy Scriptures.

1. Firſt. In theſe poore ſervices that the faithfull doe unto God, their heart is ſet to pleaſe him, that is the end they aime at. They would faine doe them in faith, and love to God, with fervency, and vigour of ſpirit. *To will, is preſent with them*, as *Paul* ſpeaketh, *Rom.*7.18. They would faine doe better; They would faine ſerve God, even in that exact manner that hee requireth. *Their ſpirit is willing* (as our Saviour ſaith, *Matth.*26.41.) *though the fleſh be weake.* And they oft-times pray unto God as *David* doth, *Pſal.*119.5. *O that my wayes were directed to keepe thy ſtatutes.* And can ſay as *Eſa.*26.8. *The deſire of our ſoule is to thy name, and to the remembrance of thee. They that are after the ſpirit* (ſaith the Apoſtle, *Rom.*8.5.) *doe mind the things of the ſpirit.* The poore ſervants *will*, was to pay his maſter even the ten thouſand talents that he required of him. *Matth.*18.24,26. The faithfull doe not pleaſe themſelves in any of their failings, but are troubled with them, and mourne for them. As the poore man in the Goſpell was, that hee could beleeve no better. *Mar.*9.24. In all their coldneſſe in prayer, in all their wandrings, and evill thoughts they find then, they can ſay with the ſpouſe, *Cant.*5.2. *I ſleep, but my heart waketh.* And this is a thing that highly pleaſeth God, hee will beare with much, when hee findeth this. *If there be a willing mind* (ſaith the Apoſtle, 2 *Cor.*8.12.) *a man is accepted according to that that a man hath. The good Lord pardon every one* (ſaith good *Hezechiah* in his prayer, 2 *Chron.*30.18,19. *and the Lord hearkened to him*, verſe 20.) *that prepareth his heart to ſeeke God, though hee bee not cleanſed according to the purification of the Sanctuary.* The Lord will pardon and paſſe by much, where he ſeeth the heart is thus ſet to pleaſe him.

2. Secondly. Theſe poore ſervices that we doe are (for the ſubſtance of them) the fruits, the thoughts and deſires, the words and actions of his owne ſpirit in us. *It is God that worketh in us, both to will, and to doe*, as the Apoſtle ſpeaketh, *Phil.*2.13. In thoſe poore prayers that the faithfull ſoule maketh, when his ſpirit is overwhelmed ſo, that hee knoweth not what to pray as hee ought, *the ſpirit it ſelfe maketh interceſſion for us, with groanings that cannot bee uttered*; as the Apoſtle ſpeaketh, *Rom.*8.26. And though God diſlike never ſo much that that is ours, the corruptions and ſtaines that cleave to our beſt works, yet that that is his owne, the worke of his owne ſpirit, hee cannot but like, and delight in. This reaſon wee ſhall find given by *David*, *Pſal.*37.23. *The ſteps of a good man are ordered by the Lord; and hee delighteth in his way.* Therefore hee delighteth in the good mans way, becauſe hee by his ſpirit doth order and direct it. And thus the Church reaſoneth, *Eſay* 26.12. *Lord thou wilt ordaine peace for us, for thou alſo haſt wrought all our works in us.*

3. Thirdly and laſtly. The faithfull are in Chriſt, and God beholdeth them in him, and becauſe hee is in Chriſt well pleaſed with, and loveth them, therefore doth he take in good part their poore ſervices. *He hath made us accepted* (ſaith the Apoſtle, *Epheſ.*1.6.) *in the beloved.* And when we our ſelves are once reconciled unto God, and in favour with him, it is no marvell though he take our poore ſervices in ſo good part. *The Lord had reſpect to* Abel, *and to his offering*, ſaith *Moſes*, *Geneſ.*4.4. Wee that are evill (ye know) can beare with much in them that wee love dearely. Yea, the ſervices that the faithfull doe

doe unto God, they doe not preſent them to him in their owne name, but in Chriſts onely, they doe not looke to have them accepted for their owne, but *for the Lords ſake*, as *Daniel* ſpeaketh, *Dan.*9.17,18. And Chriſt hath borne all theſe our blemiſhes and defects, and fully ſatisfied for them. As it is ſaid of *Aaron* the high Prieſt (*Exod.*28 38.) that he *did beare the iniquity of the holy things that Gods people did offer, in all their holy gifts. Our ſpirituall ſacrifices are acceptable to God by Ieſus Chriſt*, as the Apoſtle ſpeaketh, 1 *Pet.*2 5. For he preſenteth them to his father in the merit of his ſacrifice, and in preſenting them, caſteth of theſe his ſweete odours, and inceníe into them, as you ſhall read *Rev.*8.3 And being ſo perfumed, it is no marvell though our poore ſervices, be as a ſacrifice of a moſt ſweet ſmelling ſavour unto God.

Lecture LXXIII. on Pſalme 51. 5. Octob. 30. 1627.

THis point may not be paſſed over, without ſome application. And it is to bee applied 1. By way of prevention unto carnall and wicked men, who are apt to draw that comfort unto themſelves from it, that belongeth not unto them. 2. By way of incouragement unto the people of God, who receive not that comfort from it, that they ought to doe. *Applic.*

First. Many a carnall man is apt to ſtumble at this Doctrine, and to bleſſe himſelfe in his groſſe ſins by it, after this manner. The Lord (ſaith he) you ſee is not ſo ſtrict and rigorous, as to marke every thing that his people doe amiſſe; hee is apt (wee heare) to paſſe by their ſlips and infirmities, but the good things they doe at any time, thoſe hee taketh notice of, and remembreth, and taketh delight in, and will undoubtedly reward. And therefore (ſaith hee) why ſhould my ſlips and infirmities diſquiet mee? And what are theſe ſlips and infirmities (I pray you) that he ſpeaketh of? Surely, ſwearing ordinarily, making himſelfe merry now and then with deriding religion, and good men; breaking the Sabbath, wantonneſſe, drunkenneſſe, and ſuch like. Why ſhould I (ſaith hee) ſuffer my mind to be troubled for theſe things? Nay, why ſhould I not rather comfort my ſelfe, and rejoyce in thoſe good things I doe? For I thanke God I am no Papiſt, but profeſſe the true religion, I goe to Church, I pray, I heare the Word, and receive the Sacrament, I give to the poore, I make conſcience of my word, I doe no man wrong. And theſe are things I know that God liketh, and delighteth in. This was juſt the preſumptuous conceit, and perſwaſion of that Phariſee our Saviour ſpeaketh of, *Luke* 18.11,12. And certainly the world is full of ſuch Phariſees, even in theſe dayes. 1.

Now to beat downe the preſumption of theſe Phariſees, I have three things to ſay.

Firſt. Conſider who they are that the Lord ſtandeth ſo graciouſly affected unto, whoſe ſlips and infirmities hee uſeth thus to winke at, whoſe imperfect ſervices, hee is wont thus to delight in, and reward. Not every one, but ſuch onely as are in Chriſt. Such onely are his children by adoption and grace. But what is that to thee? Seeing it is certaine thou art not in Chriſt. Becauſe thou walkeſt, and goeſt on impenitently in knowne ſinnes. *There is no* condemnation (ſaith the Apoſtle, *Rom.*8.1.) *to them that are in Chriſt Ieſus.* But who are they? Hee anſwereth, *Which walke not after the fleſh, but after the ſpirit.* It is certaine thou art not the child of God, becauſe thou art not led by the ſpirit of God. For ſo ſaith the Apoſtle likewiſe, *Rom.* 8.14. *As many as are led by the ſpirit of God, they are the the ſonnes of God*, and none but they. 1.

Secondly. Admit thou wert the child of God, admit thou wert in Chriſt, yet could not God beare with ſuch faults as thine are, nor take in good part ſuch ſervice as thou uſeſt to doe unto him. The Lord hath promiſed 2.

miſed, *Mat.*3.17. *To ſpare* and beare with his children *as a man ſpareth his ſon that ſerveth him.* In thoſe good duties wherein he ſeeth our heart is ſet to ſerve him he wil beare with many defects and failings. But he will not beare with the deareſt child he hath in any groſſe ſinne. Did he beare with *David* when he fell to adultery? No no, he beat him ſo ſore for it, (as *David* complaineth heere, ver.8.) that he brake his bones with beating of him. For ſuch ſinnes *God is very terrible in the aſſembly of his Saints* eſpecially, as the Prophet ſpeaketh, *Pſalme* 89.7. Nay I ſay more, the Lord will not paſſe by nor winke at in the deareſt child he hath, thoſe very defects and failings that are in their beſt duties, if they be reigning corruptions, and not infirmities; that is, if they be not felt, and ſtriven againſt, and mourned for. Therefore we are required in doing of good duties to watch, and obſerve our owne hearts. *Continue in prayer, and watch in the ſame,* ſaith the Apoſtle, *Coloſ.*4.2. And to ſtrive againſt our owne corruptions therein. *Strive with me, and for me in prayer,* ſaith he, *Romanes* 15.30. And to bewaile unto God our failings in them, *Spare mee according to the greatneſſe of thy mercy,* ſaith *Nehemiah* 13.22. And if God will not winke at ſuch faults as thine are in his deareſt children, canſt thou hope that he will winke at them in thee, that art ſtill a child of wrath? If God will not accept of the ſervices that his deareſt children doe unto him, unleſſe they be ſenſible of thoſe corruptions wherewith they are ſtained, canſt thou hope that he will accept of thine? And what talkeſt thou of thy ſerving of God, or of any good thing that ever thou didſt? Alas thou couldeſt never ſerve God, nor doe any good thing in thy life. That which the Prophet ſaith, *Ieremie* 6.10. of ſuch as thou art, *their eare is uncircumciſed and they cannot hearken,* thou couldſt never in thy life heare one Sermon to any purpoſe; the ſame may be ſaid of all other duties of Gods ſervice, thou couldſt never pray, nor receive the Sacrament, in thy life. *Yee cannot ſerve the Lord,* ſaith *Ioſhuah* 24.19. to them that lived in idolatry. And that which I ſay of the duties of Gods worſhip the ſame I ſay likewiſe of all other good workes. Thou never didſt worke of mercy in thy life, thou didſt never make conſcience of dealing juſtly and truly with thy neighbour, *Matthew* 12.34. *How can ye being evill ſpeake good things? Luke* 6.43. *A corrupt tree bringeth not forth good fruit.* They that *profeſſe that they know God* (ſaith the Apoſtle, *Titus* 1.16.) *but in their workes denie him, being abominable, and diſobedient, are reprobate unto every good worke.* The good things that ſuch men ſeeme to doe are not onely defective in the manner, or in the meaſure, or in matter of circumſtance (as the beſt workes of the faithfull may be) but they are utterly void of that which is the very ſubſtance, and that giveth life, and being to a good worke, that is, *faith that worketh by love, Gal.*5.6.

3. The third and laſt thing I have to ſay to this man, is this. Thou not being Gods child, nor being in Chriſt, but living in the ſtate of impenitency as thou doſt and continuing therein, ſhalt find the Lord every whit as auſtere and rigorous towards thee, as he is indulgent, and gracious towards his owne children. This will appeare in three points.

1. Firſt, Though he beare with ſo many faults and frailties in his own children, he will not beare with the leaſt fault in thee. But thou *ſhalt give account even for every idle word* that thou haſt ſpoken *at the day of Iudgement,* as our Saviour ſpeaketh, *Mat.*12.36. Yea the Lord will *bring every ſecret thought of thine into judgement, Eccl.*12.14.

2. Secondly, Though he take the pooreſt, and weakeſt ſervices that his children doe him in good part and delighteth in them, yet will he take nothing in good part that thou doeſt. *What have I to doe* (ſaith the Lord, *Eſa.*1.11.) *with the multitude of your ſacrifices?* As if he had ſaid, What care I for them?

them? And ver.12. *Who required this at your hands to tread in my courts?* As if he ſhould ſay, What doe you heere? Any other place were fitter for you then this. Certainely in doing any ſervice to God thou doeſt but a thankeleſſe office, thou doeſt but loſe thy labour while thou art unconverted.

Thirdly and laſtly, Though the Lord will reward and doe good to his children for the pooreſt and weakeſt ſervice they doe unto him, yet doth he even abhorre ſuch as thou art, and the very ſervice that thou doſt preſume to doe unto him; As a Prince would doe him that having a plague ſore running upon him, ſhould preſume to come into his preſence and wait at his table. *The ſacrifice of the wicked is an abomination unto the Lord*, ſaith *Solomon*, *Pro.*15.8. *Incenſe is an abomination unto me* (ſaith the Lord, *Eſa.*1.13.) *the new Moones and Sabbaths and calling of aſſemblies, I cannot away with.* You ſee how ſmall cauſe wicked men have to preſume of Gods mercy, or of any good thing they know by themſelves. O that God would be pleaſed to awaken them, that they could ſee and conſider aright of their wofull eſtate, and labour to get out of it. 3.

If any man ſhall object, and ſay, Would you not then have wicked men to come to Church? Would you not have them to pray and read the Word? Would you have no man to doe any good worke but ſuch as are godly? *Object.*

I anſwer, Yes verily, For firſt, Though in doing this they doe not God any ſervice that will pleaſe him, yet is there a neceſſity laid upon them, and wo be to them if they do it not. Theſe are duties of the morall law, that all men ſtand bound unto. The wickedeſt man in the world is ſtrictly bound by the commandement of God to pray. God blameth moſt wicked men for neglect of this, *Hoſ.*7.7. *None among them calleth unto me*; and ver.14. *They have not cryed unto me with their heart.* Yea he condemneth the very Atheiſt, *Pſal.*14.4. for this, becauſe *he doth not pray.* And *will poure his wrath upon every family* (*Ier.*10.25. and conſequently upon every perſon) *that doth not call upon his name.* So is the wickedeſt man living bound to heare the Word. For *hee that turneth away his eare from hearing the law*, (ſaith *Solomon*, *Pro.*28.9.) *his prayer ſhall be abominable.* So God requireth of every man, *Mic.*6.8. *to doe juſtly, and to love mercy, and to walke humbly with him.* So that though he can neither pray, nor heare, nor give almes but he muſt needs ſinne, yet muſt he pray and heare, and give almes for all that. An indifferent thing a man is bound to forbeare if he cannot uſe it without ſinne. If he cannot uſe ſuch or ſuch a recreation without chafing or ſwearing or loſing too much time, he is bound to forbeare it. But duties commanded of God he may not omit, becauſe he cannot uſe them without ſin. For there are degrees of ſinne; and he is guilty of a greater ſin (and ſheweth greater contempt to God) that doth not pray or heare or give almes at all, and ſo diſobeyeth him totally, then he doth that doth pray and heare, and give almes but not with an honeſt, and good heart, and ſo diſobeyeth God but in part only. *Anſw.*1

Secondly, Though no wicked man can have aſſurance to receive any reward from God, for the beſt thing he doth, becauſe he hath no promiſe (for all the promiſes of God belong onely to them that are in Chriſt, 2 *Cor.*1.20. and to the godly, 1 *Tim.*4.8.) nay though he doe deſerve further wrath from God by the beſt thing he doth; yet by being carefull to abſtaine from evill and to doe good even after his manner and as he is able hee may receive good three waies. For 1. Though he ſhould never find mercy with God unto ſalvation, yet will this leſſen his condemnation in hell, where every man ſhall receive torment proportionable to his workes and to that diſhonour he hath done to God heere, *Rom.*2.6. 2. This may free him from many temporall judgements, and bring upon him many temporall bleſſings in this life. For the Lord (out of the infiniteneſſe of his goodneſſe) hath oft ſhewed ſo much reſpect 2.

unto good things that have beene done even by wicked men (though they have beene but the dead carcase, and have wanted the life and soule of good workes) as to reward them temporally. The Lord that is said to *feed the young ravens when they cry unto him, Iob* 38.41. hath oft had respect to the prayer that a man void of grace hath made unto him, in his misery. As profane a wretch as *Ishmael* was (when he was cast out of his fathers house for his profanesse, *Gen.*21.9,10.) yet when he cried to God in his misery, it is twice said in one verse, *Gen.*21.17. that *God heard the voice of the lad*, and relieved him. And we know how much even *Ahabs* prayer that he made when he was humbled by feare prevailed with God, 1 *King.*21.29. Therefore also *Daniel* exhorteth *Nebuchadnezzar* a most wicked man, *Dan.*4.27. to *breake of his sins*, to cease from oppression and cruelty, How? *By righteousnes*, that is, by making restitution to them that he had wronged; And how els? *By shewing mercy to the poore.* And why did he counsell a man so void of grace to do so good workes as these? Was it not all one as if he should have bidden a dead man to walke? Marke the reason and motive the Prophet useth to perswade him to this, *if it may be* (saith he) *a lengthening of thy tranquilsty.* As if he should have said, It may be these good workes performed even as thou art able to do them, will prevent the judgement which God by this dreame that thou hast had, doth threaten to bring upon thee, and prolong thy peace. 3. He may by doing that that lieth in him to do, further the eternall salvation of his owne soule. For though no wicked, nay no naturall man can use the meanes of grace aright, nor so as to please God therein, yet if the wickedest man that is, frequent the ministery of the Word, there is hope he may be converted and have grace wrought in him, both because it is the meanes ordained of God to breed grace where none is, *Rom.*10.17. *Faith commeth by hearing*; and because as wicked men as live have been woon to God by their hearing; as appeareth not onely by daily experience, but by those two notable examples that are recorded in the Word. The one 1 *Cor.*14.24,25. of the man that was an ignorant man, and an infidell before. And the other *Iohn* 7.45,46. of them that came to heare Christ with a most wicked heart to intrap and apprehend him. And so much shall serve for that part of the application of this point, that concerneth the naturall and carnall man.

2. Secondly, This point is also to be applied to the people of God for their comfort and encouragement, and they have great need of it. Two faults there be in the best of Gods servants, that they are much to be checked and blamed for

1. First, That they of all others have the saddest hearts and are subject to most feares. *David* complaineth of himselfe that he *went mourning all the day long*, *Ps.* 38.6. And they are called such as are of a *fearefull heart*, *Esa.*35.4. Their frailty is like a cloud, *Esa.*44.22. Whereas indeed those that do unfeignedly feare God and have set their hearts to please him, are the only men of the world, that have just cause to be cheerefull and comfortable, *Psal.*105.3. *Let the heart of them rejoyce that seeke the Lord.* And 32.11. *Shout for joy all ye that are upright in heart. Phil.*4.4. *Rejoyce in the Lord alway, and againe, I say rejoyce.* Yea though his frailties were farre greater then they are, yet hath he much more cause to rejoyce in the Lord, then to be sad for them. 1. His sins are forgiven him and that is a just cause of joy. *Son be of good cheere* (saith Christ, *Mat.*9.2.) *thy sins are forgiven.* 2. God is reconciled to him in Christ and delighteth in him, as you heard the last day; and that is another just cause of joy. *Let him that glorieth* (saith the Lord, *Ier* 9 24) *glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindnesse.* 3. And lastly, His name is written in heaven, and that is also a just ground of unspeakable joy. *Rejoyce in this* (saith our Saviour, *Luk.*10.20) *that your names are written in heaven.* So that I may boldly say to every poore Christian thou art more bound to rejoyce in these things, then to mourne for thine own infirmities; yea it were not so great a sin in thee not

to

to mourne at all for thine infirmities, as it is not to rejoyce in the Lord.

Secondly, There is yet another fault that Gods people are much to blame for, that becauſe they cannot performe any ſervice to God in that manner that they ſhould, therefore they have no heart at all to ſerve him; but performe every duty in Gods worſhip ſo heartleſſely, heavily and uncheerefully (whether they heare, or pray, or receive the Sacrament, or ſing Pſalmes) as if it were the greateſt ſlavery and drudgery in the world to ſerve God. Whereas indeed we have juſt cauſe to performe theſe duties with more alacrity and gladnes of heart, then any other thing in the world. *Serve the Lord with gladneſſe*, ſaith *David*, *Pſ.* 100. 2. We ſhould count *the Sabbath a delight*, *Eſa.* 58.13. *I will make them* (ſaith the Lord ſpeaking of his people, *Eſa.* 56.7.) *joyfull in my houſe of prayer*. True it is Gods people have juſt cauſe of mourning and feare in the beſt ſervices they do unto God in reſpect of the unworthineſſe of them to be preſented unto God, and the untowardneſſe of their hearts in them. Good *Hezekiah wept ſore* when he prayed, *Eſa.* 38.3. and his prayer was never the worſe for that. But yet there muſt be in every acceptable ſervice we do unto God a mixture of joy with that ſorrow and feare. *Serve the Lord with feare* (ſaith *David*, *Pſal.* 2.11.) *and rejoyce with trembling*. When we conſider how bad ſervants we are, we ſee juſt cauſe of ſorrow and feare; but when we conſider how good a maſter it is, that we do ſervice unto, there is more cauſe of joy and comfort in that then there is of ſorrow and feare in the other. Certainely if we did rightly know the diſpoſition of this maſter of ours that we do ſervice unto, it would put life into us, and make us ſerve him with more gladneſſe of heart then we do. Conſider therefore and thinke oft (for thy incouragement) of the diſpoſition of thy Lord and maſter in theſe five points. 2.

First, His eye is continually upon thee, to take notice of that thou doſt in his ſervice. And the lazieſt ſervant that is will ply his worke cheerefully while his maſters eye is upon him. That the Apoſtle plainely intimateth, *Epheſ.* 6.6. *Not with eye-ſervice as men-pleaſers*. 1.

Secondly, In whatſoever ſervice he injoineth us to do unto him, he ſeeketh not any profit to himſelfe, but yeeldeth it all unto us. As if a maſter ſhould injoine his ſervant to take paines in tilling, & ſowing, & husbandring a piece of ground, and when harveſt commeth ſhould bid him go and reape for himſelfe. *If thou be righteous* (ſaith *Elihu*, *Iob* 35.7.) *what giveſt thou to him? or what receiveth he at thy hand?* And *Deut.* 10.13. *Theſe commandements and ſtatutes I command thee this day for thy good*. We do no faithfull ſervice unto him, but it yeeldeth us fruit even in the doing of it, beſides that it will yeeld us when the harveſt commeth, that is, at the end of the world. *Being freed from ſin* (ſaith the Apoſtle, *Rom.* 6.22.) *and being become the ſervants of God, ye have your fruit in holineſſe, and in the end everlaſting life. It is joy to the juſt* (ſaith *Solomon*, *Pro.* 21.15.) *to doe judgement*. Even the very doing of good duties with a good heart yeeldeth that joy and comfort to a man, as will abundantly recompenſe all the paines and ſervice we can do. *The people rejoyced for that they offered willingly*, (1 *Chron.* 29.9.) *becauſe with a perfect heart they offered willingly to the Lord, and David alſo the King rejoyced with great joy*. 2.

Thirdly, The Lord is no ſuch hard and rigorous maſter as will beare with no faults or that will ſtrictly marke every defect that is in our ſervices, but moſt eaſie to be pleaſed, and willing to accept of our poore endeavours. A father indeed it is rather then a maſter that we ſerve. *I will ſpare them* (ſaith the Lord, *Mal.* 3.17.) *as a man ſpareth his owne ſon that ſerveth him*. And this maketh the Prophet to cry out, *Pſal.* 130 3,4. *If thou Lord ſhouldſt marke iniquities ô Lord who ſhall ſtand, but there is forgiveneſſe with thee, that thou maiſt be feared*. As if he had ſaid, Who would not feare, that is, ſerve and worſhip ſuch a God, as is ſo eaſie to be pleaſed, ſo apt to forgive the ſlips and frailties of his ſervants in whom he ſeeth there is truth of heart? 3.

4. Fourthly, He is ſuch a Maſter as ſtandeth not ſo much upon our actions in his ſervice as upon our affections. Though we be able to do very little, yet if he diſcerne in us an unfeigned deſire to do well, he is ready to accept it. *If there be a willing mind* (ſaith the Apoſtle, 2 *Cor.*8.12.) *a man is accepted.* Becauſe he was willing to have done it, God ſaith of *Abraham*, *Heb.*11.17. that he did offer up his onely ſonne.

5. Fiftly, and laſtly, He is ſuch a Maſter as when he ſeeth us willing and deſirous to doe his will, and ſorry we can do it no better, wil be ready to helpe us and make that eaſie to us, by his helpe which was full of difficulty and impoſſibility before. *Ariſe, and be doing* (ſaith *David* to *Solomon*, 1 *Chron.*22.16.) *and the Lord will be with thee. If we draw neare to God*, do our beſt endeavour God *will draw neare unto us*, as the Apoſtle ſpeaketh, *Iames* 4.8.

LECT.

LECTVRES ON PSAL. LI. 6.

Lecture LXXIV. *On Pſalme* LI. 6.

Novemb. 6. MDCXXVII.

Behold, thou deſireſt truth in the inward parts; and in the hidden part thou hadſt made me to know wiſedome.

WEE have already heard out of the former verſes of this Pſalme, that *David* in ſeeking to God for mercy, in the pardon of his grievous ſins, doth make confeſſion of his ſinne, and accuſe himſelfe before God, and that not only in groſſe and generall, verſe 3. but more fully in theſe three verſes following. For, 1. Hee acknowledgeth his ſin in particular, that very ſin that *Nathan* charged him with, verſe 4. *I have done this evill in thy ſight.* 2. The fountaine and root from whence this his ſin did grow, even his vile and curſed nature, verſe 5 *Behold I was borne in iniquity, and in ſin did my mother conceive me.* 3. From the conſideration of that uprightneſſe, and truth of heart, which the Lord ſo much deſireth, and which he found his corrupt heart ſo farre from, ſpecially in the committing of this foule ſin. (For, oh, what a deale of fraud and cunning did he uſe in this matter, to hide and cloake his ſin. 1. Hee ſent for *Uriah* home, and perſwaded him to goe and lodge at his owne houſe, 2 *Sam.* 11. 8. 2. When perſwaſion would not ſerve, hee made him drunke, in hope that that would provoke him to luſt, verſe 13. 3. When all this would not ſerve, nor hee could get *Uriah* to father the child, hee procureth him to bee made away, that ſo by marrying of his wife, he might cloke his ſin the better, ver. 15.) in the beginning of this ſixt verſe. *Behold, thou deſireſt truth in the inward parts.* 4. From the conſideration of that meaſure of ſaving knowledge and grace, which hee had received from God, before hee fell into this ſin, in the laſt words of this verſe. *And in the hidden part thou hadſt made me* (for ſo I read it, and not thou ſhalt make me) *to know wiſedome.* And thus you ſee the ſcope and drift of this verſe, and what coherence, and dependance it hath on that which went before.

The words divide themſelves naturally into two parts, as they doe containe two arguments and conſiderations, whereby *David* doth amplifie and aggravate his ſin. 1. What a one God would have *David* and all his children to bee; that is to ſay, Vpright in heart. 2. What a one *David* was, before he

hee fell into theſe foule ſins; that is, God had wrought ſoundneſſe of grace in his heart. *In the hidden part thou hadſt made me to know wiſedome.* In the former part, three points are to bee obſerved. 1. The thing, the grace that God deſired, that God would have to bee in *David* and all his children. *Truth, thou deſireſt truth*; that is, ſincerity, and uprightneſſe; which is oppoſed to guile and hypocriſie. So is truth taken, *Ioſh.*24.14. *Feare the Lord, and ſerve him, in ſincerity, and in truth.* And 1 *Cor.*5.8. *Let us keepe the feaſt with the unleavened bread of ſincerity, and truth.* And *Iohn* 1.47. *Behold* (ſaith our Saviour of *Nathanael*) *an Iſraelite in truth* (ἀληθῶς) *in whom is no guile.* 2. The ſubject, the place where God would have this grace to be, *in the inward parts*, that is, in the heart. For ſo wee find this place interpreted by *Iob* 38.36. *Who hath put wiſedome in the inward parts? or who hath given underſtanding to the heart?* And by our Saviour, *Marke* 7.21. *From within, out of the heart of men, proceed evill thoughts.* And by the Apoſtle, *Epheſ.*3. who when hee had prayed for them, verſe 16. that *they might be ſtrengthened by Gods ſpirit, in the inner man.* He expoundeth himſelfe thus, verſe 17. that *Chriſt might dwell in their hearts by faith.* The heart is the proper ſeat of this truth and ſincerity. For then a thing is ſaid to be ſpoken or done in truth. 1. When that which is ſaid or done, agreeth with the heart, and proceedeth from it. As a good man is ſaid, *Pſal.*15.2. To *ſpeake the truth in his heart.* He ſpeaketh the truth in his heart, becauſe he ſpeaketh as hee thinketh. 2. When the purpoſe and intent of the heart, is upright in that which a man ſpeaketh or doth. *My father* (ſaith *Solomon* in his prayer. 1 *Kings* 3.6.) *walked before thee in truth, and uprightneſſe of heart*; therefore in truth, becauſe in uprightneſſe of heart. Therfore alſo is this ſincerity called *ſingleneſſe of heart. Acts* 2.46 When a man in that which he ſaith, and doth, hath but one heart, not a heart, and a heart, *a double heart*, (*Pſalm.*12.2.) one heart for that which hee pretendeth, and another for that which he intendeth. It is ſaid, that the *Zebulonites* that came to make *David* King. 1 *Chron.*12.33. *were not of a double heart.* And that is expounded verſe 38, that *they came with a perfect* or an upright *heart.* A true heart is called a *whole heart* alſo, *Pſal.*119.10. a falſe heart is called a *divided heart. Hoſea* 10.2. 3. and laſtly, The note of obſervation that *David* prefixeth before this *Behold.* As if he ſhould ſay; this, this is that which I cannot but take notice of, and thinke much upon, that whereas I am by nature ſo filthy and corrupt, and have ſo much falſhood, and hypocriſie in my heart, which hath beene the maine cauſe of this my fearefull fall, thou art a God that looke ſt for, and requireſt, yea, deſireſt above all things, and delighteſt in the truth and uprightneſſe of the heart, and where that is wanting, all that a man can doe, is nothing in thy ſight. Now all this cunning and falſhood he had uſed, doth greatly augment his griefe and ſhame, when he conſidereth how much the Lord delighteth in truth, and abhorreth hypocriſie.

Then the Doctrine that wee are to learne from the firſt part of the verſe, is this.

Doct.20 *That truth and uprightneſſe of heart, is that which God highly eſteemeth of, and deſireth, and delighteth in above all things.* Obſerve the proofe of this Doctrine, in five points and degrees.

1. Firſt. The Lord would have all his ſervants upright in heart, hee would have that obedience, and ſervice that is done unto him, to bee done in truth and ſincerity, that is that that hee looketh for at our hands, which hee greatly deſireth, and longeth for. Hee cannot abide hypocriſie, that wee ſhould counterfeit, and halt with him. *My ſon* (ſaith the Lord, *Prov.*23.26.) *give me thine heart*; that is it that I looke for. So *Ioſhua* 24.14. calleth upon the people. *Now therefore feare the Lord, and ſerve him in ſincerity*, and truth. *Are not thine eyes upon the truth?* ſaith *Iere.*5.3. As if he ſhould ſay, Is not that the thing thou

thou looke ſt after in all the workes of men, in all the ſervices they doe unto thee? *The true worſtippers* (ſaith our Saviour, *Iohn* 4 23.) *ſhall worſhip the father in ſpirit and truth; for the father ſeeketh ſuch to worſhip him.* Hee even longeth for ſuch ſervants, as will worſhip him in that manner.

Secondly. This is that that the Lord delighteth in. *Such as are upright in their way* (ſaith *Solomon*, *Prov.*11.20.) *are the Lords delight. I know alſo my God* (ſaith *David*, 1 *Chron.*29.17.) *that thou haſt pleaſure in uprightneſſe.* We can by nothing we are able to doe, gratifie and pleaſe the Lord ſo much, as in this. 2.

Thirdly. This is all in all with God, the onely thing that hee requireth of us, let our hearts bee true to him, and hee hath enough. Indeed this comprehendeth much (as wee ſhall heare) and where this is, nothing can be wanting, and therefore the Lord asketh no more but this. This is all that God required of *Abram*, in that covenant that he made with him, *Geneſ.*17.1. *Walke before mee, and be thou upright.* So ſpeaketh *Samuel* alſo to the people, when hee would renew the covenant betweene God and them. 1 *Sam.*12,24. *Only feare the Lord, and ſerve him in truth, with all your heart.* So runneth the covenant alſo that God made with *David* and his poſterity, 1 *Kin.*2.4. *If thy children take heed to their wayes, and walke before me in truth, with all their heart, and all their ſoule, there ſhall not faile thee a man upon the throne of Iſrael.* 3.

Fourthly. The Lord valueth, and eſteemeth of us, and of all our words, and actions, according to this; this is the very ballance of the Sanctuary, whereby hee weigheth them all. 1. Thus the Prophet deſcribeth a good man. *Pſal.*125.4. *Doe good ô Lord to thoſe that be good.* Who are they? *And to them that are upright in their hearts.* 2. A little grace, a ſmall meaſure of knowledge and faith, the meaneſt and pooreſt ſervice we doe unto God, is of a great price, and worth with him, where hee ſeeth uprightneſſe of heart. *Philadelphia* is ſaid, *Revel.*3.8. to have had but *a little ſtrength*, and yet of all the Churches Chriſt wrote to, hee findeth leaſt fault with her, ſhee pleaſed him beſt. 3. Nay the Lord will beare with many frailties, and faults, where hee ſeeth there is truth in the inward parts. See three notable examples of this. 1. *Aſa* had ſundry great faults, which you ſhall ſee recorded, 2 *Chron.*16.10.12. And yet becauſe of this, ſee what a teſtimony the holy Ghoſt giveth of him. 1 *Kings* 15.14. *Nevertheleſſe Aſaes heart was perfect with the Lord, all his dayes.* As if hee ſhould have ſaid, for all his ſlips and frailties, hee was a good man, becauſe his heart was upright. 4. 2 The ſecond example is of *Iehoſhaphat* his ſonne, of whom alſo we read, that hee had many great frailties. Hee made a league of great amity with *Ahab*, 2 *Chron.*18.3. Hee went with him to battell againſt *Ramoth Gilead*, though hee had heard what *Micajah* the Prophet ſpake againſt it, 2 *Chron* 18.27,28. Though hee had beene reproved for this by *Iehu* the Prophet, 2 *Chron.*19.2. yet doth he after that againe, joyne himſelfe in ſpeciall league with *Ahaziah*, *Ahabs* ſonne, a moſt wicked man, 2 *Chron*,20.35. And he beſtowed his ſonne *Ieboram*, in marriage upon *Ahabs* daughter, 2 *Chron.*21.6. And yet for all this, God accounted him a good man all his dayes, 1 *King.*22.43. *Hee turned not aſide from doing that which was right in the eyes of the Lord.* And why did God ſo eſteeme of him? Surely becauſe his heart was upright with God. For, ſaith the Prophet *Iehu* to him, 2 *Chron.*19.3. *Nevertheleſſe, there are good things found in thee, in that thou haſt prepared thine heart to ſeeke God.* And as it is ſaid, 2 *Chron.*17.6. *His heart was lift up in the wayes of the Lord.* He was unfeinedly, and zealouſly bent in the purpoſe of his heart to pleaſe the Lord. 3. The third and laſt example, is of the people that received the paſſeover in *Hezechiahs* time, of whom it is ſaid, 2 *Chron.*30.18. that *they did eate it otherwiſe then it was written*;

they ſwerved in that holy ſervice from the expreſſe direction and commandement of God. For *they had not cleanſed themſelves according to the purification of the Sanctuary*, they came not ſo prepared to the Sacrament as they ought to have done. And yet did God paſſe by this fault and imputed it not unto them but at the prayer of *Hezekiah* healed, and forgave them, made his Sacrament effectuall to their comfort for all that. And why ſo? The reaſon is given, verſe 19. They had *prepared their hearts to ſeeke God* in that his ordinance, the bent of their heart was upright with God in that ſervice. You ſee then what account God maketh of the uprightneſſe of the heart. 4 On the other ſide, The greateſt ſhewes of goodneſſe that can be in a man, the beſt workes he can doe, are of no worth with him, if this be wanting. *Iudas* repented, confeſſed his ſinne in particular, and made reſtitution alſo of that hee had unjuſtly got, *Matth.*27.3,4. and all to no purpoſe, becauſe his heart was rotten and unſound. The Phariſee led ſo civill, and honeſt a life, that he juſtified himſelfe before men and was highly eſteemed for it, as our Saviour ſpeaketh, *Luk.*16.15. but was of no reckoning with God. And why? Our Saviour telleth us, *Matth.*23.28, *Ye outwardly appeare righteous to men, but within ye are full of hypocriſie and iniquity.* The people in *Ezekiels* time, frequented his miniſtery diligently, tooke as great delight to heare him as as ever they did in any muſicke, yet were they ſtarke naught in Gods account. And the reaſon is given, *Ezek.*33.31. their heart was falſe, *their heart went after their covetouſneſſe.* *Iehu* ſhewed great zeale for Gods glory, and did much for the advancement of it, and gloried of it unto good *Iehonadab*, 2 *King.*10.16. *Come with me* (ſaith he) *and ſee my zeale for the Lord.* And yet did the Lord account of him no better then of a murderer. *I will avenge* (ſaith hee, *Hoſ.*1.4.) *the blood of Iezreel upon the houſe of Iehu.* And why? Becauſe in doing that excellent peece of ſervice his heart was not right, as you ſhall ſee, 2 *King.* 10. 31.

5. Fiftly and laſtly, The Lord ſo highly eſteemeth of this truth of heart, that hee counteth him that hath this, a perfect man, a righteous man, as if hee had no ſinne, no defect, no frailty in him at all. For in the phraſe of the Holy Ghoſt an upright hearted man, and a perfect man are all one. So God calleth *Iob* 2.3. *A perfect, and an upright man.* So ſpeaketh *David*, *Pſal.*37.37. *Marke the perfect man, and behold the upright.* So *Pſal.* 32. 11. *Rejoyce in the Lord ye righteous.* Why who can ſay he is righteous? Hee anſwereth in the next words, *Shout for joy, all ye that are upright in heart.* And 97. 11. *Light is ſowen for the righteous, and gladneſſe for the upright in heart.* Yea *Hezekiah* in his ſickneſſe when hee thought there was no way with him but one, 2 *King.* 20. 3. could ſay of himſelfe (and that was ſtrange) that hee had *walked before God with a perfect heart*; becauſe his conſcience witneſſed with him hee had *walked in truth* his heart was upright with God.

The reaſons and grounds of this Doctrine are foure principally; three of them taken from the nature of God; and the fourth from the nature of this grace of truth and uprightneſſe of heart.

Reaſon 1 Firſt, The Lord wee know is a ſpirit and therefore looketh for the ſervice of the heart and ſpirit, his eye is upon that rather then upon any outward thing, So the Lord telleth *Samuel*, 1 *Samuel* 16.7. This reaſon our Saviour giveth, *Iohn* 4.24. *God is a ſpirit, and therefore they that worſhip him, muſt worſhip him in ſpirit, and in truth.*

Reaſon 2 Secondly, The Lord is a God that knoweth & is able to ſearch the heart, & all the corners and windings of it, and it is to no purpoſe therefore, to double with him. *I know Ephraim* (ſaith the Lord, *Hoſ* 5.3.) *and Iſrael is not hid from me. All things are naked, & opened* (ſaith the Apoſtle, *Heb.*4.13.) *unto the eyes of him, with whom*

whom wee have to doe. This reaſon the Lord giveth *Iere.*17.9,10. *The heart is deceitfull above all things, who can know it? I the Lord ſearch the very heart, and try the reines.* And therefore, to thinke wee can flatter the Lord, and pleaſe him with good words, and ſhewes (as it is ſaid the Iſraelites that periſhed in the wilderneſſe did, *Pſalme* 78.36,37. *They flattered him with their mouthes, for their heart was not right with him*) is even *to lye unto the holy Ghoſt* (as *Peter* charged *Ananias. Actes* 5.3. *Why hath Satan filled thy heart to lye unto the holy Ghoſt*) a diſſembling with him, that cannot bee deceived by us.

Thirdly. The Lord is the *God of truth*, and ſo is called, *Pſal.*31.5. and the ſpirit of God is called *the ſpirit of truth, Iohn* 14.17. In this grace ſpecially conſiſteth the image of God, in this wee moſt reſemble him, *God made man upright, Eccle.*7.29. So the Apoſtle ſpeaking of the image of God, according to which we were firſt created, and unto which wee are renewed by the ſpirit of regeneration, *Epheſ.*4.24. Hee calleth it *righteouſneſſe, and holineſſe of truth.* And our Saviour deſcribing the fall of the Angells, the devills falling from God, and looſing of his image, he deſcribeth it thus, *Iohn* 8.44. *Hee abode not in the truth, becauſe there is no truth in him.* If there bee truth in our inward parts, wee reſemble God our heavenly father, if there bee no truth there, we reſemble Satan, and therefore it is no marvell though the Lord take ſuch pleaſure, and delight in uprightneſſe. *Reaſon* 3

Fourthly and laſtly. The uprightneſſe of the heart will command and carry the whole man with it. This reaſon the holy Ghoſt giveth. *Prov.*4.23. *Keepe thy heart with all diligence*, looke that that that bee ſound and upright, *for out of it, come the iſſues of life.* Vprightneſſe in the hid man of the heart, is like *unto the leven*, (it is our Saviours compariſon. *Matth.*13.33.) *hid in three meaſures of meale*, the whole lumpe of dough will ſavour of it. *A good man, out of the good treaſure of his heart* (ſaith our Saviour, *Matth.*12.35.) *will bring forth good things.* If the heart bee upright and good, the ſpeech will bee good, and the actions alſo. *The mouth of the righteous* (ſaith *David*, *Pſal.*37.30,31.) *ſpeaketh wiſedome, and his tongue talketh of judgement.* Why ſo? *The law of his God is in his heart, none of his ſteps ſhall ſlide.* If grace and uprightneſſe be in the heart, it will make the ſpeech gracious, it will keepe a man from ſliding and falling from God, in his whole converſation. It is therefore no marvell, though the Lord deſire that above all things, and ſo much delight in it. *Reaſon* 4

Lecture LXXV. On Pſalme 51. 6. Novem. 13. 1627.

IT followeth now, that we proceed to ſhew you the uſes that this Doctrine ſerveth unto, and thoſe are principally two. 1. For examination and tryall of our ſelves, whether wee have this grace or no. 2. For exhortation to ſtirre us up to ſeeke for it, if wee want it, and to make much of it, to maintaine and ſtrengthen it, if wee have it already; for, as for the uſes both of reproofe, and comfort, they will fitly be comprehended in theſe two.

The firſt uſe (I ſay) it ſerveth unto, is for examination, for every one of us to try our owne hearts, whether there be that truth and uprightneſſe in them, that the Lord taketh ſo much delight in. *Vſe* 1.

Now for the more orderly and profitable handling of this uſe, I will ſhew you. 1. The Motives that may ſtirre us all up to take paines in this tryall and examination of our ſelves. 2. The Notes and Markes whereby this tryall is to bee made, and whereby the truth and ſincerity of the heart, is to bee judged of. The Motives are three principally. 1. From the neceſſity of this worke, in reſpect of the difficulty of it. 2. From the poſſibility of it. 3. From the benefit and fruit of it, when it is well done.

First,

Motive 1.

First, it is a difficult thing to find out whether our heart bee upright or no. This is evident. 1. By common and daily experience; all sorts of people are apt to deceive themselves in this point. The worst men that are, as they are the most confident people in the world and the best perswaded of their estate towards God; according to that of *Solomon*, *Pro.*14.16. *A wise man feareth and departeth from evill*: (he is afraid of Gods wrath, and apt to doubt much of his owne estate, and that keepeth him in awe and maketh him carefull to depart from evill) *but the foole rageth* (and roareth and swaggereth) *and* (yet) *is confident*. So do they build their confidence upon this perswasion principally that though they speake foolishly now and then, and do amisse through frailty, yet they have as good as true hearts to God, as the best. *There is a generation* (saith *Solomon*, *Pro.*30.12.) *that are pure in their owne eyes, and yet are not washed from their filthinesse*. As if he had said, though their lives be most filthy, yet they are thus conceited of their owne purity. *Every way of man* (saith *Solomon*, *Pro.*21.2.) *is right in his owne eyes, but the Lord pondereth the hearts*. As if he should say. Why doe men please themselves in their owne waies, and are deceived in them? The reason is, they cannot ponder nor know their hearts, they thinke better of their hearts then they should do. On the other side, the best men that are are apt to charge themselves that their hearts are false and unsound, that they have no more in them then may be in an hypocrite. The good things that are in the regenerate are so mixed and intermingled with their owne corruptions; yea that little fire they have, is covered in them with such an heape of ashes, that little corne that is in them is hid in them in such a deale of chaffe, as they can hardly discerne that truth of grace that is them. To this case that proverbe may fitly be applyed, *Pro.*13.7. *There is that maketh himselfe rich, and hath nothing; there is that maketh himselfe poore, yet hath great riches*. See an example of this in *David* in that prayer he maketh, ver.10. of this Psalme, *Create in me a cleane heart ô God, and renew a right spirit within me*. He had certainely at this time a cleane heart, and a right spirit, but he could not perceive nor discerne it in himselfe at this time, and therefore prayeth God would create it and renew it in him, as if it had beene quite gone. It is a farre easier thing for a regenerate man to see and discerne the corruption that is in him, then the truth of grace that is in him. When the Apostle speaketh of the fruits of the flesh, he saith of them, *Gal.*5.19. *The workes of the flesh are manifest*; but when he commeth to speake of the fruits of the spirit, ver.22. he saith not so of them. The grace of Gods spirit is an hidden and secret thing (called therefore that *hidden man of the heart*, 1 *Pet.*3.4.) and cannot be certainely knowne unlesse a man take paines, to search into it. In this respect it is said the wise merchant, *Mat.*13.44. when he had found the treasure hid in the field withdrew himselfe (ὑπάγει as merchants use to do that have great accounts to make) that he might try whether it were the true treasure or no. 2. The difficulty of this worke may appeare by the expresse testimony of the Lord himselfe, *Ier.*17.9. *The heart is deceitfull above all things — who can know it?* It is so deceitfull, this darke den hath so many corners and turnings in it, that the wisest man in the world by the strength of nature is not able to find it out, to know whether it be true, or false; sound or rotten. A man may be an hypocrite and have a false heart and himselfe not know it; though some hypocrisie be grosse and palpable, yet all is not so. This is plaine by that which our Saviour speaketh, to the Angell of the Church of Laodicea, *Rev.*3.17. *Thou knowest not that thou art wretched, and miserable, and poore, and blinde, and naked*. 3. The difficulty of this worke is evident by reason also. For there be many good things so like unto true grace that may be in a meere naturall man, as it is no easie thing to discerne and put a difference betweene them; but a man may easily be deceived, and think he hath truth of saving grace, when he hath nothing

but

but nature in him. 1. There are certaine remnants of Gods image in many naturall men, that are very like unto true grace. *The Gentiles that know not the law,* (saith the Apostle, *Rom.2.14.*) *doe by nature the things contained in the law.* They make conscience of and hate many sinnes, they may practise many morall vertues as justice, mercy, and fidelity which our Saviour (*Matth.23.23.*) calleth *the weightier points in Gods law.* And these are certainely in themselves and materially good things; and it is said, *Mar.10.21.* our Saviour looking upon the rich man that had these things in him *loved him.* So that it is no marvell though so many be deceived in them, and take them for true grace. 2. There are certaine common graces and beginnings of sanctification in many hypocrites, that live in Gods Church and in the profession of the Gospell which are yet more like to saving grace, then the other are. Some of those that fall into the unpardonable sinne *have beene inlightned* (as the Apostle speaketh, *Heb.6.4,5.*) *and have tasted of the heavenly gift and have beene made partakers of the Holy Ghost.* Some such *have escaped the pollutions of the world* (left their knowne sinnes) *even through the knowledge of the Lord, and Saviour,* as the Apostle *Peter* speaketh, *2 Pet.2.20.* 3. Yea it is certaine there is a kind of truth and uprightnesse of heart, in many a man that never had any truth of saving grace in him. *I know* (saith the Lord to *Abimelech* the King of *Gerar* an heathen man, *Gen.20.6.*) *that thou didst this in the integrity of thy heart. Paul* even whilst he was a persecuter had a kind of truth and uprightnesse of heart in that which he did. *I have lived* (saith he, *Acts 23 1.*) *in all good conscience before God, unto this day.* He did nothing but that which he was perswaded in his heart he ought to doe. *I verily thought* (saith he, *Act.26.9.*) *with my selfe, that I ought to do many things, contrary to the name of Iesus of Nazareth.* The intent, and purpose of his heart was to please, and honour God in it. In all these three respects it is certainely an hard thing for a man to know whether his heart be right or no; if he doe not carefully and diligently observe his owne heart and examine it, he will never be able to know it. It behoveth us to use all diligence in this businesse, it will never els be well done. *Give diligence* (saith the Apostle, *2 Pet.1.10.*) *to make your calling and election sure.* And by making this sure unto our selves, that our hearts are upright, wee shall make both our calling and election sure. And this is the first Motive.

Motive 2. The second is from the possibility of this worke. Though most men be deceived in this point, though their heart be so deceitfull, though there be so great a resemblance betweene those good things that may be in naturall men and hypocrites, and the truth of grace; yet if we will take paines to examine our selves well, we may certainely know that our hearts are upright if they be so, that there is truth of grace in us, that there is more in us, then can be in any naturall man or hypocrite in the world. This also shall be made evident to you in three points.

1. First, Because the faithfull are exhorted so oft and earnestly to *prove and examine themselves whether they be in the faith, or no, 2 Cor.13.5,* To *prove every man his owne worke, Gal.6.4.* To *make sure to themselves their owne calling and election, 2 Pet.1.10.* Now these exhortations had beene in vaine, if it were not possible for the faithfull to know they have true faith, that the workes and duties they doe are done in uprightnesse; if a man might not be certaine and sure that he is effectually called. For though God in his law require that of the naturall man, which it is impossible for him to do; as the Apostle speaketh, *Rom.8.3.* and may justly do it; 1 because when God first gave the law to mankind in *Adam,* he made him able to keepe it; 2 because by exacting this of him which he is not able to do, he driveth him to despaire in himselfe, and to seeke helpe in Christ; Yet in the Gospell Christ requireth nothing of the faithfull that is impossible for them to do, *His yoke is easie, and his burden light,* as he saith, *Mat.11.30.*

Secondly,

2. Secondly, The faithfull may be in this life certaine of their ſalvation. They may be ſure of their juſtification. *Surely ſhall one ſay* (it is the promiſe made to the faithfull that ſhould live in the daies of the Goſpell, *Eſa.*45.24.) *in the Lord have I righteouſneſſe.* They may be ſure of their adoption. *Doubtleſſe thou art our father* (ſay the faithfull, *Eſa.*63.16.) *though Abraham be ignorant of us.* They may be ſure of their perſeverance in Gods favour unto the end. *Surely* (ſaith *David*, *Pſal.*23.6) *goodneſſe and mercy ſhall follow me, all the daies of my life.* They may be ſure that after this life they ſhall inherit eternall glory. *We know* (ſaith *Paul*, 2 *Cor.*5.1. not ſpeaking in his own perſon, but in the perſon of all the faithfull) *that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternall in the heavens.* And *we know* (ſaith *Iohn*, 1 *Ioh.*3.14.) *we are tranſlated from death to life.* How knew he that? By revelation? No but by ſuch an evidence as is common to all the faithfull; *Becauſe we love the brethren*, ſaith he. Now there could be no ſuch aſſurance of their ſalvation in any of the faithfull, if they knew not undoubtedly, that their hearts were upright, that they have truth of grace in them. How could any conclude thus to the comfort of his ſoule, I know I am tranſlated from death to life becauſe I love the brethren, if he could not certainely know, that he doth love the brethren, and that in truth and ſincerity, and not in ſhew onely. *Hereby we know* (ſaith he, 1 *Ioh.*4.13.) *that we dwell in him, and he in us, becauſe he hath given us of his ſpirit.* The ſpirit of ſanctification and the truth of grace wrought in us thereby, is the only thing that can aſſure us, that we have any communion with God, or are in his favour.

3. Thirdly, and laſtly, That it is poſſible for us to know certainly that our hearts are upright, is evident by the experience of Gods faithfull ſervants, whoſe examples are recorded in the word for our comfort, and incouragement. We have a proverbiall ſpeech *probatum eſt.* *Iob* knew that his heart was upright, or he would not have ſaid as he did, *Iob* 27.5. *God forbid that I ſhould juſtifie you; till I die, I will not remove mine integrity from me.* As if he ſhould ſay, I will die rather then beleeve you that would perſwade me I am an hypocrite. And 12.4. *The juſt upright man is laughed to ſcorne.* And 16.17--19. There is *not any injuſtice in my hands; alſo my prayer is pure. O earth, cover thou not my blood, and let my cry have no place. Alſo now behold my witneſſe is in heaven, and my record is on high.* Yea the poore ſoule had then beene in a moſt wofull caſe, if he had not beene ſo certaine of the uprightneſſe of his heart, as that all thoſe learned and worthy men could not make him to doubt of it. *David* likewiſe was certaine of the uprightneſſe of his heart, or he durſt never have ſaid as he did, *Pſal.*26.1,2. *Iudge me, O Lord, for I have walked in mine integrity, examine me ô Lord and prove me, try my reines and my heart.* *Hezekiah* (even in the time of his great affliction) knew aſſuredly and was able to call God for a witneſſe to his conſcience, *Eſa.*38.3. that he *had walked before God in truth, and with a perfect heart.* Yea *Peter* (even then when he was ſo exceedingly dejected in himſelfe for his fearefull fall) knew ſo aſſuredly that his heart was upright, that he did unfeignedly love Chriſt above all things in the world, as that he durſt confidently avouch it unto Chriſt himſelfe; and *was grieved* that Chriſt ſhould queſtion that the third time. *Lord* (ſaith he, *Iohn* 21.17.) *thou knoweſt all things, thou knoweſt that I love thee.* And (to conclude) the Apoſtle *Iohn* ſpeaking in the name not of himſelfe onely, or of ſome rare and extraordinary perſons ſaith, 1 *Iohn* 5.19. *We know that we are of God*, that is, borne of God, truly regenerate as appeareth by the former verſe. Thus you ſee there is no ſuch impoſſibility no ſuch difficulty in the matter, but we may know and be certaine whether our hearts be upright, or no. True it is the beſt Chriſtian that is, may be at ſome times doubtfull and uncertaine in this point; unable to diſcerne that there is truth of grace in him. If he could rightly examine his owne heart and waies,

wairs, he might find it out. But he is not at all times in caſe, to examine himſelfe thus. The beſt are ſubject 1 to ſpirituall deſertion ſometimes (through their owne ſloth and negligence) as the Church was, *Cant.* 3.1. and 5.6. 2 To ſuch tentations and ſorrowes as doe even *overwhelme their ſpirits*, *Pſal.* 142.3. In ſuch a caſe it is good 1 to call to mind the times that are paſt; and the evidence thou haſt formerly had, of the uprightneſſe of thy heart, *Pſal.* 77.5,6. 2 Even then caſt not away thy confidence, but having loſt thine evidence, ſeek and ſue and cry to God for a new copy of it; as *David* did even in that caſe, *Pſal.* 77.1. 3 Vſe the helpe of ſome faithfull and experienced Chriſtian who in this caſe may be better able to judge of thee, then thou art thy ſelfe. And that is the ſecond Motive that may perſwade us to examine our ſelves diligently in this point.

The third and laſt is taken from the benefit and comfort we ſhall receive in this, when by diligent triall and examination of our ſelves, wee can find that there is truth of grace in us, that our hearts are ſound and upright with God. O the comfort that this will yeeld us will abundantly recompence all the paines wee can take about it. This will appeare to be ſo in two points. *Motive* 3

1. Firſt, This will make every duty, every ſervice we doe to God, ſweet and comfortable to us, when we can know we have performed it, in truth and uprightneſſe of heart. This motive the Apoſtle giveth us, *Gal.* 6 4. *Let every man prove his owne worke, and then ſhall he have rejoycing in himſelfe alone, and not in another.* When the people in *Davids* time contributed largely towards the building of the Temple, it is ſaid they rejoyced and found great comfort; and the reaſon is given, 1 *Chron.* 29 9. *becauſe they did it with a perfect*, and upright *heart.* So when all Iudah in *Aſa* his time renewed their covenant and bound themſelves by ſolemne oath to cleave unto the Lord, and to the purity of his religion and worſhip, it is ſaid, 2 *Chron* 15.15. *they rejoyced at the oath*; and the reaſon is given, becauſe *they had ſworne with all their heart.* So *Paul* profeſſeth of himſelfe, 2 *Cor.* 1.12. that the teſtimony his conſcience gave him of this, that he had ſerved God in his miniſtery in ſimplicity and godly ſincerity, that is, with an upright heart, was the greateſt joy he had in the world.

2. Secondly, This will yeeld a man comfort in the time of any affliction and ſuſteine him from fainting under it, if his conſcience can then witneſſe unto him that though his life hath beene full of defects and frailties, yet his heart hath beene upright with God. *Iob* found this to bee ſo in his extreame affliction and therefore profeſſeth, *Iob* 27.5,6. that hee would not looſe the comfort of his integrity for all the world, hee would *hold it faſt, and would not let it goe*, though his friends pulled hard to get it from him. Thus did *Ieremy* likewiſe comfort himſelfe in the time of a great tentation, *Ieremy* 12.3. *Thou ô Lord* (ſaith hee) *knoweſt mee, thou haſt ſeene mee and tryed mine heart towards thee.* And ſo did *Hezekiah* when hee had received the ſentence of death, *Eſa.* 38. 3. *Remember now ô Lord I beſeech thee how I have walked before thee in truth, and with a perfect* (that is, an upright) *heart.*

Applic. You ſee now how effectuall the Motives are that God in his Word hath given to ſtirre us up unto this duty, even to examine our ſelves, and to enquire diligently into our hearts whether there be truth of grace in them, whether they be upright with God or no. O that the Lord would be pleaſed to give them life, and power in our hearts.

Lecture LXXVI. On Psalme 51.6. Novemb.27. 1627.

NOw we proceed to those markes and notes whereby this truth of heart may be knowne, and discerned. All of them I will not goe about to give you. That would be an endlesse labour. For looke how many saving and sanctifying graces there be in any of Gods elect, so many signes there be of an upright heart. He that hath any one saving grace in him, he hath certainely an upright heart, he cannot be an hypocrite. Yea though that one grace that is in him, be for measure and degree very weake and small; though it be no more for quantity then so much fire, as will serve to make fire to smoke (it is our Saviours comfortable comparison, *Matth.*12.20.) and a very little sparke, you know will make flax to smoke and to burne and flame also. As when a man with sicknesse is growne so weake, that he can neither move, nor speake, nor see, and they that are about him thinke he is quite gone, yet if when we speake to him we can perceive, that he lifteth up his hand; nay though he cannot doe so much, if we can perceive he breatheth still, we conclude that certainely hee is not yet dead, there is life in him. So is it in this case. If a man have true faith, though it be very weake he cannot be an hypocrite; For our Saviour saith, *Iohn* 3.36. *He that beleeveth on the sonne hath everlasting life.* If a man have truly repented of any one sinne, hee cannot be an hypocrite. For of *Zacheus* Christ pronounceth upon his repentance, for the unjust gaine he had gotten, *Luk.*19. 9. that *salvation was come into his house, he was become the son of Abraham.* If a man doe truly feare God, he cannot be an hypocrite. For the Holy Ghost saith, *Pro.*14.26. *In the feare of the Lord is strong confidence.* As if he had said, A man may confidently build upon that, that he is in the state of grace. If a man do truly love such as do feare the Lord, he cannot be an hypocrite, For so saith the Apostle, 1 *Iohn* 3.14. *We know we are translated from death to life, because we love the brethren*; and verse 19. *Hereby we know that we are of the truth,* (sound and upright) *and shall assure our hearts before him.* So that from any one grace that a man findeth to be indeed in him, he may confidently conclude that his heart is upright and true to God. And though it be true, that no man hath truly repented of one sinne but hee hath habitually repented of all; neither hath he any one grace in truth, that hath not in him the seeds and habits of every grace (as we shall heare hereafter in the prosecution of this point touching the signes of uprightnesse) yet maketh the knowledge of this greatly to the comfort of Gods people, who may have received some one grace in farre greater measure then any other, and can sometimes sensibly discerne in themselves some one grace, when in their owne feeling they are utterly destitute of all the rest. All the difficulty will be to prove that we have any one saving grace in us in truth, and not the shew and shadow of it onely. But to give you the notes whereby the truth of every grace may be discerned would be an infinite piece of worke, I will therefore instance onely in three whereby a man may most sensibly discerne whether his heart be upright or no. 1. The jealousie and feare that a man findeth in himselfe, lest his heart should not be upright. 2. The conscience a man maketh of, and the obedience he yeeldeth unto the commandements and will of God. 3. The bent of his will, of the purpose and desire of his heart towards God.

The first signe of uprightnesse of heart.

First, It is a good signe a man is not an hypocrite when hee is apt to suspect himselfe, and fearefull of being deceived in this point. So long as this jealousie that he hath of himselfe maketh him more diligent in examining himselfe and more willing to be tryed by others, he is farre enough from being an hypocrite, though he suspect himselfe to be one. The best and uprightest soules are of all other most subject to this jealousie, as experience doth daily prove and hath

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proved in all ages. This is certainely one part of that poverty of ſpirit that our Saviour commendeth when he ſaith, *Matth.5.3. Bleſſed are the poore in ſpirit.* A man may be in a bleſſed ſtate, and therefore alſo ſound and upright hearted, though he be poore in ſpirit, and ſuſpect himſelfe to be unſound; nay he is therefore in a bleſſed ſtate becauſe he is poore in ſpirit, becauſe he is thus jealous of himſelfe. For this argueth and proceedeth from an hearty diſlike and feare of being an hypocrite, and from a ſtrong deſire to be upright in heart; He thinketh himſelfe never ſure enough of this. See this in two notable examples. The firſt is of *David*, Doubtleſſe he was not free from this jealouſie and ſuſpition of himſelfe when he prayed, *Pſalme* 119 80. *Let my heart be ſound in thy ſtatutes, that I be not aſhamed.* Nor when he prayed as he did, *Pſal.*139.23,24. *Search me, ô God, and know my heart, trie me, and know my thoughts: and ſee if there be any wicked way in me* (if there be any falſhood in my heart) *and leade me in the way everlaſting.* Make me upright, and guide me in an upright courſe. This is that that made him pray as he doth, *Pſal.*141.5. *Let the righteous ſmite me, it ſhall be a kindneſſe, and let him reproove me, it ſhall be an excellent oyle.* As if he had ſaid, give me ſuch friends and teachers, as will helpe to ſearch me and to diſcover to me that unſoundneſſe and corruption that is hidden from my ſelfe. But of all other places this moſt plainely appeareth to have beene in him, when he made that prayer that we reade verſe 10. of this Pſalme. *Create in me a cleane heart, ô God; & renew a right ſpirit within me.* Was *David* an hypocrite when he ſaid ſo? No, no. Certainely he had at this time as cleane a heart and as right a ſpirit as ever he had in his life, as by many paſſages in this Pſalme is moſt evident. But he could not perceive nor diſcerne it in himſelfe at this time, and therefore prayeth that God would create and renew it in him, as if it had beene quite gone. The other example is that of the elect Apoſtles, *Matth.*26.21,22. When our Saviour had ſaid (all the twelve being then together) that *one of them ſhould betray him*; though he had plainely ſaid it was but one of them all that ſhould have an hand in that foule ſinne, yet did every one of them ſuſpect himſelfe to be that one man, and out of this ſelfe ſuſpition *were exceeding ſorrowfull, and began every one of them to ſay unto him, Lord is it I?* They knew no ſuch falſhood and treachery in their owne hearts (nay it is certaine they were moſt free from it; for ſo our Saviour himſelfe ſaith of them all, *Iohn* 13.10. *Ye are cleane*) yet were they exceeding apt to ſuſpect themſelves of it. And as the man whoſe heart is upright indeed is apt to doubt himſelfe, and carefull to have his heart well examined, that he be not deceived; So the man whoſe heart is moſt unſound and fartheſt of from truth of grace, never ſuſpecteth himſelfe, is never troubled with any ſuch doubts, but alwaies confident in this point. *The foole is confident*, ſaith *Solomon*, *Pro.*14.16. Many a moſt wicked man that hath *no feare of God before his eyes* yet *flattereth himſelfe* (ſaith *David*, *Pſal.*36.2.) *in his owne eyes*; perſwadeth himſelfe verily, he hath as true an heart to God as any man. No affliction that God can lay upon them, no mortall ſickneſſe can make them doubt of this, or once call in queſtion the truth of their hearts, but even upon their death bed, *they are* (as *Iob* ſpeaketh, *Iob* 21.23) *wholly at eaſe and quiet.* Nay it is a death to him to have any ſuch doubt to riſe in his mind. He cannot abide that in his ſickneſſe any thing ſhould be ſpoken to him, that might move him to doubt of his ſalvation, but is ready to ſay with that miſerable man, *Luke* 4.34. *Let me alone, what have I to doe with thee? art thou come to torment me?* He cannot abide in his health to heare ſuch preaching, as by the ſearching power of it, is wont to worke in him theſe doubtings of his eſtate, and to trouble his mind thereby, but ſhunneth it as *Ahab* did the miniſtery of *Micajah*, *I hate him* (ſaith hee, *2 Chron.*18.7.) *for he never propheſied good to me, but alwaies evill.* I never heare him but he troubleth and diſquieteth my minde. This quietneſſe and peace

that wicked men have, when *Iob* did meditate and consider of, he did tremble at as at a most fearefull signe of Gods wrath upon them. *Even when I remember it* (saith he, *Iob* 21.6.) *I am afraid, and trembling taketh hold on my flesh.* A godly man cannot choose but tremble to thinke, how quietly many passe away without the least trouble or doubt of their estate, either in life or in death.

Applic. Let us therefore (beloved) begin the examination of our hearts, if we desire to know whether they be upright or no, at this first note and signe. 1. Art thou apt to doubt and suspect thy selfe much, lest thou shouldst bee no better then an hypocrite? Thinke not the worse of thine own estate for this, so long as thou yeeldest not to these doubts and jelousies, but art thereby made carefull to looke up thine evidences and to find in thy selfe more sure markes and notes of the uprightnesse of thy heart. Remember what Christ saith of such as thou art, *Matth.*5.3. Consider that as thou thy selfe shewest most tender care and kind affections towards thy children, that are very young and little ones, specially if they be also sicke, then towards all the rest; so doth the Lord to his children when they are such weake little ones, as thou art, *Psal.*103.13. *Like as a father pitieth his children, so doth the Lord.* Remember what care *Iacob* had of his little children, and of the lambs that were yet in the bellies of their dams, *Gen.*33.13,14. and know that was nothing to the tender care that the Lord (who is thy father, yea another manner of father more fatherly in his affection, and more kinde then any upon earth ever was, *Matth.* 23.9. and thy shepheard also, *Psal.*23.1.) hath of his little ones of his lambs, as the Prophet also describeth him, *Esa.*40.11. *He shall feed his flocke like a shepheard; he shall gather the lambs with his arme, and carry them in his bosome, and shall gently lead those that are with young.* 2. Wert thou never troubled with doubts of this kinde? Never so poore in spirit? Certainely thy heart is unsound. And I may say to thee as our Saviour doth, *Luke* 6.24. *Wo be to you that are rich, for you have received your consolation.* Wo be to you that are so confident, for you shall see cause of despaire one day.

The second signe of uprightnes of heart. The second note to try the truth and uprightnesse of our hearts by is, the conscience we make, the obedience we yeeld unto the commandements of God. And this is yet a more sure and sensible marke and signe of sincerity, then the former is. This is that which *Solomon* teacheth in his speech to the people, at the dedication of the Temple, 1 *King.*8.61. *Let your heart be perfect with the Lord your God, to walke in his statutes, and to keepe his commandements.* As though he had said. In this consisteth the soundnesse and perfectnesse of the heart, by this it is to be discerned. It is a mans doings, the life and conversation that he leadeth that will best discover unto him the truth and uprightnesse of his heart. Thus shall we find the true hearted Christian described, *Psal.*15.2. *He walketh uprightly, and worketh righteousnesse.* And by the Apostle, 3 *Iohn* 4. *I have no greater joy then to heare that my children walke in truth*; that they shew the truth of their hearts in their conversation. It is not the perswasion that we have of our selves, nor the good words we can speake, nor the good profession we make, but our doings, our conversation that will shew what our hearts are. *Even a child* (saith *Solomon*, *Pro.*20.11.) *is knowne by his doings, whether his worke be pure, and whether it be right.* Thus did *Hezekiah* approve the truth of his heart, *Esa.*38.3. *Remember now, ô Lord, I beseech thee, how I have walked before thee in truth, and have done that which is good in thy sight.* And indeed this is all in all. *Circumcision is nothing*, (saith the Apostle, 1 *Cor.* 7.19.) *nor uncircumcision is nothing, but the keeping of the commandements of God.* Certainely if a mans doings, if his life and conversation be naught, his heart is false and naught, whatsoever shewes he maketh, how good soever his profession be. *In this* (saith the Apostle, 1 *Iohn* 3.10.) *the children of God*

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are manifeſt and the children of the divell, whoſoever doth not righteouſneſſe, is not of God.

But ſome may object againſt this, Surely this can bee no good note of uprightneſſe of heart, ſeeing many that are farre from that doe many good deeds and live very unblameably. *Object.*

1. Many an hypocrite will compare with Gods beſt ſervants in this, and glory in many good workes they have done, and confidently conclude from thence, that they are in a good eſtate, that their hearts are right. See three notable examples of this. The firſt is *Saul*, who meeting with *Samuel* after he had deſtroyed the Amalekites ſaluted him thus, 1 *Sam.*15.13. *Bleſſed be thou of the Lord; I have performed the commandement of the Lord.* The next is *Iehu* of whom wee read what a deale of good he did; and that (as it ſeemed) in obedience to the commandement of the Lord. *He utterly deſtroyed Baalont of Iſrael*, 2 *Kings* 10.28. And the Lord himſelfe ſaith thus to him, verſe 30. *Becauſe thou haſt done well in executing that which is right in mine eyes, and haſt done unto the houſe of Ahab according to all that was in mine heart, thy children of the fourth generation ſhall ſit on the throne of Iſrael.* And upon this his obedience he grew ſo confident that he was Gods faithfull ſervant that meeting with *Iehonadab* the ſonne of *Rechab* an holy man, *Come with me* (ſaith he to him, 2 *King.*10.16.) *and ſee my zeale for the Lord.* The laſt example is of thoſe hypocrites we read of, *Eſa.*58.2,3. *They ſeeke me daily* (ſaith the Lord of them) *and delight to know my waies, as a nation that did righteouſneſſe—they aske of me the ordinances of juſtice, they take delight in approaching to God.* And ſee the confidence they repoſed in this they were perſwaded their obedience and ſervice was ſuch as God could not chooſe but like of, *Wherefore have wee faſted ſay they, and thou ſeeſt not? Wherefore have wee afflicted our ſoules, and thou takeſt no knowledge?* 1.

2. The Papiſt will compare with the beſt Chriſtian in this, and glory in his good workes, we know; as the Phariſee did, *Luke* 18.11. Nay a great deale more then ever any Phariſee did, for hee can perfectly keepe Gods law, he ſaith, and merit heaven by it. 2.

3. And laſtly, The morall and civill honeſt man will alſo compare in this, with them that are moſt religious, he liveth unblameably, and doth many good workes. *The Gentiles which have not the law*, no true religion, no reſpect to the meanes of ſaving grace (ſaith the Apoſtle, *Rom.*2.14.) *do by nature the things contained in the law.* So that it ſhould ſeeme by all theſe inſtances, that no certainty can be had of the truth of grace, of the uprightneſſe of a mans heart, by the goodneſſe and unblameableneſſe of his life, by any good workes he is able to do. 3.

To this I anſwer; That though all theſe ſorts boaſt of their good lives, of the good deeds they doe; yet did none of them ever do one good work in all their lives; but of them all that may bee ſaid which the Apoſtle ſpeaketh, *Romanes* 3.12. *They are altogether unprofitable there is none that doth good, no not one.* All thoſe three ſorts may even by thoſe workes, thoſe good lives they brag of, bee ſufficiently diſcovered to have no truth of grace nor uprightneſſe in their hearts. And of them that may bee ſaid which our Saviour ſpeaketh, *Matth.*7.16. *Yee ſhall know them by their fruits; doe men gather grapes of thornes, or figs of thiſtles?* How is it poſſible for ſuch kind of men, to doe any one worke that is truly good, and acceptable unto God. None but he that hath an upright heart, can in any meaſure yeeld true obedience to Gods commandements, nor doe any good worke. By our obedience and the care wee have to keepe Gods commandements, we may certainely approve to our ſelves the uprightneſſe of our owne hearts, and find even in this that we have more in us, then either any Papiſt, or hypocrite, or meere civill man in the world could ever have. *Except your righteouſnes* (ſaith our Saviour to his hearers, *Mat.*5.20. and ſo ſay I to you) *exceed the righteouſneſſe of the Scribes* *Anſw.*

and Phariſees (of the hypocrite, and civill man) *ye ſhall in no wiſe enter into the kingdome of heaven.* But the righteouſneſſe and obedience of the weakeſt Chriſtian that is upright in heart, doth exceed the righteouſneſſe and obedience of them all in foure properties. And by them muſt every one of us try the truth and ſincerity of our obedience, and conſequently the truth and uprightneſſe of our hearts. The firſt is the ground and matter of our righteouſneſſe and good workes; the rule we follow in it. The ſecond the root and fountaine from whence our obedience and righteouſneſſe doth ſpring. The third the extent of it, how farre it reacheth. The fourth and laſt the manner how it is performed, with what affection we do it, what ends we aime at in it.

Lecture LXXVII. On Pſalme 51. 6. Ianuary 8. 1627.

IT followeth now that we proceed to ſpeake particularly of thoſe foure properties of true righteouſneſſe and goodneſſe, which I onely propounded unto you the laſt day. And in the handling of them you ſhall better underſtand my meaning in them; and find that a good life is a certaine and infallible ſigne of an upright heart.

The firſt property of obedience, and true righteouſneſſe.

The firſt of theſe properties then is this; True righteouſneſſe and goodneſſe muſt be materially good, it muſt have a right ground, it muſt be done according to the right rule. And in handling of this firſt property I muſt ſhew you two things. 1. What that right rule and ground of all true righteouſneſſe is. 2. That the following of that rule in all the good things we doe, is a good note of an upright heart.

Now the onely rule of true righteouſneſſe is the Word of God. As nothing is a ſin (how great a ſhew of evill ſoever it beareth) but that which ſwerveth from the direction of Gods Word, 1 *Iohn* 3.4. *Sin is a ſwerving from the law.* So is nothing a good worke (how great a ſhew of goodneſſe ſoever it carry) but onely that, which God in his Word hath directed us to doe. Thus the Apoſtle defineth good workes, *Epheſ.* 2.10. to be ſuch as *God hath ordained that wee ſhould walke in them.* And ſo doth *Moſes* define true righteouſneſſe, *Deut.* 6.25. *It ſhall be our righteouſneſſe if we obſerve to doe all theſe commandements before the Lord our God as hee hath commanded us.* When Gods materiall houſe was to bee built, God gave to *Moſes* for the Tabernacle, *Exod.*25.9. and to *David* for the Temple, 1 *Chron.*28.12. a patterne according to which hee would have every thing made and done. And of this patterne that God gave to *David* for the Temple it is expreſſely ſaid, 1 *Chron.* 28.19. that God gave it him *in writing.* Nothing might bee done either by *Moſes* or by *Solomon* (though they were two of the wiſeſt men that ever lived) about the Tabernacle or Temple, nor about the whole ſervice of God that was uſed in them, but according to that patterne that God had given them. And this charge the Lord did repeate unto *Moſes* (to ſhew the importance and neceſſity of obſerving it) foure ſeverall times, *Exodus* 25.9.40. 26.30. 27.8. And ſo the Apoſtle alſo mentioneth it, *Hebrews* 8.5. *See ſaith hee, that thou make all things according to the patterne that was ſhewed thee in the mount.* And even thus hath the Lord done in the building of his ſpirituall houſe; hee hath given us a patterne according to which hee would have all our good workes done; and he hath given it us in writing, in the holy Scriptures; and he hath given it us with this charge that whatſoever wee do we doe it according to this patterne. See this charge expreſſely given, *Deut.*5.32. *You ſhall obſerve to doe as the Lord your God hath commanded you, yee ſhall not turne aſide to the right hand nor to the left.* As if hee ſhould ſay, ye ſhall neither doe more nor leſſe then that. When one asked our Saviour this queſtion. *Maſter what ſhall I doe to inherit eternall life?* He anſwereth him thus,

Luke

Luke 10.25,26. *How is it written in the law? How readeſt thou?* As if he had ſaid, In the written law of God (and there only) thou ſhalt find what thoſe good workes are, that God will reward in heaven.

And that you may the better ſee what a perfect, and abſolute patterne and rule this is that God hath given us, in his written Word, and what neceſſity there is that we ſhould follow the direction of it, in every thing wherein wee deſire to pleaſe God. I will manifeſt it unto you in ſix points which I muſt deſire you to attend unto.

1. Firſt, There is no good worke any man can doe, no good thing at all that any man can take in hand to pleaſe God with, whether it concerne the worſhip of God or his converſation with men, or the carriage of himſelfe any manner of way; no duty either of holineſſe towards God or righteouſneſſe towards men, or ſobriety towards himſelf but he may have cleere direction for it in the Word of God. I grant that this cleere direction in every thing is not eaſily found in the Word, (much diligence in reading and ſtudying of the Word, in attending upon Gods ordinance in the Miniſtery of his ſervants, and in humble, and fervent prayer is required hereunto) yet may we certainely (if the fault be not in our ſelves) find cleare, and certaine direction in the Word for all theſe things. As there was nothing to be done about the Tabernacle, not ſo much as the ſnuffers or curtaines, or rings, or pins that were to be uſed about it, but they were all ſet downe in the patterne that God gave to *Moſes* in the mount. See this plainely proved, *Pro.*2.1.9. *My ſon if thou wilt receive my words* (ſaith the wiſedome of God) *and hide my commandements with thee, then ſhalt thou underſtand righteouſneſſe and judgement, & equity; yea, every good path.* And indeed how els could the holy Scripture be ſo profitable and ſufficient not only to teach and convince (in all matters of Doctrine) but alſo to correct, and inſtruct in righteouſnes that by it the *man of God may become perfect, throughly furniſhed unto every good work* (as the Apoſtle ſaith it is, 2 *Tim.*3.16,17.) if there were any one good duty which the Miniſter of God might not be able out of the holy Scripture to give Gods people cleere direction in? Therefore the Lord giveth this teſtimony of *David*, 1 *King.*14.8. that he kept his commandements, and followed him *with all his heart, to do that only that was right in Gods eyes.* As we do that which is right in Gods eyes then only, when we keepe his commandements and follow the direction of his Word; ſo then only do we follow the Lord with all our hearts (we ſerve him with honeſt, & upright hearts) when we do that only that is right in his eyes, that only that we have the direction of his Word for.

2. Secondly, Nothing that God hath commanded or approved in his Word can be a ſin, but muſt needs be lawfull, and good, how unreaſonable, or inconvenient, or void of good ſucceſſe ſoever it may ſeeme unto fleſh and bloud. *Every creature of God is good* (ſaith the Apoſtle, 1 *Tim.*4.4,5.) *for it is ſanctified by the Word and prayer.* As if he ſhould ſay, Whatſoever God hath allowed and ſanctified in his Word, that muſt needs bee good. Nay to account any thing evill, or to make ſcruple of doing any thing that God in his Word hath approved, is (doubtleſſe) a great errour and ſinne. *Be not righteous overmuch* (ſaith the Holy Ghoſt. *Eccl.*7.16.) *neither make thy ſelfe over wiſe.* As if he had ſaid, Be not holier then God; make no more ſins then God hath made. Our Saviour calleth the Ruler of the Synagogue hypocrite, *Luke* 13.14,15. for holding it unlawfull to doe workes of mercy on the Sabbath day. Why? Was it not a good thing in him to be ſo zealous for the obſervation of the Sabbath; or was it a good thing to doe ſuch cures upon the Sabbath? Yes verily, becauſe God had not in his Word forbidden but allowed and commanded works of mercy to be done then, & at all times; & this man in being ſo hot & zealous againſt it, ſhewed himſelfe to be no better then an hypocrite. See in a notable example what the danger of this is, 1 *King.*20.35,36. *A Prophet ſaid to his neighbour in the word*

of the Lord (and his neighbour knew him to be a Prophet and that it was the word and commandement of the Lord which hee ſpake) *ſmite mee I pray thee, and the man refuſed to ſmite him*; hee made ſcruple to doe it, becauſe hee thought it unjuſt and unreaſonable to doe it. But what ſaith the Prophet to him? *Becauſe thou haſt not obeyed the voice of the Lord* (but wilt be more righteous and merciſull then God would have thee) *as ſoone as thou art departed from mee, a lion ſhall ſlay thee.* And ſo it fell out. Hee had not ſinned in ſmiting and wounding the Prophet (as verſe 37. you ſhall find another upon the ſame warrant, and commandement did) yea hee ſinned in not doing it in making a ſcruple of it, when he had Gods Word and commandement for it. So it was no ſinne in the Diſciples that were eye-witneſſes of Chriſts transfiguration to bee ſo ſilent as they were. *They kept it cloſe* (ſaith the Text, *Luk.* 9.36.) *and told no man in thoſe daies any of thoſe things which they had ſeene.* Was this well done, to conceale ſuch things as might have tended ſo much to the glory of God and to the confirming of the faith of Gods people? To ſay nothing of that glory they ſaw Chriſts body in, of the voice they heard from heaven, of *Moſes* and *Elias* appearing and conferring with him? Yes verily this ſilence was lawfull, they did well to ſay nothing then of thoſe things becauſe Chriſt had commanded them to bee ſilent, *Matth.*17.9. *Ieſus charged them, ſaying, tell the viſion to no man, untill the ſonne of man be riſen againe from the dead.* Wee may not take upon us to judge what is ſpiritually good and what may tend to Gods glory, the Word of God onely muſt bee judge of that. You ſee then we may account nothing unlawfull or unfit to bee done, that God in his Word hath commanded or allowed us to do.

3. Thirdly, Whatſoever God in his Word hath commanded or appointed us to doe (although the thing may ſeeme unto us never ſo ſmall a triſle) yet the doing of it is a good worke in Gods account, and our preciſeneſſe in making conſcience of it is a thing highly pleaſing unto God. The Church in *Ezraes* time is commended, *Ezra* 3.4. becauſe *they kept the feaſt of the tabernacles, as it is written.* And *Moſes* is praiſed for this by the Holy Ghoſt, *Heb.*3.2. that *hee was faithfull in all Gods houſe*, becauſe in the leaſt thing that was done about the making of Gods houſe, he preciſely followed the direction that God had given him, as it is expreſſely noted of him, *Exod.* 40. 16. 19. 21. 23. 25. 27. 29. 32. Yea we read, *Exod.*39.43. that when *Bezaleel* and *Aholiab* and the reſt had finiſhed the making of the Tabernacle, *Moſes did looke upon all the worke*; and when he ſaw they had done every thing juſt as the Lord had commanded; then *he bleſſed them.* Why? What if they had miſſed in a cord, or a pin, or in ſome other ſuch like triſle? Surely hee bleſſed them for making every thing, even theſe ſmall triſles, according to their patterne. So the Holy Ghoſt praiſeth *Daniel* for this as for a thing wherein his piety and the uprightneſſe of his heart did greatly appeare, and wherein he highly pleaſed God, *Dan.*1.8. that *he purpoſed in his heart, that hee would not defile himſelfe with the portion of the Kings meat, nor with the wine which he dranke*; nay though this his ſtrictneſſe was likely to endanger the life of the prince of the Eunuches his noble friend, verſe 10. Why how could this have defiled him? Surely either for this cauſe becauſe the portion of the Kings meat was of ſuch things as God in his law had forbidden his people, to eat of *Levit.*11. or rather (for it is not likely that all the Kings meat was of ſuch creatures as were by that law prohibited; and if all the meat were, yet the Kings wine certainely was not) becauſe they were things offered unto Idolls, and uſed to the honour of them, as we may ſee, *Dan.*5.4. Certainely if fleſh and bloud might have had the cenſuring of this fact of *Daniel*, they would have counted him a preciſe foole for ſtanding upon ſuch a triſle as this (ſpecially in a caſe of ſo great danger) yet doth the Lord (you ſee) commend him for it.

Fourthly,

Fourthly, No worſhip we can doe unto God (though it carry never ſo great a ſhew of devotion and zeale) no good worke we can do (though it ſeeme to tend never ſo much to the profit and benefit of men) can be acceptable unto God, unleſſe it be done by the direction of the Word. See this confirmed by the direction the Apoſtle giveth the Corinthians touching the eſteeme they ſhould have the Miniſters of the Goſpell in, 1 *Cor.*4.6. *Learne* (ſaith he) ***not to thinke of men, above that which is written.*** As if he ſhould ſay. Though this carry a great ſhew of zeale in it yet know that even in this point you muſt follow your rule, or you may ſinne dangerouſly. See one notable inſtance for this which may ſerve in ſtead of many. The building of a Temple, for God to be ſolemnly worſhipped in, was as good a worke (one would have thought) as it was poſſible for any man to doe. *David* (it appeareth by the vow hee made in his affliction, *Pſalme* 132,1—5. and by his ſpeech to *Nathan*, 2 *Sam.* 7.2.) thought he could not do a better worke then this, nor honour God any way more. Nay *Nathan* himſelfe thought ſo too, as appeareth by the incouragement he gave to *David* in it, 2 *Sam.*7.3. And yet if any of the Iudges or if *David* himſelfe ſhould have done it, this had not beene a good worke, they had not pleaſed God in it. ***Shalt thou build me a houſe*** (ſaith the Lord to *David*, 2 *Sam.*7.5.) ***for me to dwell in?*** And why had not this beene a good worke? Why would God have rejected it? Surely becauſe they had no Word of God, that required or directed them to doe it, and the Temple was to be built by ſpeciall warrant. For this reaſon the Lord himſelfe giveth for it, 1 *Chron.*17.6. ***Spake I one word to any one of the Iudges, ſaying, Why have yee not built me an houſe?*** 4.

Fiftly, Admit the worke it ſelfe be ſuch as God hath commanded, and wee doe it alſo with a good mind, yet if in the leaſt circumſtance of it, we ſwerve from this patterne, the worke is not good in Gods ſtrict account, nor fully acceptable unto him. See a plaine inſtance of this, 2 *Chron.*30.18-20. becauſe they did eate the Paſſeover otherwiſe then it was written (though they did for the ſubſtance of it do an excellent ſervice unto God, and ſuch as he had commanded yet) was God not pleaſed with them nor their ſervice, for it is ſaid *Hezekiah* prayed earneſtly to God to pardon them, and that upon his prayer ***God heal'd the people.*** 5.

Sixtly and laſtly, God is ſo farre from accounting any thing we doe a good worke (though we have never ſo good a meaning and intent in it) if it bee not done by direction of his Word, that he is highly provoked by it, and cannot endure it. If a ſubject ſhould lend or give to his Prince a great ſumme of money, yet if either all, or any part of it did appeare to his prince, to be of his owne coining, he would be ſo farre from thanking him, that he would rather araigne him as a Traitor for it. And even ſo it is with the Lord, he cannot abide, but is highly provoked with our will worſhip, and when we thinke to pleaſe him by doing of that which is good in our owne eyes, without direction of his Word. Take two notable examples for this, The one in *Nadab* and *Abihu* who becauſe they offered incenſe unto God with ſtrange fire that ***God had not commanded*** were ſuddenly conſumed with fire from heaven, *Levit.*10.1,2. The other is in *Vzzah* who becauſe (in a right good intent) hee put forth his hand to ſtay the arke from falling (which hee had no calling nor warrant from Gods Word to do) the anger of the Lord was kindled againſt him and ſtrucke him dead ſuddenly, 2 *Sam* 6.6.7. 6.

And thus have we ſeene what is the rule and patterne of all true righteouſneſſe, and that nothing can be a good worke, that is not done by the direction of Gods Word; which is the firſt generall poi t I propounded in handling the firſt property of true goodneſſe. Let us proceed now to the ſecond of them, That the cleaving unto the word and following the direction of it in all that we doe

doe, is a good note of an upright heart. To make Gods Word the onely guide of our life, to make conſcience of nothing as in it ſelfe ſinfull or holy but onely of that which God hath commanded or forbidden in his Word, is a ſingular note of an upright heart. See the proofe of this, firſt in the deſcription the Holy Ghoſt maketh of the man that hath an upright heart, *Pſal.*119.1. *Bleſſed are the undefiled* (or the perfect and ſincere) *in the way.* Yea but how ſhall we know who are ſuch? *Who walke in the law of the Lord,* ſaith hee. As if hee ſhould have ſaid; that is the note to know them by. So verſe 7. *I will praiſe thee with uprightneſſe of heart, when I ſhall have learned thy righteous judgements.* And *Pſal.*112.1. *Bleſſed is the man that feareth the Lord.* Yea but how ſhall we know him? *That delighteth greatly in his commandements.* That is the way to know who truly feareth God. Secondly, See the proofe of this in foure notable examples. 1. *Iob* was an upright hearted man, *Iob* 1.1. Yea himſelfe was very confident of the uprightneſſe of his heart, as you may ſee, *Iob* 23.10. *He knoweth the way that I take, when he hath tried me, I ſhall come forth like gold.* And what made him ſo confident of this? That he telleth you in the next words, verſe 11,12. *My foot hath held his ſteps, his way have I kept, and not declined, neither have I gone backe from the commandement of his lips, I have eſteemed the words of his mouth, more then my neceſſary food.* 2. Of *David* likewiſe God himſelfe giveth teſtimony, 1 *King.*9.4. that *he had walked before him in integrity and uprightneſſe of heart.* But how did that appeare? That he telleth you in the next words, *by doing according to all that I have commanded.* 3. Of *Ieheſhaphat* God giveth teſtimony, 2 *Chron.*19.3. that *he prepared his heart to ſeeke God*; he had an upright heart. How did it appeare? Surely when he ſhewed moſt frailty in taking part firſt with *Ahab,* then with his ſonne *Ioram,* yet even then the uprightneſſe of his heart appeared in his dependance upon the direction of Gods Word, and the high account he made of it, 1 *King,* 22.5. *Enquire I pray thee at the word of the Lord,* ſaith he to *Ahab.* And verſe 7. *Is there not here a Prophet of the Lord, beſides, that we may enquire of him?* And the ſame you ſhall ſee noted of him alſo when he went with *Ioram,* 2 *King.*3. 11. *Is there not here a Prophet of the Lord, that we may enquire of the Lord by him?* And when he heard that *Eliſha* was there. *The word of the Lord is with him,* (ſaith he, ver.12.) *ſo he* (and by his meanes the other two Kings likewiſe, ſent not for the Prophet, though that they might well have done but) *went downe to him.* The fourth and laſt example is *Ioſiah* of whoſe goodneſſe the Holy Ghoſt makes honourable mention even after his death, 2 *Chron.*35. 26. *Now the reſt of the acts of Ioſiah, and his goodneſſe.* As if hee ſhould ſay, There was goodneſſe indeed and truth of grace in him. But how is that proved? *According to all that is written in the Law of the Lord,* ſaith the Text, As if he had ſaid, His goodneſſe appeared in making Gods written Word, the onely rule of his life.

Applic. Now let us make ſome application of all this that wee have heard touching this firſt property of true goodneſſe and righteouſneſſe; and that 1 by way of exhortation, 2 by way of tryall and examination of our owne hearts.

1. For the firſt, If this be ſo, that the written Word of God is the onely rule of true righteouſneſſe, if it be ſo perfect a rule and patterne as we have heard; if the following of the direction of it in all things, be ſo ſure a note of an upright heart, then what a neceſſity is there laid upon every one of us that deſire to pleaſe God, to exerciſe our ſelves with all diligence in the reading and hearing and meditating of it? What marvell is it, though not onely Kings and Magiſtrates, *Deut.*17.18,19. *Ioſh.* 1.8. be commanded daily to read, and meditate in it, but that the Holy Ghoſt deſcribeth the bleſſed and good man, *Pſal.*1.2. by this that *his delight is in the law of the Lord, and in it he doth meditate day and night.* O with what certainty and ſecurity and comfort, might we walke

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in all our wayes, if we had that knowledge in the Word and were ſo well acquainted with it as in theſe daies wherein we live, and under ſuch meanes as we enjoy we might be?

Secondly, Let us all examine the uprightneſſe of our hearts by this note. 2.
1. Certainly if we make no reckoning of the Word, delight not in it, deſire not the knowledge of it. but have other rules to guide our lives and conſciences by beſide the Word, how much devotion ſo ever ſeemeth to be in us, how good ſo ever our lives are, there is no truth nor uprightneſſe in our hearts. If either we make the commandements, and cuſtomes of men, or our own heart, and good meaning, the rule of our ſpirituall life; or if we make conſcience of and be religiouſly ſtrict in the obſervation of ſuch things as God in his Word hath given us no direction for, we are no better then hypocrites. See how bitter our Saviour is againſt the Phariſees for the great conſcience they made themſelves, and for the great zeale they ſhewed, in preſſing others to the obſervation of their purifyings as a point of holineſſe which they had no other warrant for, but the tradition of their elders and the commandements of men, *Mar.*7.6, and ſo forward. For this he calleth them *hypocrites* and ſaith they did *worſhip God in vaine.* And the Apoſtle likewiſe againſt ſuch as did forbid marriage, and the eating of meates that Gods Word did allow, 1 *Tim.*4.1--3. he ſaith this was *a doctrine of divels*, that they that taught it *taught lies through hypocriſie, and had their conſciences ſeared with a hot iron.* Marke well I ſay the vehemency and bitterneſſe of them both againſt theſe men, and you will ſee cauſe to wonder at it. For (admit this was an errour and blind devotion in both theſe, yet) what great hurt was ther in them? Had they not a ſhew of holineſſe and mortification? Surely if you weigh the matter well (for as much as you may bee ſure that neither Chriſt nor the Apoſtle could be thus vehement without juſt cauſe) you will find that to be ſtrict and preciſe in the obſervation of any thing as a part of Gods worſhip, that God in his Word hath given us no direction for though it ſeeme to tend never ſo much unto holineſſe and mortification is a moſt heinous ſinne. For 1 it is groſſe Idolatry and high-Treaſon againſt God, to give to our ſelves or to any creature this divine authority as to make him a law-giver to our conſcience. For this is the Lords royall prerogative in which he will endure no partner. *There is one law-giver who is able to ſave and to deſtroy*, ſaith the Apoſtle, *Iam.*4.12. *I am the Lord* (ſaith he, *Eſa* 42.8.) *that is my name, and I will not give my glory to another.* 2 This will quite ſteale and turne away the heart from God and his Word, and breed a light account of the Word, of the commandements and ordinances of God. This is one reaſon our Saviour giveh for his vehemency againſt the Phariſaicall purifyings, *Mat.* 15.6. *Ye have made the commandement of God of none effect, by your traditions.* And *Mar.*7.9. *Full well ye reject the commandement of God, that ye may keepe your owne tradition.* *Ahaz* we know 1 brought his altar into Gods houſe, and offered on it, 2 *King.*16.12,13. 2 He ſet it cheeke by jowle (as we ſay) by the Lords owne altar, verſe 14. 3 He brought it in further, and placed it above Gods altar, verſe 14. 4 He uſed it onely, in the ordinary offerings and ſacrifices with neglect of Gods altar, verſe 15. The more zealous any are for the religious obſervation of ſuch things as God never commanded, the leſſe conſcience we ſhall find they make of any commandement of God, the leſſe account they make of Gods Word. When *Ephraim had multiplied altars* (in a will worſhip being more abundant in ſacrifices then God required, *Hoſ.*8. 11,12.) the great things of Gods written law were counted by him as *a ſtrange thing*, not belonging unto him. Yea this will-worſhip will breed in the heart a hatred of God, and his ordinances, which is the cauſe why the Lord calleth the tranſgreſſours of the ſecond commandement ſuch as hate him, *Exod.*20.5. And the Apoſtle ſaith, *Tit.*1.14. that the giving heed to the commandements

of

of men (in this caſe) will turne men from the truth. This experience hath proved moſt true not only in the Papiſts, but in too many other fondly ſuperſtitious. 2 Can any of you find in your ſelves a high and reverend eſteeme of Gods Word, doe you love it, and delight in it, do you depend upon it onely for direction in all your waies, deſpiſing and rejecting all other rules beſides it? Canſt thou ſay with *David*, *Pſal.* 119 113. *I hate vaine inventions, but thy law doe I love?* Certainely (how ever thou maiſt be flouted and hated for this in the world) this will one day (even when thou ſhalt have moſt need of it) yeeld a comfortable teſtimony to thee, that thy heart is upright with God. Remember as thou haſt now heard what comfort *Iob* found in this, *Iob* 23.10-12. Remember how oft *David* calleth him a bleſſed man that can doe thus, *Pſ.* 1.2. 112 1. 128.1. Remember that our bleſſed Saviour accounteth ſuch, *Luke* 8. 21. (in reſpect of his deare and tender affection and reſpect unto them) as his brethren, and ſiſters and mother. And that for this cauſe he profeſſeth of *Mary*, *Luke* 10.42. that ſhe had *choſen the good part, which ſhould not bee taken away from her.*

Lecture LXXVIII. On Pſalme 51.6. Ianuary 22. 1627.

The ſecond property of true goodneſſe, and righteouſneſſe.

IT followeth now that wee proceed unto the ſecond property that is neceſſarily required in true goodneſſe and righteouſneſſe, it muſt have a good root. We muſt therefore know, that nothing that we can do is truly good and pleaſing unto God, unleſſe the inward principle, the root that produceth it, and moveth us to doe it, be good. We read of holy *Iob* 29 28. that he comforteth himſelfe againſt the cenſures of his friends that judged him to be an hypocrite by this that *the root of the matter was found in him*, he knew he had in him the root of true righteouſneſſe and goodneſſe, and therefore he was no hypocrite, therefore his heart was upright. And on the other ſide in the parable of the ſower, our Saviour giveth this for the reaſon, why the hearer that is reſembled to the ſtony ground, fell quite away and ſo ſhewed himſelfe to bee an hypocrite, and that his heart was never upright, *Matth.*13.21. becauſe *hee had no root in himſelfe.* Now if you aske me what is this root of true righteouſneſſe and goodneſſe, that a man muſt have in himſelfe, or els his heart cannot be upright? I anſwer it is that, which the Apoſtle ſpeaketh of, *Gal.*5.6. *In Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith that worketh by love.* Faith that worketh by love, is that root from whence all true goodneſſe and righteouſneſſe doth ſpring. Here are (you ſee) two graces grow together in this root, faith and love. 1. Nothing that we doe is truly good and pleaſing unto God, neither will the doing of it argue the uprightneſſe of our hearts, unleſſe we doe it out of love to God. 2. The love that wee beare to God is not ſound, nor ſuch as will argue the uprightneſſe of our hearts, unleſſe it proceed from faith, that aſſureth us of Gods ſpeciall love to us in Chriſt.

For the firſt, *The love of God is the root of all true obedience, and that heart that truly loveth God, is certainely an upright and true heart.* Two branches you ſee there are of this point which I will ſeverally and diſtinctly conſider of. 1. The love of God is the root of all true obedience. 2. The heart that truly loveth God, is an upright heart.

Branch 1 First, Nothing that we do is good in Gods ſight, unleſſe we do it out of love unto him. This is the root of all true obedience. *God hath choſen us* (ſaith the Apoſtle, *Epheſ.*1.4.) *in Chriſt, before the foundation of the world that we ſhould be holy, and without blame before him in love.* When our Saviour giveth the ſumme of all the foure commandements of the firſt table he giveth it us in theſe termes, *Matth.*22.37. *Thou ſhalt love the Lord thy God with all thy ſoule, and with*

with all thy ſoule, and with all thy minde. Then onely wee pray well, and and heare well, and preach well, and receive the Sacrament well, and keepe the Sabbath well, yea then onely we put our truſt in him aright and ſerve him aright, when we doe all this, out of love to the Lord our God. So for the duties of the ſecond table then onely we performe the duties of righteouſneſſe and love and mercy towards men aright, when the thing that moveth us to do them, is the love we beare unto God. So ſpeaketh the Apoſtle of the workes of mercy, *Heb.6.10. God is not unrighteous to forget your worke, and labour of love, which you have ſhewed towards his name, in that yee have miniſtred to the Saints, and doe miniſter.* It was their love to God that moved them to miniſter to the Saints; and ſuch workes of mercy as proceed from that root God will never forget to reward. So ſpeaketh the Apoſtle *Iohn* likewiſe, 1 *Iohn* 5. 2. *By this wee know wee love the children of God, when we love God.* Before we can love the children of God, wee muſt firſt love God, and for that cauſe love his children. In a word (to conclude the confirmation of this firſt branch) this is made the root of all obedience in generall, to any commandement of God, of all good workes, *Deut.7.9. He keepeth covenant, and mercy with them that love him, and keepe his commandements.* Firſt, We muſt love him, before we can keepe any of his commandements well. In which reſpect the Apoſtle, *Rom.13.10.* calleth *love the fulfilling of the law.* Hee that hath not this love can keepe no part of Gods law well, he cannot fulfill it, he that hath it, keepeth the whole law yea fulfilleth it; keepeth it ſo as God in Chriſt accepteth of it, as if he had perfectly kept it.

Now before I paſſe from this branch, an objection muſt here be anſwered. *Obiect.*
Is nothing well done unleſſe it bee done, out of love to God? Is nothing well done, that is done out of feare of Gods judgements? If a man abſtaine from ſinne and performe good duties out of feare of wrath, even out of the feare of hell, will God in no caſe be pleaſed with this?

I anſwer, Firſt. Yes verily. The feare of Gods wrath, kept *Iob* from ſundry ſinnes. It kept him from uncleanneſſe. For hee profeſſing, *Iob* 31.1. that he durſt not give himſelfe liberty in wanton looks, nor in wanton thoughts, he telleth us, verſe 3. what moved him to it. *Is not deſtruction* (ſaith he) *to the wicked, and a ſtrange puniſhment to the workers of iniquity?* And profeſſing, verſe 21. that he durſt not oppreſſe or wrong any poore man, hee giveth this for the reaſon whereby he was kept from it, verſe 23. *For deſtruction from God was a terrour to me* (ſaith he) *and by reaſon of his highneſſe, I could not endure.* As though he ſhould ſay, I was not able to beare the wrath, and fury of that high and mighty God. And the Apoſtle ſpeaking of *Noahs* obedience unto that ſtrange commandement that God gave him to prepare the arke one hundred, and twenty yeares before the floud came (wherein doubtleſſe hee made himſelfe a ſcorne and laughing ſtocke, to all that knew him) telleth us, *Heb.11.7.* that he was *moved by feare* to doe it. And the ſame Apoſtle profeſſeth of himſelfe, 2 *Cor.5.11.* that he had not beene ſo diligent and conſcionable in his miniſtery, as he was; if the feare of Gods wrath againſt all idle, and unconſcionable, and unprofitable Miniſters had not moved him unto it. *Knowing* (ſaith he) *the terrours of the Lord, we perſwade men.* So that it is (certainly) lawfull and pleaſing unto God, that we ſhould both thinke oft of Gods wrath due to ſinne, yea even of the torments prepared in hell for ſinners, where the worme never dieth, and the fire never goeth out; and to abſtaine and reſtraine our ſelves from evill, even out of that feare. Nay our Saviour commandeth us ſo to doe, *Luke* 12.5. *Feare him, that after he hath killed,* (and taken away your life) *hath power to caſt you into hell; yea, I ſay unto you, feare him.* *Anſw.1*

But then I anſwer ſecondly, That no godly man doth abſtaine from ſinne or *Anſw.2*

doe good duties onely out of this feare of Gods wrath, but out of the love hee beareth to God for his goodneſſe, as well, nay more out of that, then out of the feare of his wrath. This is evident in the Apoſtle even in that very Chapter, 2 *Cor.*5. wherein (as we have heard) he profeſſed what force there was in the terrours of the Lord, to move him unto his duty, hee telleth us of this other motive, verſe 14. and ſaith it was more forcible with him then feare. *For the love of Chriſt conſtraineth us* ſaith he. And of *Noah* it is ſaid, *Heb.*11. 7. *By faith he prepared an Arke.* There is in the obedience of the godly, a holy mixture of feare and love. As their love to God is not a fellow-like familiarity, as is among equalls but is (out of an apprehenſion of his greatnes and holineſſe, and juſtice) tempered with feare, and a dreadfull awe of him; ſo neither is that feare of God that is in them, a ſervile feare, like that of the ſlave, that hath nothing to move him unto duty but the feare of the whip, but is (out of an apprehenſion and aſſurance of his goodneſſe) mixed with love. Like the feare that ought to be in every good child, towards his parents, *Lev.*19.3. *Yee ſhall feare every man his mother and his father.* Yea the love they beare to God for his goodneſſe, is the chiefe root of that feare they have of him; according to that, *Hoſ.*3.5. *They ſhall feare the Lord, and his goodneſſe in the latter daies.* The feare they have of God is not ſuch a tormenting feare as wicked men have, but there is joy and comfort mixed with their feare. They rejoyce even in their trembling, as *David* ſpeaketh, *Pſal.*2.11. Yea they have confidence in their feare, *Pſal.*56.3. *What time I am afraid, I will truſt in thee.* The feare of wicked men is like that of the ſouldiers that kept Chriſts Sepulcher when the Angell that rolled away the ſtone appeared unto them. *For feare of him* (ſaith the Text, *Matth.*28.4.) *the keepers did ſhake, and became as dead men*; they had no comfort, no hope. But the feare of the godly is like that of the two *Maryes* of whom we read, verſe 8. that when they had both ſeene the Angell and heard his glorious voice alſo *they departed from the Sepulchre with feare and great joy.* And thus have I finiſhed the firſt branch of the Doctrine, and ſhewed you that we can do nothing well, we cannot pleaſe God in any thing we doe unleſſe it proceed from the love we beare to God, unleſſe it grow from that root, *Cant.*1.4. *The upright love thee.*

Branch 2 Now let us proceed unto the ſecond branch, That the true love of God whereſoever it is, is an infallible ſigne of a true and upright heart. This you ſhall heare confirmed unto you by three ſorts of proofes.

1. Firſt, This is oft made in the Word a proper note and character of the elect, and upright hearted man, that he is ſuch a one as loveth the Lord. Yea theſe two properties are made convertible termes; every good man, every upright hearted man loveth the Lord, *Cant.*1.4. *The upright love thee.* And every one that loveth the Lord is a good man, a ſound elect Chriſtian, an upright hearted man. *Let them that love thy name* (all good men, all ſound hearted men, ſaith *David*, *Pſal.*5.11.) *be joyfull in thee.* So *Pſal.*119.132. *Looke thou upon me, and be mercifull unto me; as thou uſeſt to doe to thoſe that love thy name. If any man love God* (ſaith the Apoſtle, 1 *Cor.*8.3.) *the ſame is knowne of him.* As if he had ſaid, Whatſoever men may thinke of ſuch, howſoever men may account many of ſuch to be no better then hypocrites, yea howſoever they may oft times thinke ſo of themſelves alſo, yet God approveth, and highly eſteemeth of them.

2. Secondly, All Gods promiſes are appropriated unto ſuch as love the Lord, and therfore all ſuch muſt needs be upright in heart. See this firſt in heavenly and eternall bleſſings, *Iames* 1.12. *He ſhall receive the crowne of life, which the Lord hath promiſed to them that love him*; and 2.5. *Hath not God choſen the poore of this world, rich in faith and heires of the kingdome, which hee hath promiſed to them that love him?* All that love the Lord ſhall goe to heaven and none

none but they. See this ſecondly in ſpirituall bleſſings. All the comforts of the Goſpell (righteouſneſſe, peace, and joy in the Holy Ghoſt, the fatneſſe of Gods houſe, comfort in the Word and Sacraments) are promiſed to them that love the Lord, and to none but them, 1 *Cor.*2.9. *Eye hath not ſeene, eare hath not heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.* See this thirdly in temporall bleſſings. *Becauſe he hath ſet his love upon me* (ſaith the Lord, *Pſal.*91.14.) *therefore will I deliver him. Rom.*8.28. *We know that all things worke together for the good of ſuch as love God.* They that love God, may be ſure to be made the better by their proſperity and by their adverſity, by their ſickneſſe and by their health, every thing that befalleth them ſhall be ſanctified unto them, and to none but ſuch. And on the other ſide he that loveth not the Lord, hath no right to any bleſſing of God, no promiſe of God belongeth unto him, but *a certaine looking for of judgement, and fiery indignation, which ſhall devoure the adverſaries,* as the Apoſtle ſpeaketh, *Heb.*10.27. *If any man love not the Lord Ieſus* (ſaith the Apoſtle, 1 *Corinthians* 16. 22.) *let him bee Anathema, Maranatha*; as if hee had ſaid, let him bee accurſed even unto the comming of Chriſt to judgement.

Thirdly and laſtly, See this confirmed by a practicall experiment. When *Peter* was ſo dejected in the ſenſe of his fearefull ſinne, that hee thought himſelfe unworthy ever to be imployed or to meddle any more in the worke of his Apoſtleſhip and miniſtery; ſee how, and by what argument our Saviour ſeeketh to raiſe him, and comfort him, *Iohn* 21.15. *Simon thou ſonne of Ionas loveſt thou me?* As if he had ſaid, If this bee in thee, be of good comfort thou art not quite fallen from God, thy heart is upright for all thy fall. And thus may we comfort any poore Chriſtian, in their greateſt diſtreſſe of Conſcience. You ſee then that that we doe out of true love to God, will give us a comfortable teſtimony that our hearts are upright; ſo will not that doe, that is done meerely out of ſuch a feare of Gods wrath, as hath no mixture of love in it. See an inſtance for this in thoſe falſe hearted Iewes that periſhed in the wildernеſſe, as wee ſhall find it ſet downe, *Pſal.*78.34 35,37. *When he ſlew them* (ſometimes by fiery ſerpents, ſometimes by ſtrange peſtilence and other judgements) *then they ſought him, and returned, and enquired early after God,* They made great ſhewes of repentance, great proteſtations of amendment, as you have knowne many lewd men in extreame ſickneſſes doe. But what came all theſe ſhewes unto? That you ſhall find, verſe 36,37. *They did but flatter him with their mouth, and they lied to him with their tongues, for their hearts were not right with him.* There is no truth of heart in thoſe ſhewes of repentance and goodneſſe, that are extorted from us onely by the judgements of God, and ſenſe of his wrath, that grow out of that feare that hath no mixture of love in it. 3.

Now let us make ſome application of this that we have heard. And ſeeing whatſoever good thing we doe out of love to God, is pleaſing to him and nothing els; if we truly love the Lord our hearts are upright; if the love of God be not in us, there is no truth in our hearts, but we ſhall be ſure to have our portion with hypocrites. Let us therefore try our owne hearts by this note. Let us every one of us ſeriouſly bethinke our ſelves, if the Lord ſhould ſpeake to every one of us particularly and by name, and aske us that queſtion that he did *Peter*, *Iohn* 21.15. *Simon thou ſonne of Ionas loveſt thou me?* what anſwer wee would be able to make unto him. Certainely your anſwer to this queſtion would be very indifferent. Some of you that have no love of God in you at all, but hate him in your hearts, would be ready to anſwer him moſt confidently; and ſome others of you that doe indeed intirely and unfeignedly love him, would make a very doubtfull and fearefull anſwer unto this queſtion. *Applic.*

Let mee direct my ſpeech to you both ſeverally and apart.

1. For the firſt of you, I know you will be ready to ſay, Is there any man ſo ungracious, ſo lewd that he doth not love the Lord, that he doth hate the Lord? Yes yes; alas there be many ſuch in the world, and in the Church too. They hate the Lord not as he is their Creatour and preſerver (for in thoſe reſpects they will ſeeme to love him) but as he is a law-giver, and hath given them ſuch lawes as do curbe them, and are moſt croſſe and contrary to their nature, as he is their Soveraigne Lord and King, that requireth obedience of them unto thoſe lawes; as he is *God the avenger* (as the Prophet calleth him, *Pſal.*94.1.) that will take vengeance of them, for their ſinnes; in theſe reſpects they hate him. *His Citizens hated him*, (ſaith our Saviour in the Parable, *Luke* 19.14.) *we will not have him to reigne over us.* Yea they hate him with a mortall hatred, *Their ſoule abhorred me*, ſaith the Lord, *Zach.* 11.8. and wiſh with all their hearts as to their moſt mortall enemy (a fearefull thing to be ſpoken or thought) that he had no being, that he were quite rid out of the world. Many ſuch wretches I ſay there be in the world and even in the Church too; and if thou kneweſt thy ſelfe well, thou wouldſt find thy ſelfe to be of that wretched number. But though thou knoweſt not thy ſelfe, the Lord knoweth thee well, and will one day ſay to thee as he ſaid to a great number, that were members of the true Church as thou art, profeſſours of the true religion as thou art, *Iohn* 5.42. *But I know you that ye have not the love of God in you.* 1. If thou be a profane perſon and goeſt on in a courſe of ſinne, thou canſt not leave thy drinking, nor thy ſwearing, nor thy whoring, then the Holy Ghoſt pronounceth of thee, that thou loveſt not God, thou hateſt him, and art an enemy unto him, *Pſal.*68.21. *God ſhall wound the head of his enemies* (hath God any enemies? So it appeareth. Why who are they? That he telleth you in the next words) *and the hairy ſcalpe of ſuch a one as goeth on ſtill in his treſpaſſes.* 2. If thou be a ſuperſtitious perſon, and ſuch a one as doteſt upon any will worſhip that is of thine owne or of any other mans deviſing, whatſoever thou thinkeſt of thy ſelfe, then the Holy Ghoſt pronounceth of thee, that thou loveſt not God, but thou hateſt him in thy heart. For ſo the Lord ſpeaketh of the tranſgreſſours of the ſecond commandement, *Exod.*20.5. *Viſiting the iniquity of the fathers upon the children, to the third, and fourth generation of them that hate me.* 3. Nay if thou be but a meere naturall man unregenerated, unconverted, there is no love of God in thee, but thou hateſt him in thy heart. For ſo ſaith our Saviour, *Iohn* 15.18. of the whole world, of all men in their naturall eſtate, *Yee know that the world hated me, before it hated you.* And verſe 23. *He that hateth me, hateth my father alſo.* Neither is this the ſtate of the reprobate in the world onely, but even of Gods elect alſo, while they are of the world before they be regenerated, they cannot love the Lord, but hate him in their hearts. This is plaine by that promiſe God maketh to his elect, *Deut.*30.6. *The Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thy heart.* Till God circumciſe our hearts, and take away the hard fore-skin that is upon them, we can never love the Lord with all our heart, that is, unfeignedly. And the Apoſtle ſpeaking to the elect Coloſians putteth them in mind of this, *Col.*1.21. *You were ſometimes alienated, and enemies in your mindes.* As if he had ſaid, you were not onely void of the love of God, but you were quite alienated from him, and enemies in your mind, you hated him in your hearts.

1. Six evident demonſtrations there be that may convince every naturall man that there is no true love of God in his heart. Firſt, He loveth not God becauſe he loveth other things more then God. For ſo ſpeaketh the ſpirit of God expreſſely, 1 *Iohn* 2.15. *If any man love the world, the love of the father is not*
2. *in him.* Secondly, He loveth not God, becauſe he doth not deſire to enjoy him,

to

to be where he is, to have any communion with him neither in heaven, nor in the assembly of his Saints, and use of his ordinances. For this hath beene the voice of such as have loved God, 2 *Cor.*5.8. *We are willing rather to be absent from the body, and to be present with the Lord.* And *Psal.*42.1,2. *As the hart panteth after the water brookes, so panteth my soule after thee ô God; my soule thirsteth for God, for the living God: when shall I come and appeare before God?* And 26.8. *Lord I have loved the habitation of thy houses, and the place where thine honour dwelleth.* And can he then have any love to God that cannot abide to thinke of death, that if he might have his will, would never go to God? Can he have any love to God that careth not how seldome he commeth to Gods Sanctuary, where (of all places in the world) the Lord sheweth himselfe to be present with his people, in the most gracious and comfortable manner. Thirdly, He loveth not God, because hee hath no delight to doe that that might please him, nor feareth to doe that that he knoweth will offend, and displease and dishonour him. *The carnall mind is enmity against God,* (saith the Apostle, *Rom.*8.7.) *For it is not subject to the law of God, neither indeed can be. He that hath my commandements and keepeth them* (saith our Saviour, *Iob.* 14. 21.) *is he that loveth me,* and none but he. Fourthly, He loveth not God because when he knoweth he hath offended him, and lost his favour, hee is not troubled with it, nor seeketh (in any good earnest) to be reconciled to him againe. *I love them that love me* (saith the Lord, *Pro.*8.17. But how shall that be knowne? That he telleth you in the next words) *and those that seeke me early shall find me.* As if he had said, Those that love me, will seeke peace with me when they have offended me, yea they will doe it early, they cannot rest, they cannot sleepe, till they have made their peace with me; and thus will I shew my love to them againe, I will be found of them, I will be easie to be intreated by them. Fiftly, They love not God, because they love not them that feare God. *Every one that loveth him that begat* (saith the Apostle, 1 *Iohn* 5. 1.) *loveth him also that is begotten of him.* Nay there is a certaine signe they hate God, because they beare a mortall hatred to all such as in whom they see any life or power of religion, for that cause onely because they beare the image of God, they reproach them, nickname them, slander them, use them with all the despite they can. *He that is upright in the way is an abomination to the wicked,* saith *Solomon, Pro.*29.27. Like the Leopard, and Tiger of whom we read that they doe so hate man that they will expresse their hatred, to the very picture of a man, whersoever they see it. Sixtly and lastly, They love not God, because they have no assurance of his love to them in Christ, and of the forgivenesse of their sinnes. *We love him:* (saith the Apostle, 1 *Iohn* 4.19.) *because he loved us first.* And it is no more possible there should be any true love in the heart of man towards God till then; then it is possible there should bee, heate in the pavement before the sunne in his strength, have showne upon it.

3. 4. 5. 6.

Now then to conclude this first part of my application; let no man bee too confident that he loveth the Lord, but let every one examine himselfe by these sixe arguments; and if thou find by them (as I dare say many of you may) that there is no love of God in thee but that thou beareſt in thy breast such a cankered and malicious heart against God; 1 Bewaile thine estate; 2 Thinke not so well of thy selfe as thou hast done; but loath, and abhorre thy selfe for it; 3 Admire the patience and goodnesse of God towards thee; 4 Let this drive thee to Christ who is *our* onely *peace* (as the Apostle calleth him, *Ephes.*2.14) and who *by his crosse hath slaine the enmity that was betweene God and us,* as hee saith, verse 16. 5 Let this patience and bountifullnesse of his move thee to turne to him; and cry to him that is the God of love, 2 *Cor.*13.11. that by that blessed spirit of his which is the spirit of love, 2 *Tim.*1.7. hee would give thee an

heart to love him; And if thou canſt ſeeke to him this way, thou haſt no cauſe to deſpaire, For he that commandeth us, *Matth.* 5.44,45. *Love your enemies, bleſſe them that curſe you, &c.* will (doubtleſſe) love thee if in truth of heart thou deſire to love him.

Lecture LXXIX. *On Pſalme* 51.6. January 29. 1627.

2. NOw it followeth that we proceed unto the ſecond part of this application; and ſo unto the ſecond grace whereof the right root of all true righteouſneſſe and goodneſſe doth conſiſt, namely a lively faith.

I told you the laſt day, that if God ſhould move to every one of you particularly that that was moved unto *Peter*, *Iohn* 21. 15. (as who knoweth how ſoone it may be moved to us, either by the Lord himſelfe when he ſhall wreſtle with us, as he did with *Iacob*, *Gen.* 32. or by Satan our adverſary) there is many a one among you, that doe unfeignedly love the Lord would make a very doubtfull and fearefull anſwer unto this queſtion, becauſe though you doe indeed love him, yet you doe not feele or perceive in your ſelves that you doe ſo. But you are ready (upon the hearing of the former Doctrine) to ſay. Have none upright hearts but ſuch onely as doe love the Lord? Alas then I feare I am no better then an hypocrite, for I am exceedingly ſubject unto ſlaviſh feare. I cannot thinke of death but I tremble; I cannot heare of any danger of an invaſion or ſuch like troubles, but I am ready to quake for feare; I cannot heare or ſee any great thunder or lightning but I am exceedingly diſtempered with ſlaviſh feare. And can there be any true love of God in ſuch a heart?

Now to theſe poore ſoules that object thus againſt themſelves I have three things to ſay. 1. Thou maiſt have the true love of God in thy heart, though thou be ſubject unto theſe feares. 2. Thou haſt in thee evident ſignes that thou haſt the true love of God in thy heart, though thou bee ſo ſubject unto theſe feares. 3. Yet thou muſt ſtrive againſt theſe feares and labour to rid thy heart of them.

1. For the firſt, I ſay, It is poſſible for one that truly loveth the Lord and that hath an upright heart, to be much ſubject to theſe feares. This I will make evident to you 1 by ſome inſtances and examples that will make it plaine unto you, that it may be ſo; 2 by certaine reaſons that will ſhew you, why it may be and is ſo. For examples we read *Iob* was ſubject to theſe feares, even before the time of his great affliction, while he enjoyed much proſperity and outward peace. For whereas he ſaith of himſelfe, *Iob* 3. 26. that in thoſe daies *I was not in peace, neither had I reſt, neither was I quiet*, he telleth us in the former verſe 25. that it was feare that did thus diſquiet him. *David* alſo oft complaineth of this, *Pſal.* 119. 120. *My fleſh trembleth for feare of thee; and I am afraid of thy judgements.* This may ſeeme to bee more then a child-like feare to offend God, that he could not ſee nor heare of any ſtrange judgements of God but his fleſh trembled at it. And *Pſal.* 55.4,5. *My heart is ſore pained within me* (with what? with feare as appeareth by the next words) *and the terrours of death are fallen upon me; fearefullneſſe and trembling are come upon me, and horrour hath overwhelmed mee.* What poore Chriſtian is there in the world, can ſay more of his feares. And yet *Heman* the Prophet goeth further, *Pſal.* 88.15. *While I ſuffer thy terrours I am diſtracted*; and verſe 16. *Thy terrours have cut me off.* As if he had ſaid, For feare and terrour I know not what to doe, I have no uſe of my underſtanding, I am become even as a dead man. Take another example for this in the Apoſtle *Paul* who profeſſeth of himſelfe, 2 *Cor.* 7.5. that while he was in Macedonia he found *no reſt in his fleſh*, but that as he had *fightings without* (much oppoſition and trouble raiſed againſt him

him by men) ſo he had *terrours within*. Certainely he was much ſubject to theſe feares we ſpeake of. But what ſpeake I of particular examples? this is the condition of moſt Chriſtians, that at one time or other they are ſubject unto them. Yea they are more ſubject unto them a great deale then the lewdeſt men are, who have much more juſt cauſe to feare then they have; as wee ſee the trees that have life and ſap in them are ſhaken too and fro with the winds, when thoſe that are dry and dead are not moved at all but ſtand ſtone-ſtill. In which reſpect the Lord ſpeaking to them to whom the promiſes of the Goſpell do belong, calleth them *Eſa.* 35.4. ſuch as are *of a fearefull heart*; and chideth them for this, *Eſa.* 51.13. *Thou haſt feared continually every day, becauſe of the fury of the oppreſſour.*

Now if you would know the reaſons why Gods moſt faithfull and upright-hearted ſeruants may be ſo ſubject to theſe feares, and why they are ſo, I find two principall cauſes of this.

First, Their owne weakneſſe. When the Apoſtle ſpeaketh of thoſe feares he was ſubject to among the Corinthians he imputeth them to his owne weakneſſe, *I was with you* (ſaith he, 1 *Cor.*2.3.) *in weakeneſſe, and in feare and in much trembling.* And there is a double weakeneſſe in the beſt of Gods ſeruants, a naturall weakeneſſe, and a ſinfull weakeneſſe; and ſo there is a naturall feare, and a ſinfull feare in them. Our bleſſed Saviour that had no ſin in him yet when he was in the garden was ſore afraid, and (being to pray) durſt not be alone, but got three of his Diſciples to be by him, yea charged them to keepe themſelves awake too, as you ſhall find, *Mar.*14.32--34. Through this naturall weakeneſſe it is, that the beſt man that is, may feele in himſelfe ſome feare of death; and when he ſeriouſly thinketh of his appearing before God, or when the Lord doth by any extraordinary worke as thundring and lightning and earth-quakes &c. manifeſt unto him his glorious power, he cannot chooſe but feare, and tremble. *I remembred God, and was troubled*, ſaith the Prophet, *Pſal.*77.3. and that hath oft beene the caſe of many a good ſoule. When God ſhewed his glory in the delivering of the law by darkneſſe and tempeſt, by thunder and lightning, it is ſaid by the Apoſtle, *Heb.*12.21. that *the ſight was ſo terrible, that Moſes himſelfe ſaid, I exceedingly feare and quake.* Yea when Chriſt did ſhew his divine and glorious power even in goodneſſe, by bringing ſuch a multitude of fiſh to the net that it brake withall, it is ſaid, *Luk.*5.8,9. that *Peter* was ſo aſtoniſhed with feare that *he fell downe at Ieſus knees, ſaying, depart from me for I am a ſinfull man O Lord.* But beſides this naturall weakeneſſe, there is a ſinfull weakeneſſe alſo in the beſt of Gods children; even weakneſſe of faith which maketh them ſubject not to naturall feares onely, but to ſinfull feares alſo. There is much lacking in their faith as the Apoſtle ſaid of the Theſſalonians, 1 *Theſſ.*3.10. And this is a chiefe cauſe of all their feares; *Why are ye fearefull, ô ye of little faith*, ſaith our Saviour to his Diſciples, *Mat.*8.26. pointing at the chiefe cauſe of all our feare. We are apt to doubt of Gods favour, and of the pardon of our ſinnes; and who can chooſe but bee much diſquieted in his heart, with feare when he doubteth of Gods favour? When the Prophet complained, *Pſal.*88.15. *While I ſuffer thy terrours I am diſtracted*; he telleth us, verſe 14. what was the cauſe of thoſe terrours he felt in himſelfe, *Lord why caſteſt thou off my ſoule? why hideſt thou thy face from me?* Hee could not be perſwaded of Gods love, hee thought God had caſt him of. And can you wonder then though his heart were full of terrour? 1.

The ſecond cauſe of theſe feares is the Lord himſelfe. Certainely his holy hand is to be acknowledged in this kinde of affliction, as well as in any other. Theſe feares are therefore called the *Lords terrours*, *Pſal.*88.15. and 2 *Cor.* 5.11. becauſe they come from him. And the Lord ſeeth it to bee good, and profitable many waies, for ſundry of his ſervants to bee much exerciſed by 2.

them. 1. This maketh them carefull by repentance to purge themſelves from all their knowne ſinnes. So the Lord ſpeaketh of the feare which they that travell by ſea are in, when they ſee the ſtrange breaches which the whale by his riſing doth make in the ſea, *Iob* 41.25. *When he raiſeth up himſelfe, the mighty* (and moſt ſtout hearted) *are afraid, by reaſon of his breakings they purifie themſelves.* As wee ſee the mariners that carryed *Ionah* did, *Ionah* 1.5. *The mariners were afraid and cryed every man to his God.* Every one ſought to make his peace with God in the beſt manner that he could. This effect wee know feare uſually hath even in all men; but much more certainely in Gods children. 2. This keepeth them humble, fearefull to ſinne, tractable and willing to obey God in all things. This is alſo a naturall effect of feare to abate the pride of mans heart, and to make it humble and tractible. *Put them in feare, ô Lord*: (ſaith *David*, *Pſal.*9.20.) *that the nations may know themſelves to bee but men.* Certainely if the Lord ſhould not now and then viſit them with inward terrours and gripes, there be many in the world would even forget themſelves to be men. But this effect it hath in Gods children eſpecially, *O that there were ſuch a heart in them*, (ſaith the Lord of his people, *Deut.*5.29.) *that they would feare me, & keepe my commandements alwaies.* As if he had ſaid, Now they are fearefull to offend me in any thing, now they are willing to doe any thing I would have them; as they proteſted, verſe 27. But when was that? Surely when by ſeeing the law delivered in that terrible manner, they were brought into a wonderfull feare. 3. Laſtly, This prepareth them, and maketh them fit to receive comfort from God. Thus the Lord hath beene wont to prepare his ſervants, whom he meant to give moſt comfort unto. Before the Lord delivered that large and comfortable promiſe unto *Abram*, *Gen.*15.13--21. it is ſaid verſe 12. *Loe an horrour of great darkneſſe fell upon him.* Before *Elijah* could heare that ſtill and ſmall voice that ſpake ſo much comfort unto him, concerning himſelfe and the whole Church, the Lord firſt affrighted him with a great and *ſtrong wind that rent the mountaines and brake the rockes in pieces*, and then by *an earthquake*, and after that by *a fire*, 1 *King.*19.11,12. hee deepely humbled him by feare and terrour firſt, that he might prepare and make him fit to receive that comfort. You ſee then, that this may bee the caſe of them that are moſt upright hearted, and ſuch as truly love the Lord they may bee much ſubject to theſe feares. And this is the firſt thing I told you I had to ſay, for the comfort of ſuch poore ſoules.

2. The ſecond is this, That it is not onely poſſible that thou maiſt love God unfeignedly though thou be ſo ſubject to theſe terrours, but even while thou art in this caſe, thou haſt evident ſignes in thee that thou doſt ſo, and if thou couldſt obſerve thine owne heart well, thou wouldſt be able to diſcerne, that thou doſt love God indeed. For

1. Firſt, Thou deſireſt Gods favour above all things in the world, and no croſſe afflicteth thy heart ſo much as this, that thou thinkeſt thou haſt loſt it, thou canſt not be aſſured of it, this is a certaine ſigne thou loveſt him. When the Churches diligence in ſeeking after Chriſt when ſhe had loſt him is deſcribed, *Cant.* 3.1--4. ſhe expreſſeth the cauſe that moved her ſo to ſeeke after him, by calling him *him whom her ſoule loved*; and this title ſhe repeateth in every one of thoſe verſes. Certainely if her ſoule had not dearely loved him, ſhe could not in that manner have ſought after him. So that this griefe and trouble thy heart is in, becauſe thou canſt not be aſſured of Gods favour, argueth plainely that thou art *ſicke of love* as the Church ſaith ſhe was, *Cant.*2.5. and 5.8. Thy love to God is the cauſe of thy ſickneſſe and griefe. O how happy a thing would it be, with many if they were ſicke of this diſeaſe?

2. Secondly, Thou dareſt not doe any thing that thou thinkeſt would offend God, but makeſt conſcience to doe his will, therefore thou loveſt God. *Hee that*

that hath my commandements and keepeth them. (saith our Saviour, *Ioh.*14.21.) *is hee that loveth me.* And 1 *Iohn* 5.3. *This is the love of God, that we keepe his commandements*; we could not els do it constantly nor conscionably.

Thirdly, When thou hast through infirmity done any thing to offend God, thou grievest unfeignedly, and art troubled with it. This argueth that thou lovest the Lord. It was love that made *Mary Magdalen* to weepe so abundantly for her sinnes, as our Saviour testifieth of her, *Luke* 7.47. And this was the onely thing whereby *Peter* did expresse that though he had so shamefully denied Christ, yet he loved him above all things; when he had so offended, *hee went out and wept bitterly*, *Mat.*26.75. 3.

Fourthly, Thou lovest the Word and ordinances of God and the sincerity of his worship. Therefore thou lovest God. For the Lord calleth them that keepe the second commandement (specially and above all others) *such as love him*, *Exod.* 20 6. And *David* professing himself, *Psal.* 119 132. to be one of those that did love Gods name; declareth it by no argument so much as by this throughout that Psalme, even by that love hee bare unto, and that delight hee tooke in the Word of God. 4.

Fiftly, thou lovest the children of God, even because of the goodnesse thou seest in them; therefore thou lovest God. *If we love one another* (saith the Apostle, 1 *Iohn* 4.12.) *God dwelleth in us, and his love is perfected in us.* As if he had said, That is a signe of a sound and perfect love of God. So Christ will acknowledge at the last day that the love that was shewed to the least of his brethren, was shewed unto him, *Matth.*25.40. If thou lovest the brethren thou lovest the Lord. 5.

Sixtly and lastly, Thou dost unfeignedly desire to love the Lord and strivest against these feares that trouble thee, and wouldst faine doe God service out of love, and not out of feare. Therefore thou lovest him. For even as hee that doth unfeignedly desire to feare God, doth feare God, *Neh.*1.11. And hee that mourneth for his infidelity and striveth against it, hath true faith; as it appeareth in that example of the poore man mentioned, *Mar.*9.24. So hath hee the true love of God in his heart, that doth unfeignedly desire to love the Lord. 6.

But how can this be, will you say? Could I be so afraid of God as I am, if I did truly love him? Is it possible for a man to be so afraid of him, whom hee doth love? Doth not the Apostle say, 1 *Iohn* 4.18. That *there is no feare in love, but perfect love casteth out feare.* *Obiect.*

I answer, 1. It is true that in love there is no such feare, nothing is more contrary unto the nature of love, then these feares are. But in the person that hath true love these feares may be. As though there is no infidelity or doubting of Gods favour in faith (nothing more contrary unto faith then doubting and infidelity) yet in the person of a true beleever there may be much infidelity, as we have heard out of *Mar.*9.24. 2. Perfect love will cast out all these feares; and the perfecter our love to God is, the more it will cast out these feares and deliver us from them. But the love of the best of Gods servants is imperfect and will be till we come to heaven; for there and there onely are *the spirits of just men made perfect*, as the Apostle speaketh, *Heb.*12.23. *Answ.*

The third and last thing I have to say unto these poore soules that are so much disquieted with feare is this, They must strive against these feares and labour to rid their hearts of them; as *David* did, *Psal.*56.3. *What time I am afraid, I will trust in thee.* For 1 *A trembling heart* is in it selfe a judgement of God, and part of that curse that God hath threatned in his law against sinne; as you shall find *Deut.*28.65. And *Iob* 18.11. *Terrours shall make him afraid on every side.* Yea it is the greatest tormentour of the heart, and enemy to the peace and tranquillity of it, that can be. *Feare hath torment*, saith the Apostle, 1 *Iohn* 4.18. 3.

4.18. He that is afraid to die muſt needs live in continuall and extreame bondage, as the Apoſtle ſpeaketh, *Heb.2.15.* 2. It is not onely a judgement but a ſinne alſo. For it is oft forbidden and condemned in the Word, *Eſa* 8.12. *Feare not their feare, nor be afraid.* And *Matth.8.26. Why are ye feareſull, ô ye of little faith?* Yea it is a cauſe of many other ſinnes. *The feare of man bringeth a ſnare,* ſaith *Solomon, Pro.29.25.* 1. It maketh a man apt to hide himſelfe from God and run away from him. *I was afraid* (ſaith *Adam, Gen.* 3.10.) *becauſe I was naked, and I hid my ſelfe.* 2. It maketh a man unprofitable and heartleſſe to every good duty. *I was afraid* (ſaith the unprofitable ſervant, *Matth.25.25.*) *and went, and hid thy talent in the earth.* 3. It keepeth a man from loving God as he ſhould. The more ſervile feare of God is in the heart, the leſſe love of God muſt needs be in it. Theſe are ſo contrary that they doe mutually diminiſh and expell one another as the Apoſtle hath taught us, *1 Iohn* 4. 18.

Obiect. All this is true will you ſay, but by what meanes may I rid my heart of this ſervile feare?

Anſw. I anſwer, Theſe be the meanes.

1. Firſt, Conſider wherein thou haſt offended him, and ſeeke peace with him, ſeeke his favour, ſeeing thou canſt not flee nor hide thy ſelfe from him. It is the courſe *Solomon* would have us take when a great man is offended with us, *Eccle.* 8.3. *Be not haſty to goe out of his ſight. It is good for me* (ſaith *David, Pſal.*73. 28.) *to draw neare unto God*; to get within him, when he is moſt angry, and to fall downe at his feet. *If thou returne to the Almighty* (ſaith *Eliphaz, Iob* 22. 23. 26.) *then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.*

2. Secondly, Nouriſh in thy heart a child-like feare to offend God and it will baniſh out of it, theſe ſlaviſh feares. *Feare not their feare, nor be afraid* (ſaith the Lord, *Eſa.*8.12,13) Alas how ſhould wee helpe that, might they ſay? He anſwereth. *Sanctifie the Lord of hoſts himſelfe, and let him be your feare, and let him be your dread. In the feare of the Lord* (ſaith *Solomon, Pro.*14.26.) *is ſtrong confidence.*

3. Thirdly, Pray earneſtly unto God againſt theſe feares. This was *Davids* practiſe, *Pſal.*34.4. *I ſought the Lord and he heard me, and delivered me from all my feares,* Pray as *Ier.*17.17. *Be not thou a terrour unto me, thou art my hope in the day of evill.* As if he had ſaid. If I be afraid of thee, what hope can I have in the evill day.

4. Fourthly, Frequent Gods Sanctuary, and in his ordinances there behold oft, and meditate of the beauty of the Lord, how amiable he is, and worthy to be loved. *One thing have I deſired of the Lord, that will I ſeeke after, that I may dwell in the houſe of the Lord, all the daies of my life, to behold the beauty of the Lord,* ſaith *David, Pſal.*27.4.

5. Fiftly, Seeke aſſurance by faith, that Chriſt is thine; and give thy ſelfe no reſt till thou canſt be able to ſay as *Pſal.*48.14. *This God is my God for ever and ever, he will be my guide even unto death. In him* (ſaith the Apoſtle, *Epheſ.*3.12.) *wee have boldneſſe, and acceſſe with confidence by faith in him.*

6. Sixtly and laſtly, Acquaint thy ſelfe with the promiſes God hath ſo oft made his people to free them from theſe feares, *Iob* 11.15. *Thou ſhalt lift up thy face without ſpot, yea thou ſhalt be ſteadfaſt, and ſhalt not feare. Pſal.*112.7,8. *He ſhall not be afraid of evill tidings, his heart is fixed, his heart is eſtabliſhed, he ſhall not be afraid.* And *Pro.*1.33. *Who ſo hearkneth unto me ſhall dwell ſafely, and ſhall be quiet from feare of evill.* Theſe and ſuch promiſes thou ſhouldſt by faith give undoubted credit unto; and apply them to thy ſelfe; and reſt upon them; and make claime and challenge unto them. Remembring how able the Lord is to performe them, how faithfull alſo, and true of his word.

LECTVRE

Lecture LXXX. On Psalme 51. 6. February 5. 1627.

IT followeth now that we proceed unto the second grace whereof the right root of all true righteousnesse, and goodnesse doth consist; and that is a lively faith. The point then that we are now to learne is this

Doct. *That all true love unto God, and (consequently) all true godlinesse and uprightnesse of heart, springeth from a lively faith even such a faith, as maketh knowne to a man Gods love to him in Christ, and maketh him able to receive Christ, and to rest upon him.*

1. See the proofe of this in foure degrees. First, Without faith it is not possible for a man to repent and forsake sinne in a right manner. *Sin shall not have dominion over you* (saith the Apostle, *Rom.*6.14.) *for ye are not under the law, but under grace.* As if he had said, Till you be under grace, till by faith ye be assured of Gods gracious disposition towards you, sinne will have dominion over you, ye cannot helpe it, ye cannot avoid it. It is *the blood of Christ* only (applied by faith) that *purgeth the conscience from dead workes*, as the Apostle teacheth, *Heb.*9.14.

2. Secondly, Without faith it is not possible for a man to leade a godly life, or to do any thing that may please God, *Heb.*11.6. *Without faith it is impossible to please God. The life that I now live* (saith the Apostle, *Gal.* 2.20. that is, my spirituall life) *I live by the faith of the sonne of God.*

3. Thirdly, Without faith it is not possible for a man to have an honest, and upright heart, all he doth will be in hypocrisie till he have a lively faith. For it is *faith that purifieth the heart, Acts* 15.9. and that sanctifieth it, *Acts* 26.18.

4. Fourthly and lastly, Without a lively faith it is impossible to love the Lord. It is *faith that worketh by love* saith the Apostle, *Gal.*5.6. As if he had said, faith is that that setteth love on working, that giveth life and motion unto it. This is that which the Apostle also teacheth, 1 *Tim.*1.5. *The end of the commandement is love out of a pure heart, and a good conscience, and faith unfeigned.* As if he had said, The true love of God (which is the very end and perfection, the fulfilling of every commandement of God; which maketh us able to keepe the commandements and to account them no burden, nothing grievous to us, which giveth the price and valew in Gods sight to all our obedience) springeth from a pure and upright heart, and that from a good conscience, and that from faith, yea from faith unfeigned. So that is the maine root of all. The reasons hereof are two.

Reason 1. First, Because faith is the onely thing that knitteth us to Christ and maketh him ours. *Christ dwelleth in our hearts by faith, Ephes.*3.17. And till we bee knit to him and he be made ours there can be no goodnesse in us. *Of his fullnesse have we all received, Ioh.*1.16. *Without me ye can do nothing*, saith our Saviour, *Iohn* 15.4.

Reason 2. Secondly, Because faith, and faith onely maketh knowne to us that love of God, as is effectuall to to breed in us a true love unto God. It is an old and true proverbe (and the truth of it is not so certaine in any case as in this) *magnes omoris amor*, Love is of an attractive nature, like the load-stone, to draw love unto it. *We love God* (saith the Apostle, 1 *Iohn* 4.19.) *because he loved us first.* We can never love him, till we be first perswaded of his love to us. When the Sun in his full strength & heate hath shined much upon it, the stony pavement it self will reflect, and send up an heate towards the sunne, yea a greater heate then either the softer earth, or the aire will: but till the sun hath shined, and shined much upon it, it can send up no heate nor have any in it at all. And even so it is with our cold and stony hearts, when the knowledge and sense of Gods love hath warmed them, then will they reflect love to God againe, but till then they cannot. But to handle this second reason more plainely, and profitably two things

things are to be obſerved, which I will diſtinctly ſpeake of. 1. Nothing but a lively faith can ſo aſſure us of Gods love to us, as to kindle in our hearts a true love to God. 2. A lively faith is able to doe this.

1. *Obiect.* For the firſt. It may bee objected, that a man may bee ſufficiently perſwaded of Gods love to him, though hee have not a lively faith. For, 1 Experience doth now, and in all ages hath proved, that many a moſt wicked man that is utterly void of true faith, is fully perſwaded that God loveth him, and glorieth in nothing more then in that. *Hee maketh his boaſt of God*, as the Apoſtle ſpeaketh of the wicked Iewes, *Rom.*2.17. The Lord ſpeaking of ſome that did both in word and deed, commit as much wickednes as they were able, *Ier.* 3.5. yet ſaith of them, ver 4. that theſe men would cry unto him, *My God, thou art the guide of my youth.* And our Saviour ſaith, that thoſe curſed Iewes, of whom hee pronounceth that *the devill was their father. Iohn* 8.44. yet were themſelves fully perſwaded of Gods fatherly love unto them, and could ſay of themſelves, verſe 41, *Wee have one father, even God.* And what child of God know you upon earth, that hath this word (I thanke my God) ſo much in his mouth, as many a moſt wicked man hath? 2 A man that hath no faith, may yet have juſt cauſe to bee perſwaded of Gods love towards him, for God doth indeed love him, and ſheweth it many wayes that hee doth love him. *The Lord is good to all* (ſaith *David*, *Pſ.*145.9.) *and his tender mercies are over all his works. He is kind to the unthankefull, and to the evill*, ſaith our Saviour, *Luke* 6.35. Loe hee is good and kind, and tenderly merciſull unto all, even unto the worſt men. And *upon whom doth not his light ariſe?* ſaith *Bildad*, *Iob* 25.3. What man is there in the world that hath not ſenſible and comfortable experience of Gods love every day? And why ſhould not all men then be perſwaded that God loveth them?

Anſw. Now to this objection, I have foure things to anſwer.

1. Firſt. It is very true, that even theſe outward, and common favours of God, that all men enjoy, are evident teſtimonies of Gods love and goodneſſe, In that hee giveth life and health, and ſeaſonable times; in that hee cauſeth us to proſper, yea, in that hee feedeth us, and cloatheth us, it is a ſigne hee loveth us. *God loveth the ſtranger* (ſaith *Moſes*, *Deutero.* 10.18.) *in giving him food and raiment.*

2. Secondly. To them that are in Chriſt, theſe temporall and common favours of God, are ſignes and pledges of his ſpeciall love; even by them the faithfull are confirmed in the aſſurance of his eternall love. When *Iacob* ſaw that God had changed *Eſaus* heart ſo, that he looked, and ſpake kindly to him, hee ſaw Gods face, and loving countenance toward him, even in that. *I have ſeene thy face* (ſaith hee *Geneſ.*33.10.) *as though I had ſeene the face of God. By this I know* (ſaith *David*, *Pſal.*41.11.) *that thou favoureſt me becauſe mine enemy doth not triumph over me.*

3. Thirdly. Theſe common favours and fruits of Gods love, may worke in all men (even in them that have no faith) a kind of love unto God, a common, and an ordinary, and a ſuperficiall love.

4. But then I ſay fourthly. A ſound and true love to God can never bee wrought in any mans heart (that hath not faith) by theſe outward and temporall bleſſings of God, nor by any knowledge hee can have by them, of Gods love to him. The unſoundneſſe of that love that is wrought in men towards God, by theſe common favours of his, will appeare in three points.

1. Firſt. It is but a mercenary love, they love the gifts of God, rather then the Lord himſelfe; and when God giveth over giving to them, they give over loving of him. This is like the love that harlots beare to their lovers. When the Prodigall had to give, and ſpend upon thoſe harlots upon whom it is ſayd

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hee wished his goods, *Luke* 15.30. no doubt but they shewed a great deale of kindnesse unto him, but when hee could give them no more, their love was at an end. Satan knew well, that this is the love of most men unto God, though hee falsely and maliciously charged *Iob* with it, *Iob* 1.10,11. While *God maketh an hedge about them, and about all that they have, while hee blesseth the worke of their hands, and their substance is increased*, they will love the Lord, but *let the Lord put forth his hand, and touch all that they have, they will be* ready to *curse him to his face.* Whereas hee that soundly and truly loveth the Lord, loveth him for himselfe, and those perfections, and excellencies that are in him, and not for his gifts, nor for his owne advantage onely. Hee loveth him as a good child doth his parents (1 *Tim.* 5 4) though they bee poore, and have nothing to give him. And as *Paul* declaring the truth of his love to the *Corinthians* professeth, 2 *Cor.*12.14. hee *sought not theirs, but them*; so doth hee that truly loveth the Lord desire to enjoy him and his favour, more then hee doth desire any of Gods blessings, any thing that the Lord can doe for him. His soule saith unto God, as *David* did, *Psal.*119.57. *Thou art my portion ô Lord.* If I have thee, I have enough, I desire no more. *There are many will say* (saith *David*, *Psalm.*4.6,7.) *who will shew us any good?* Gods goods and benefits every man desireth, every man is enamored with *But Lord* (saith hee) *lift up the light of thy countenance upon us.* As if hee had said; Wee have enough if wee have thee and thy favour. And so speaketh hee also, *Psalm.*73.25. *There is nothing upon earth that I desire besides thee.* And from hence also it commeth, that as hee that truly and intirely loveth any man, will love him at all times, even then, when his friend doth not, nor can requite his love, yea, therein principally the truth of his love appeareth, as *Solomon* saith, *Prov.*17.17. *A friend loveth at all times, and a brother is borne for adversity.* And as our Saviour teacheth us, that no man hath any true charity in him towards his neighbour, that loveth him onely while hee dealeth kindly with him; but can love no man that hath dealt unkindly with him, or done him wrong. *If you doe good to them that doe good to you* (saith he *Luk.*6.33) *what thankes have you? for sinners also will doe so much*: So hee that truly loveth the Lord, will love him at all times, even when hee with-holdeth his hand, and with-draweth his bounty when he carrieth himselfe towards him, even as if he were his enemy. *Though he slay me* (saith *Iob* 13.15.) *yet will I trust in him*; which he could never have done, if he had not loved him.

Secondly. The love that is bred in men towards God, by his temporall blessings without faith, is no sound or true love, because there bee many other things that all such men love as much, or more then God. *He that loveth father or mother, more then mee* (saith our Saviour, *Matth.*10.37. hee that to please them dare offend mee) *hee that loveth sonne, or daughter more then mee*, (hee that to scrape and provide for them, dare sinne against mee; or through fondnesse (like *Eli*) can beare with any profanenesse, or lewdnesse in them) *is not worthy of me*; his love is of no worth at all in my account. If a man bee *a lover of pleasures, more then a lover of God*, as the Apostle telleth us, 2 *Tim.*3. 4. many in these last dayes shall be; if a man love any lust of his better then God, and rather then hee will forsake it, he will adventure the losse of Gods favour, certainely hee hath no true love of God in him. Hee that truly loveth God, giveth him the highest seate in his heart, loveth him more then any thing else in the world, and can say with *Paul*, *Phil.*3.8. *For Christ I have suffered* (that is, in will and affection) *the losse of all things, and doe count them but dung, that I may win Christ.* And this Christ required in *Peters* love, *John* 21.15. he saith not onely *Simon thou sonne of Ionas, lovest thou me?* (that had not beene enough to prove his love true and sincere) but *lovest thou mee more then these?* then

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thy nets, then thy fish, then thy friends that are here about thee. And though *Peter* (in the depth of his humilitie) saith nothing in his answer to that terme of comparison, yet is it evident by Christs question, that he knew his love was so unfeined towards him, that there was nothing in the world that he loved more, or so much as him.

3. Thirdly and lastly. The love that is bred in men towards God by that generall bounty and goodnesse that all men tast of, is no true love, because it hath no force and strength to restraine them from sinne, and draw them unto obedience. The Apostle speaking of a commandement that hath some difficultie in it; that is, the parting with our goods for the reliefe of our brother, whom wee see in necessitie, saith of him that sticketh at this, 1 *Ioh* 3.17. *How dwelleth the love of God in him?* And thereupon inferreth in the next words, verse 18. *My little children, let us not love* (he meaneth, let us not love God) *in word, nor in tongue, but in deed, and in truth.* As if hee had said, no man doth love God in deed, and in truth, if his love to God will not make him willing to doe any thing that hee would have him to doe, and that may please him. True love we know, is a most forcible thing to make one serviceable, and willing to doe any thing for such as they love. What paines will the mother take, what offices will shee performe to her little infant? yea, how willingly and cheerefully? The seven yeeres wherein *Iacob* did service to *Laban*, a very hard master, *seemed to him but a very few dayes* (saith *Moses*, *Genes.*29.20.) *because hee loved Rachel.* And surely our love to God is no lesse forcible this way, if it be true, it will make us willing to obey him, even in his hardest commandements. Of this her love to God, it is that the Church speaketh when shee saith, *Cant.*8.6. *Love is strong* (and irresistable) *as death.* And this is that which the Apostle meaneth, 1 *Iohn* 5.3,4. *This is the love of God, that we keepe his commandements, and his commandements are not grievous.* As if hee had said, the love of God will make us carefull to keepe Gods commandements, yea it will make those commandements easie to us, that are most crosse to our nature, they will bee nothing grievous to us, if we love the Lord. And thus have I finished the first point I propounded, Nothing but faith can so assure us of Gods love to us, as may kindle in our hearts a true love to God.

The second followeth. A lively faith is able to do this. Faith assureth us of such a love that God hath borne to us, so speciall, so marvellous a love, above that that hee hath done to the greatest part of the world, as wee cannot choose but love him againe, and love him unfeinedly, that is, love him for himselfe, love him better then any thing else, love him so, as wee can bee content to goe through thicke and thin to please him. Observe the proofe of this in three degrees.

1. First. There is a marvellous love of God, that far surpasseth all other of his loves. If you aske me wherin God hath declared this his speciall and marvellous love to his people. I answer, in giving them his only Son to ransome them from hell, and to purchase heaven for them. *Herein is love* (saith the Apostle, 1 *Iohn* 4.10.) *that God loved us, and sent his sonne to bee the propitiation for our sinnes.* And *Rom.*5.8. *God commendeth his love towards us in this, that while wee were yet sinners, Christ dyed for us.* This was a marvellous love of God, all the fruits of Gods favour that worldlings doe enjoy, are but shels and husks in comparison of this.

2. Secondly. Whereas this love of God is not alike to all men, but peculiar to a few in comparison. *Feare not little flocke* (saith our Saviour, *Luke* 12.32.) Wheras God in sending his son, had not such respect to the greatest part of the world, *I pray not for the world*, saith Christ. *Iohn* 17.9. Faith assureth every true beleever, that this wonderfull love of God belongeth to him. That God in speciall love to him, sent his Sonne to doe and endure all that hee did. It maketh him

him able to say with the Apostle, *Galat.* 2.20. *Hee loved me, and gave himselfe for me.* And with *David*, *Ps.* 31.21. *Blessed bee the Lord, for he hath shewed me his marvellous kindnesse.* He hath made me able to see that this marvellous love of his belongeth to me.

3. Thirdly and lastly. When the heart of a man is once by faith assured, that God hath so loved him, as to send his Sonne to dye for him, this must needs breed in him a love unfeined unto God, and care to please him; and proportionable to the assurance wee have of this love of God, shall our love to God bee. *Mary Magdalene* because shee knew by faith, that Gods love to her had beene so aboundant, as to forgive her so many sinnes, therefore did shee love Christ aboundantly, *Luk* 7.47. Thus *David* professeth of himselfe, *Psal.* 116.1. *I love the Lord, because he hath heard my voice, and my supplications.* And what was the prayer that he had made? for hearing of which hee did so love the Lord? He telleth us ver 3.4. *The sorrowes of death compassed me, and the paines of hell got hold upon me, I found trouble and sorrow, then called I upon the name of the Lord.* Hee was in anguish of conscience, and feare of damnation, and God (upon his prayer) spake peace to his heart, and assured him of his favour in Christ, therefore did hee so love the Lord. Therefore the Apostle praying for the *Ephesians* 3.17–19. that they might bee rooted, and grounded in love (to God he meaneth, and to men for his sake) hee desireth to that end that God would make them able fully to comprehend, and know in all the dimensions of it, the love of Christ that passeth knowledge. As if hee should say, If men did well know this love of God to us in Christ, they could not choose but be so settled, and rooted in love to God, as nothing could bee able to draw their hearts from him.

Lecture LXXXI. *On Psalme* 51.6. Febru. 19. 1627.

Applic. LET us now apply this that wee have heard to our selves. And that that I will say for the application of this point shall bee by way of exhortation onely; even to stirre up, and perswade my selfe, and every one of you, not to rest contented with the fruits of Gods common and generall love, bee not satisfied in thy selfe, till thou be assured by faith, that God loveth thee with his speciall and particular love, that thou art one of the world of Gods Elect, whom *God so loved, that hee gave his onely begotten sonne* for thee, that thou *beleeving in him, mightest not perish, but have life everlasting*; as our Saviour speaketh, *Iohn* 3.16. That God so loveth thee, that hee *spared not his owne sonne, but delivered him up for thee*; as *Rom.* 8.32. Till thou canst say with *Paul*, *Gal.* 2.20. Christ Iesus the Sonne of God *loved mee, and gave himselfe for mee.* And with *Iohn*, *Revel.* 1.5. *Hee loved us, and washed us from our sinnes in his owne blood.* Till thou bee assured that God loveth thee, with this more then common, with this marvellous love, nothing should content thee, but thou shouldst still cry with *David*, *Psal.* 17.7. *Shew me thy marvellous loving kindnesse*; make mee able to see and know that thou lovest me with this marvellous love. And 106.4. *Remember me ô Lord, with the favour that thou beares to thy people*; *ô visit mee with thy salvation.* To bee beloved of God with that love that hee beareth to strangers, or to his hired servants, should not content us, but that love onely that hee beareth to his owne people, to his deare children. None of his gifts should satisfie us without his salvation, those good things that accompany salvation, but wee should still cry, *ô visit mee with thy salvation*; as if hee had sayd, give mee a comfortable sense and assurance of that. It is said of the faithfull *Bereans*, *Acts* 17.11. that they were εὐγενέστεροι better borne and bred, more noble then others. And as those that are nobly borne, aspire after higher estates, and conditions of life then other men doe;

doe, they ſcorne to live upon a baſe, and mechanicall trade. So ſaith our Saviour, *Matth.6.31—33.* that all wee that are his Diſciples ſhould doe. *After all theſe things* (ſaith hee, that is meat, and drinke, and clothes) *doe the Gentiles* (that are borne to no better hope) *ſeeke* (that is, onely or chiefely) *but ſeeke ye firſt the kingdome of God, and his righteouſneſſe.* And certainely, if wee bee borne of God, wee ſhall not bee ſo baſe minded as other men are, but find in our ſelves, ſuch high and generous ſpirits, as nothing but *the reward of the inheritance*, as the Apoſtle calleth it, *Coloſ.3.24.* nothing but the kingdome of heaven will content us. And thus are all they that ſhall bee ſaved deſcribed, *Rom.2.7. They ſeeke for glory, and honour, and immortality.* And this is that Holy ambition, that I deſire to ſtirre up in my ſelfe, and in every one of you, that wee would ſtrive to bring our hearts to this; that wee may bee able to ſay, life is ſweete, and a good bleſſing of God, and ſo is health, and ſo is peace, and ſo is a plentifull eſtate, and ſo is credite, and ſo is mirth; but all theſe things are nothing unto mee, without the aſſurance of Gods ſpeciall love unto mee in Chriſt. *Rejoyce not in this, that the ſpirits are ſubject unto you* (ſaith our Saviour to his Diſciples, *Luke* 10.20. and yet that was a great and a rare gift of God) *but rather rejoyce, becauſe your names are written in heaven.* That even as *Abſalom* 2 *Sam.*14.32. thought it nothing to bee reſtored from his baniſhment, and to bee admitted to live in *Ieruſalem*, unleſſe hee might *ſee the Kings face*; ſo ſhould we eſteeme all other comforts and contentments whatſoever, as nothing, unleſſe wee may ſee the light of Gods countenance, ſee him looke cheerefully upon us, and ſhew himſelfe to bee reconciled unto us. This is that, that *David* preferred before all the World. *Pſalm* 4.6. *Many ſay, who will ſhew us any good* (who will ſhew us how wee may get wealth, and credite, and pleaſure, and ſuch things) but (As if hee ſhould ſay, but I am not of their mind) *Lord, lift up the light of thy countenance upon us*; upon mee, and upon thy people, this is all in all unto mee. This, this is that I deſire, to perſwade you unto, to get aſſurance that God loveth you with this ſpeciall love. Get aſſurance of it I ſay unto your ſelves, *Make your calling and election ſure*, ſaith the Apoſtle, 2 *Peter* 1.10. Content not your ſelves with an uncertaine hope in this caſe, but ſeeke to bee ſure of this. Yea, hee that is moſt ſure of this, let him ſeeke to bee more ſure ſtill, as the Church doth, *Canticles* 1.2. *Let him kiſſe mee with the kiſſes of his mouth*; as if ſhee had ſayd, Let him ſtill give mee more evidences of his love; *for thy love is better then wine.*

Motives Now for the better enforcing of this exhortation. 1. I will give you ſome motives that may provoke you to ſeeke this aſſurance of the ſpeciall love of God. 2. I will ſhew you the meanes how you may attaine unto it.

Wee have all need of motives, yea of ſtrong motives, to perſwade us (a ſtrange thing to conſider of) to ſeeke Gods favour, to ſeeke aſſurance that hee loveth us. For, 1. The moſt men are like the prodigall, of whom wee read, *Luke* 15.16,17. who ſo long as hee could have enough to fill his belly, though it were but the huſkes that the ſwine fed on, never thought of his father, nor ſought for his favour. And like profane *Eſau* that *deſpiſed his birthright. Geneſis* 25.34. If God will but love them ſo farre, as to let them live in wealth, and peace, and credit, and mirth heere, his ſpeciall love, that reacheth to the forgiveneſſe of their ſinnes, and life everlaſting, they care not for, they ſeeke not after. 2. Many that are poſſeſſed with the ſpirit of bondage, and often vexed with terrible doubts and feares, about this matter, yet never ſeeke for this certainty. 3. Many that thinke they have faith, content themſelves with an uncertaine opinion, and wavering hope of Gods favour and never ſeeke to make this certaine unto themſelves.

Hearken

Hearken therefore unto ſixe Motives I will give you out of Gods word to ſtirre you up to this.

Motive 1

First. This love of God, is an everlaſting love, *I have loved thee* (ſaith God to his people, to his elect in Chriſt, *Ier.31.3*) *with an everlaſting love.* And of Chriſts love, the Evangeliſt ſaith, *Ioh.13.1. Having loved his owne* (that is, ſuch as his father gave him, ſuch as beleeved in him) *unto the end he loved them, I am perſwaded* (ſaith the Apoſtle, *Rom.8.38,39.*) *that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Ieſus our Lord.* Then get once the aſſurance of this love of God in Chriſt, and thou maiſt bee certaine thou ſhalt never looſe it. Thy aſſurance of it, I grant thou mayeſt looſe for a time, through thy owne folly, but this love of God canſt thou never looſe, if ever thou hadſt it. The Moone is ſubject to change, and ſo are all things that are under it; but the Sunne (though through the interpoſition of ſomewhat betweene it and us, it doe not alwayes ſhine upon us) yet doth it never change. So though our ſinnes may raiſe up a thicke cloud (as the Prophet ſpeaketh, *Eſay* 44 22.) betweene the Lord and us, that keepeth the light of his countenance from ſhining upon us, yet is there in this *father of lights* (as the Apoſtle ſaith, *Iames* 1.17.) *no variableneſſe* at all, nor ſo much as a *ſhadow of turning*, or changing his affection towards us. This is a love therefore worth the having, worth the ſeeking, even the ſeeking to bee ſure of it. This property of Gods love, hath made Gods people highly to eſteeme of it. *O give thanks to the Lord* (ſaith *David*, *Pſalm.*118.1) *for he is good; becauſe his mercy endureth for ever.* Yea, ſee how the Prophet followeth this, and inſiſteth upon it, verſe 2.4. This ſpeciall love of God to us in Chriſt, is called, *Eſa.*55.3. *The ſure mercies of David.* All the other mercies of God, and fruits of his love without Chriſt (which yet men ſo much dote upon) are tranſitory, and ſuch as wee can have no certainty of; theſe only are ſure mercies, this only is an everlaſting and unchangeable love.

Motive 2

Secondly. This would free the heart from thoſe feares that doe ſo vex and torment us, if wee were once ſure of this ſpeciall love of God to us. That even as when Chriſt was come into the ſhip, where his Diſciples were, *Marke* 6 51. *the wind ceaſed* preſently, and there was a calme; ſo will it bee with thy heart, get Chriſt once into it, and it will bee quiet. So *David* profeſſeth, that when he had ſeene the light of Gods countenance, and rejoyced in it, *Pſalme* 4 8. *I will both lay mee downe in peace, and ſleepe*, ſaith he. And indeed, what need wee to feare, if wee have Gods favour? *If God bee for us*, (ſaith *Paul*, *Rom.*8.31.) *who can bee againſt us?* To hurt us hee meaneth. *The Lord is my light and my ſalvation* (ſaith *David*, *Pſalme* 27.1.) *whom ſhall I feare?* And 49.5. *Wherefore ſhould I feare in the dayes of evill: when the iniquitie of my heeles ſhall compaſſe mee about?* Why *David* what maketh thee ſo ſecure in the midſt of danger? Hee telleth you verſe 15. *God will redeeme my ſoule from the power of the grave, for hee ſhall receive mee.* On the other ſide, hee that doubteth of Gods love to him in Chriſt, muſt needes bee vexed with continuall feares, feare of death, and feare of troubles. It is Chriſt only (ſaith the Apoſtle, *Heb.*2.15.) that *delivereth them, who through the feare of death, were all their life time ſubject to bondage.*

Motive 3

Thirdly, This bringeth with it unto us all good things. *Seeke ye firſt the kingdome of God, and his righteouſneſſe* (ſaith our Saviour, *Matth.*6.33. As if he had ſaid, Make your ſalvation ſure, make this ſure unto your ſelves that God is reconciled unto you, that you are in his favour) *and all theſe things, ſhall be added unto you.* O that men could beleeve Chriſt in this, that this is the beſt way

to be certaine of all earthly comforts, ſo farre as they ſhall bee good for us. *He that ſpared not his owne ſon* (ſaith the Apoſtle, *Rom.8.32.*) *but delivered him up for us all; how ſhall he not with him alſo freely give us all things?* Yea this ſweetneth all Gods bleſſings to us, and giveth a pleaſant reliſh unto them, when we can taſt in them, Gods love unto us in Chriſt. When *Iob* ſpeaketh, *Iob* 29.2—7. of the comfort he tooke in all Gods bleſſings, in the time of his proſperity, in his children and riches, in that honour and eſteeme God gave him among all men; he giveth this for the reaſon of it, verſe 3. *His candle* (his light, the comfortable aſſurance of his favour) *ſhined upon my head.* Yea this will not onely ſuſteine and keepe us from fainting in times of common trouble and calamity as *Iob* ſaith there, *Iob* 29.3. *By his light I walked through darkneſſe*; While the light of his countenance ſhined upon me I could walke cheerefully in the darkeſt, and ſaddeſt times; But it will alſo ſweeten the bittereſt afflictions that can befall our ſelves in particular, when we know they are but the chaſtiſements of our father, that loveth us dearely though hee thus correct us. *The cup which my father hath given me* (ſaith our Saviour, *Iohn* 18.11.) *ſhall I not drinke it?* All hope of deliverance and comfort in danger and diſtreſſe groweth from the aſſurance of Gods favour. Vpon this *David* grounded his hope, *Pſal.*42.5. *Why art thou caſt downe ô my ſoule? &c. Hope thou in God, for I ſhall yet praiſe him, for the helpe of his countenance.* To this he aſcribeth all the deliverances the Church had received from the Lords right hand, *Pſalme* 44.3. *They got not the land in poſſeſſion by their owne ſword, neither did their own arme ſave them, but thy right hand and thine arme, and the light of thy countenance, becauſe thou hadſt a favour unto them. The ſting of death* (ſaith the Apoſtle, 1 *Cor.*15.56. and if of death, then of all other afflictions ſure) *is ſin*; and if the ſting of them be once gone, certainely there can be no deadly paine in them. And thus Chriſt comforteth a poore man that was ſicke of a dead palſy (a diſeaſe that dulleth the ſpirits and maketh the heart as heavie, as any diſeaſe can) *Matth.9.2. Sonne be of good cheere thy ſinnes be forgiven thee.* On the other ſide he that doubteth of Gods love to him in Chriſt, what comfort can hee have in life or in death, in proſperity or in adverſity, ſpecially if God ſhall be pleaſed to awaken his conſcience? What ſweetneſſe can a man find in all his wealth or pleaſure, or good cheere when it hath this bitter tang, and looſe with it, that his heart ſhall ſay to him, I may be a veſſell of wrath for all that. Alas *Cain* had as much as all this commeth to, and *Eſau* and *Dives* who are all now firebrands in hell. Muſt not the joy that all ſuch men ſeeme to take in their proſperity be ſuch as the Apoſtle ſpeaketh of, 2 *Cor.* 5.12. *in the face onely, and not in the heart.* And if this be their condition in their greateſt proſperity, then what comfort can they have in their affliction, and in their death thinke you? *What is the hope of the hypocrite* (ſaith *Iob* 27.8.) *though he hath gained, when God taketh away his ſoule?*

Motive 4. Fourthly, If we were once aſſured of Gods ſpeciall love to us in Chriſt this would make us yeeld obedience unto God, and do his ſervice, not grudgingly or as of neceſſity, but as out of love and willingly, and cheerefully. *For a good man* (a bountifull, a kind man, ſaith the Apoſtle, *Rom.*5.7.) *ſome will even dare to die.* And if the goodneſſe and bounty of a man have ſuch force with us, that we thinke we can never do too much for him; will not the aſſurance of this marvellous bounty and goodneſſe of God to us in Chriſt make us to ſay with *David*, *Pſal.*116.12. *What ſhall I render unto the Lord, for all his benefits towards me*; what might I doe to pleaſe and honour him, that hath ſo dearely loved me? This will make us pray with boldneſſe and zeale. *O God thou art my God* (ſaith *David*, *Pſal.*63.1.) *early will I ſeeke thee.* When our Saviour taught his Diſciples (and in them us all) to pray, *Matth.*6.9. he biddeth us begin thus, *Our father which art in heaven*; Till our hearts doe thus con-

conceive of God, that he is our father, that he loveth us with a fatherly love, we can never pray aright. We may say a prayer (and that is all that the most of us doe) but we can never pray with our hearts, till then. Therefore also the Apostle teacheth us, *Rom.* 8.15,16. that the spirit that maketh us able to cry in our prayers unto God; that is, to pray fervently and earnestly is *the spirit of adoption*, that *spirit which witnesseth with our spirits, that wee are the sonnes and daughters of God*; that assureth us God is our father and maketh us able to call him father, yea to cry to him *Abba father*. And as this will make us able to pray with comfort; so will this also make us able to heare and reade and meditate in the Word with cheerefullnesse, and a good appetite. *As new borne babes* (saith the Apostle, 1 *Pet.* 2. 2,3.) *desire the sincere milke of the Word; if so be that yee have tasted, that the Lord is gracious.* This will make us keepe the Sabbaths even whole Sabbaths without wearisomenesse. *Yee shall keepe every man my Sabbaths* (saith the Lord, *Levit.* 19.3.) Why so? What may move us to doe this willingly and cheerefully? *I am the Lord your God*, saith he. In a word this will make us walke cheerefully in every duty of obedience, in every way of God. *Thy loving kindnesse is before mine eyes* (saith *David*, *Psal.* 26.3.) *therefore have I walked in thy truth.* If wee would set that oftner before our eyes, meditate more seriously of that, certainely it would make all Gods waies more easie and pleasant to us, then they are. On the other side he that hath no assurance of Gods love in Christ, can never pray, or heare, or receive with any delight or comfort. Wouldst thou know the true cause why it is so irksome a thing for thee to pray, or to reade, or to heare, or to keepe the Sabbath, that thou sayest of all these duties in thy heart as they did, *Mal.* 1.13. *O what a wearinesse is it?* Certainely thou hast *in thee an evill heart of unbeliefe*; as the Apostle calleth it, *Heb.* 3.12. Thou art not assured of Gods fatherly love to thee in Christ. Nor thou seekest not to be sure of it. Get more faith, and more assurance of Gods love, and it will seeme no bondage to thee to serve God, thou wilt finde ease and pleasure it.

Fiftly, This and this only will cure us of that stone that is in our hearts, and make them soft and fleshy, make us able kindly to mourne for offending God, by our sinnes. When God once maketh thee able by the spirit of grace, to see that Christ endured so much for thee, that thy sinnes piereed Christ so, then wilt thou bee able to mourne for thy sinnes (saith the Prophet, *Zach.* 12.10.) *as a man would mourne for the losse of his onely sonne.* When *Mary* was once assured by faith that her sinnes were forgiven, yea how many sinnes God had forgiven unto her, *Luke* 7.38.47. ô how she wept for her sinnes? If thou wert indeed assured of the forgiveneesse of thy sinnes, and of Gods favour in Christ, thou couldst never thinke of thy sinnes, without griefe of heart. And if thou desirest to grow more soft hearted, labour to increase thy faith, and to get more assurance of this speciall love of God to thee in Christ. *Motive 5.*

Sixtly and lastly, As no grace can grow in thy heart till thou have faith; so as the measure of thy assurance of Gods love shall increase in thee, so shall every saving grace increase and abound in thy soule. Therefore the Apostle praying for the Ephesians, *Ephes.* 3.19. that God would make them able *to know the love of Christ which passeth knowledge*; he giveth this for the reason of it, *that ye might be filled* (saith he) *with all the fullnesse of God.* *Motive 6.*

And these are Motives strong enough (if God be pleased to work with them) to perswade our hearts to seek to be assured of Gods love in Christ, to make our calling and election sure. It followeth now I should shew you the Meanes how this may be attained; but those I must (I see) leave till the next day.

Lecture LXXXII. On Pſalme 51.6. February 26. 1627.

NOw then there be five things, principally to be done by them, that would get, and preſerve in themſelves this aſſurance of Gods favour.

Mean.1 Firſt, If thou deſire to get aſſurance of Gods ſpeciall love to thee in Chriſt, aſſurance that Chriſt is thine, aſſurance of thy ſalvation, thou muſt firſt ſettle this perſwaſion in thy heart, that it is poſſible to be attained. By harbouring this conceit in thy heart, that it is preſumption for any man, to ſay he is ſure of his ſalvation, I hope well, but it is not poſſible for me or any man to be ſure of this, thou makeſt thy ſelfe uncapable of this comfortable aſſurance. Know therefore that though 1. It be a very difficult thing to get, and keepe this aſſurance; 2. Few attaine unto it; 3. Though this aſſurance be not perfect in any while they live here, but they that have it beſt, have it with ſome mixture of doubting and unbeliefe; 4. They that have had it in the greateſt meaſure have not had it at all times; Yet every true beleever may attaine unto it, if the fault be not in himſelfe. For 1. God hath commanded the faithfull to *make their calling and election ſure*, 2 *Pet.*1.10. 2. God hath promiſed that he will certifie and aſſure his people of this, *Ezek.*34.30. *They ſhall know that I the Lord their God am with them, and that they, even the houſe of Iſrael, are my people, ſaith the Lord God.* 3. God hath given his people in all ages experience of the truth of this his promiſe in themſelves, *Rom.*8.15,16. *Ye have not received the ſpirit of bondage againe to feare* (as if he ſhould ſay once ye had it) *but yee have received the ſpirit of adoption, whereby we cry, Abba father.* This could not be without aſſurance of Gods favour; and this he ſaith not of himſelfe onely but of all the faithfull; of all Gods children, *Gal.*4.6. *Becauſe ye are ſonnes, God hath ſent forth the ſpirit of his ſonne into your hearts. This ſpirit witneſſeth with our ſpirit* (ſaith the Apoſtle, *Rom.*8.16) *that wee are the ſonnes of God. We know* (ſaith the Apoſtle, 1 *Iohn* 3.2. not of himſelfe but of all Gods children) *that when Chriſt ſhall appeare we ſhall be like him.* And againe, verſe 14. *We know we are tranſlated from death to life.* And againe, Chap 4.16. *We have knowne and beleeved, the love that God hath to us.* Nay I ſay more, It is not onely poſſible for thee if thou be Gods child to have this aſſurance of Gods love in ſome meaſure, but it is in ſome manner neceſſary thou ſhouldſt have it, thou muſt get it, & the hope thou talkeſt of is to little purpoſe without it. *Know ye not your owne ſelves* (ſaith the Apoſtle, 2 *Cor.*13.5.) *how that Ieſus Chriſt is in you, except ye be reprobates?* that is, except ye be unſound and counterfait in the profeſſion of the faith. *His houſe we are* (*Heb.*3.6.) *if we hold faſt the confidence and the rejoycing of the hope firme unto the end.* That hope that hath no confidence nor rejoycing in it is little worth. *Hope* muſt bee *as* an anker of the ſoule both ſure, and ſtedfaſt; as the Apoſtle ſpeaketh, *Heb.*6.19. Well then, ſeeing we both may and muſt get this aſſurance it ſtandeth us upon to enquire how and by what meanes we may get it. What is then next to bee done?

Mean.2. I anſwer, Secondly, We muſt bind our ſelves to a diligent, and conſcionable uſe of Gods ordinances, which he hath ſanctified to be the meanes whereby he will worke and increaſe all ſaving grace, and conſequently this, in our hearts. I will inſtance but in three and that briefly too.

1. Firſt, There is great force in the Word to worke in our hearts not onely faith, *Rom.*10.17. *Faith commeth by hearing*; but this bleſſed fruit of faith alſo, the aſſurance of Gods favour. The Scriptures were written to this end, to breed in us this aſſurance. *Theſe things have I written to you* (1 *Iohn* 5.13.) *that ye may know, that ye have eternall life.* And 1.4. *Theſe things write we unto you, that your joy may be full*, that you may have ſound conſolation in this aſſurance.

vance. And this is the maine end, that God ordained preaching for. So *Zachary* ſaith that *Iohn* the Baptiſt, was ſent to that end, *Luke* 1. 77. *To give knowledge of ſalvation to his people, by the remiſſion of their ſinnes.* When God had promiſed *Eſa.*57.18, that he would *reſtore comfort* to his Iſrael and to *his mourners*; he telleth us in the next words, verſe 19. the meanes whereby he will doe it, *I create the fruit of the lips*; (my word in the ſpeech and miniſtery of my ſervants, *Mal.*2. 7. *The prieſts lips ſhould keepe knowledge, and they ſhould ſeeke the law at his mouth*) *peace, peace, to him that is farre off, and to him that is neere, ſaith the Lord, and I will heale him.* God hath promiſed to worke by the miniſtery of his ſervants in the hearts of his people abundance of peace and comfort (which cannot be without aſſurance of his favour) and to heale them of all that anguiſh of heart, which the doubting of his favour did breed in them. And no maruell though the Word have this force to breed this aſſurance, for therein are all the promiſes of God to be found, which are the ground and evidence upon which all true aſſurance of Gods favour is built. *In God will I praiſe his word* (ſaith *David*, *Pſal.*56.4.) *in God have I put my truſt, I will not feare what fleſh can doe unto mee.* All his comfort, all his aſſurance and confidence was grounded upon the Word.

2. The ſecond ordinance of God that hath great force in it to breed in our hearts this aſſurance of Gods favour and to preſerve it in us, and to recover it when it is loſt; is the conſcionable uſe of the holy Sacrament. We reade of Gods people that had received the Paſſeover with good hearts, that had *prepared their hearts to ſeeke the Lord in that his ordinance* (as *Hezekiah* ſpeaketh of them, 2 *Chron.*30.19.) that they found marvellous comfort in it, verſe 21. *They kept the feaſt with great gladneſſe.* And verſe 26. *There was great joy in Ieruſalem.* And that Sacrament we know, was the ſame in ſubſtance with our Lords Supper. Certainely there is not more vertue in any ordinance of God, to confirme us in the comfortable aſſurance of Gods favour, then in this, if it be worthily received. For 1 Chriſt is no where ſo particularly offered and applied to us as in it, 1 *Cor.*11.24. *Take, eate, this is my body which was broken for you.* 2 He is offered to us as meat and drinke to feede upon; and what is ſo neerely applyed to us and made ours, as our food, which is turned into our very ſubſtance and made one with us. 3 He is offered to us as bread and wine, which of all food hath moſt force to ſtrengthen, and make glad our hearts, *Pſa.*104.15. 4 The Sacraments are ordained to be his ſeales to aſſure and confirme his covenant unto us; they are *ſeales of the righteouſneſſe which is by faith*, as the Apoſtle ſpeaketh, *Rom.*4.11.

3. The third and laſt ordinance of God, that hath great force to breed and preſerve this aſſurance of Gods favour in our hearts, & to recover it when we have loſt it, is prayer. *Aske, and you ſhall receive,* (ſaith our Saviour, *Iohn* 16.24.) *that your joy may be full.* This is one of the principall fruits of prayer, it breedeth full and ſound joy in the heart; which neceſſarily preſuppoſeth aſſurance of Gods favour. This courſe *David* oft tooke to recover his aſſurance and comfort and found great ſucceſſe in it. When he made that prayer that is ſet downe, *Pſal.*6. he was in great anguiſh of minde, through the loſſe of the aſſurance of Gods favour, as appeareth verſe 1--4. to recover his aſſurance he falleth to fervent prayer; and before he had ended his prayer, he was ſo filled with the aſſurance of Gods favour, that he burſteth forth into theſe patheticall expreſſions of his joy, verſe 8,9. *The Lord hath heard the voice of my weeping, the Lord hath heard my ſupplications, the Lord will receive my prayer.* And *Pſal.* 31. when he had loſt his aſſurance ſo farre that he *ſaid in his haſt* (verſe 22.) *hee was caſt out of Gods ſight*; to recover it he betooke himſelfe to prayer, and prevailed ſo thereby, that he cryeth out, verſe 21. *Bleſſed be the Lord for he hath ſhewed me his marvellous kindneſſe.* As though hee had ſaid, The Lord hath

hath given mee againe, a ſweet and comfortable aſſurance of his favour. I do not deny but many (yea many of Gods owne children) may uſe all theſe three ordinances of God, that I have named unto you, and uſe them often too, read, and heare, and receive, and pray, and yet never attaine to this aſſurance of Gods favour by them. Alas; this will never be obtained without great diligence in the uſe of all meanes that God hath appointed. *Give diligence* (ſaith the Apoſtle. 2 *Pet.* 1. 10.) *to make your calling and election ſure*; Yea verſe 5. *Give* even *all diligence thereunto.* Alas; we do not in our hearing, receiving, praying, ſeeke or aime at this, to get aſſurance thereby, that wee are in Gods favour; or if we doe ſeeke it, yet uſe we no diligence in the uſe of theſe meanes, that we might obtaine that which we ſeeke in them.

Means. 3 But if wee cannot obtaine it by theſe meanes, there is a third thing to bee done. Seeke to bee more humbled in thy ſelfe, in the apprehenſion of thine owne wretchednes. Seeke the Lord and his favour, with an humbled ſoule. When *Ieremy* propheſieth of the comfort that Gods people ſhould find, upon their earneſt ſeeking of his favour, before the end of their captivitie, he ſpeaketh thus of them, *Ieremy* 50. 4. *Going, and weeping, they ſhall goe and ſeeke the Lord their God.* When we can lament after the Lord, as Iſraell did, 1 *Sam.* 7. 2. mourne for the loſſe of his favour, and goe weeping to him to ſeeke the recovery of it, wee need not doubt of prevailing with him. *God reſiſteth the proud* (ſaith the Apoſtle *Iames* 4. 6.) *but hee giveth grace to the humble.* Specially this grace of a comfortable aſſurance of his favour, hee uſeth not to give unto any, but unto the humbled ſoule. And thereupon the Apoſtle inferreth verſe 10. *Humble your ſelves in the ſight of the Lord, and hee ſhall lift you up.* The want of ſound humiliation, is the chiefe cauſe wee cannot attaine unto ſound aſſurance of Gods favour. Never did any attaine unto any great meaſure of aſſurance of Gods favour, that had not firſt bin deeply humbled in themſelves. Neither doth God uſe to give the ſpirit of adoption to his people, till hee have firſt given them the ſpirit of bondage, *Rom.* 8. 15. *God comforteth thoſe that are caſt downe*, ſaith the Apoſtle, 2 *Cor.* 7. 6. Therefore the day of humiliation, wherein Gods people did afflict their ſoules, is called *the day of atonement*, betweene God and them, *Levit.* 23. 27, 28. Such God hath bound himſelfe by promiſe, to ſpeake peace unto. *Bleſſed are they that mourne* (ſaith our Saviour, *Matth.* 5. 4) *for they ſhall bee comforted. I will dwell with him* (ſaith the Lord, *Eſay* 57. 15.) *that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.* For 1. then, and never till then, wee will in our judgements value and prize Gods favour in Chriſt, above all things in the world, and ſay with *David*, *Pſal.* 63. 3. *Thy loving kindneſſe is better then life. Shew us the father* (ſaith *Philip* to Chriſt, *Iohn* 14. 8) *and it ſufficeth us.* This hee ſpake indeed out of ignorance and curioſitie, but thus ſpeaketh the humbled ſoule adviſedly. Let mee but ſee my heavenly father reconciled to mee in Chriſt, and the light of his countenance ſhining upon me, and I have enough, though I had nothing elſe in the world. And on the other ſide, the humbled ſoule doth ſay, that without this, though hee had all the world he hath nothing; but is ready to ſay with *Paul*, *Phil.* 3. 8. *I count all but as dung* without Chriſt. 2. Then when we are ſoundly humbled, and never till then, wee will hunger and thirſt after Chriſt, and deſire Gods favour in him more earneſtly and eagerly, then any thing in the world. It was the voice of an humbled ſoule that wee read, *Pſal.* 42. 1, 2. *As the Hart panteth after the water brookes, ſo panteth my ſoule after thee, ô God, my ſoule thirſteth for God.* And they that can thus thirſt after Gods favour, ſhall be ſure to obtaine the aſſurance of it. *Bleſſed are they that hunger and thirſt after righteouſneſſe* (ſaith our Saviour, *Matth.* 5. 6.) *for they ſhall bee ſatisfied.*

And

And what marvaile is it then, that there bee ſo few that attaine to this aſſurance, (alas) there bee few that prize it as they ought, few that thirſt after it, becauſe few that are ſoundly humbled in themſelves for their ſinnes.

Lecture LXXXIII. on Pſalme 51. 6. March. 4. 1627.

THE fourth thing that they muſt doe, that deſire to get and preſerve in themſelves a comfortable aſſurance of Gods favour, is this, They muſt nouriſh in their hearts a conſtant care to pleaſe God in all their wayes, and a feare to offend him in any thing. For 1. None but ſuch can poſſibly get or keepe any true aſſurance of Gods favour. 2. All ſuch ſhall certainely attaine unto it. *Means* 4.

For the firſt. You may heare ſome wicked men glory much in the aſſurance they have of their owne ſalvation, and pronounce peremptorily of many a ſervant of God, that all their profeſſion is no better then hypocriſie, becauſe they are ſo full of feares, and ſo doubtfull of their falvation. *A wiſe man feareth* (ſaith *Solomon Prov.* 14.16,) *and departeth from evill* (the godly mans doubts and feares keepe him from many a ſin, that otherwiſe he ſhould fall into) *but the foole rageth and is confident*, hee ſinneth outragiouſly, and yet is confident. But this is but a vaine preſumption, this can be no true aſſurance certainely. It is not poſſible for any man that wittingly liveth in any knowne ſinne, to have any true aſſurance of his ſalvation, or of the favour of God. *Let us draw neere* (ſaith the Apoſtle, *Heb.* 10.22. *with a true heart in full aſſurance of faith* (But how may a ſinfull man attaine to this high priviledge to bee able to draw neere to God, with that boldneſſe and full aſſurance of faith, that God beareth a fatherly love unto him? He telleth us that in the next words, alluding in his ſpeech to the manner of ſuch as did draw neere to God under the ceremoniall law) *having our hearts ſprinkled from an evill conſcience, and our bodies waſhed with pure water*. As if hee had ſaid, without a man be both juſtified and delivered from the guilt of his ſinnes by the bloud of Chriſt, and ſanctified and delivered from the dominion of ſinne by the ſpirit of Chriſt, it is not poſſible for him to draw neere unto God, in full aſſurance of faith. Let the man that hath the ſtrongeſt faith, and the moſt comfortable aſſurance of Gods love, once give himſelfe liberty to commit any groſſe ſinne, and hee muſt needes looſe his comfort and aſſurance of Gods love. Certainely *our iniquities* (as the Prophet ſpeaketh, *Eſay* 59.2) *will ſeparate betweene us and our God, and our ſins will cauſe him to hide his face from us*. See the proofe of this in *David*. Who ever had more comfortable aſſurance of Gods favour, then hee ſometimes had? *The Lord is my light and my ſalvation* (ſaith he, *Pſal.* 27.1.) *whom ſhall I feare?* But when hee had once given liberty to himſelfe to ſinne againſt his conſcience in the matter of *Uriah*, ſee how all his comfort in the aſſurance of his ſalvation and of Gods favour was quite loſt. *Reſtore to mee* (ſaith hee, *Pſal.* 51.12.) *the joy of thy ſalvation*. But what ſpeake I of groſſe ſinnes? Let a Chriſtian but grow worldly and ſecure, let him but remit any thing of that watchfulneſſe and care that was wont to bee in him to take heed to his wayes, of that feare to offend God in any thing, of his diligence to ſerve, and pleaſe the Lord, and his comfortable aſſurance of Gods favour will bee loſt. See an example of this in the Church, the ſpouſe of Chriſt. *Cant.* 5.2.6. It is ſaid, verſe 6. *her beloved had withdrawne himſelfe, and was gone*; ſhee loſt the comfortable aſſurance of his love. How loſt ſhe it? Not by any groſſe ſin, but meerely by her lazineſſe, and wordly ſecurity, by that anſwer ſhe gave him, verſe 3. *I have put off my coat, how ſhall I put it on? I have waſhed my feete, how ſhall I defile them?* As if ſhe had ſaid, I am now at eaſe and quiet, and by opening 1.

opening unto thee, by hearkning and yeelding unto thee in every thing, I ſhould put my ſelfe to a great deale of trouble and labour, that I am now eaſed of. Thus loſt ſhee her ſweete aſſurance of Gods love then, and thus doth many a ſoule looſe it at this day. That exhortation therefore that the Apoſtle giveth to the *Hebrewes*, 6.11. is neceſſary for every one of us. *Wee deſire that every one of you* (ſaith he) *ſhew the ſame diligence to the full aſſurance of hope unto the end.* As if he had ſaid, ye have good things in you now, & ſuch as accompany ſalvation, you have now much labour of love, yee have miniſtred unto the Saints, and yet do miniſter, but if you would have full aſſurance of your ſalvation, be diligent to doe ſo ſtill, even unto the end; if you grow negligent and careleſſe in theſe duties hereafter, this full aſſurance of ſalvation, you will certainly looſe? A full and well grounded aſſurance of our ſalvation and of the favour of God, will not bee gotten in a day or two; without good proofe and experience wee have had of the worke of Gods grace in us, it will never be gotten; And when we have gotten it, we may eaſily looſe it againe, if either wee give liberty to our ſelves in knowne ſinnes, or grow ſecure and careleſſe in taking heed to our hearts and wayes.

2. But ſecondly. On the other ſide, A conſtant care to pleaſe God in all our wayes, and a feare to offend him, will certainly bring to us a comfortable aſſurance of Gods favour ſooner or later, in one meaſure, and degree or other. See by how many promiſes the Lord hath bound himſelfe to this. *To him that ordereth his converſation aright* (ſaith the Lord, *Pſalm.* 50.23.) *I will ſhew the ſalvation of God.* As if the Lord ſhould ſay, I will cauſe him to ſee and know that hee ſhall bee ſaved. So when *David* had ſaid, *Pſalm.* 85 8. *God will ſpeak peace unto his people, and to his Saints*; God will ſpeake peace to the heart of every godly man; hee addeth verſe 9. *Surely his ſalvation is nigh unto them that feare him.* As if hee had ſaid, Certainely it will not bee long before God give to every ſoule that truly feareth him, a comfortable aſſurance of his ſalvation, though he doe delay it for a time, he will not doe it long. *To you that feare my name* (ſaith the Lord to his people, *Matth* 4.2) *ſhall the ſunne of righteouſneſſe ariſe, with healing in his wings.* So that to every ſoule among you, that truly feareth God, I may boldly ſay; Though it bee night with thee yet, thou ſeeſt no light nor comfort, thou art continually diſquieted with feares and doubts of thy ſalvation, yet certainly, the ſunne of righteouſneſſe will ariſe upon thee with healing in his wings, thou ſhalt ſee the comfortable light of Gods countenance, and have a ſweete and full aſſurance of his favour. *Light is ſowne for the righteous* (as the Prophet ſpeaketh, *Pſalme* 97.11) *and gladneſſe for the upright in heart.* Thou haſt in thee the ſeed of comfort and aſſurance, and thou ſhalt ſurely ſee it ſpring, and taſt of the fruit of it.

Means. 5 Fifthly, and laſtly. If by all theſe meanes wee cannot get or recover the comfortable aſſurance of Gods favour, there is yet one thing more to bee done, one helpe more to bee uſed, that hath more force to doe us good this way then all the reſt. Wee muſt by faith reſt upon Chriſt, and cleave unto him.

Object. But ſome may object and ſay, this is an abſurd direction, to bid us reſt upon Chriſt by faith, that ſo we may get aſſurance, For if I had faith, I know I ſhould have aſſurance of Gods favour. For what is faith elſe, but a full perſwaſion, and ſtedfaſt aſſurance that Chriſt and all his merits belong to me, and my ſins through him are pardoned. But alas, by this I know I have no faith, becauſe I have no aſſurance of theſe things.

Anſw. To ſuch as object thus I anſwer. That they are much deceived in defining faith thus; and that this is a dangerous miſtake, and ſuch as hath bred much needleſſe feare and trouble of mind in many a good ſoule. For the better underſtanding

derſtanding therefore of this fift and laſt point three things muſt bee diſtinctly conſidered. 1. That aſſurance of Gods favour is not of the eſſence, and being of true faith. 2. Wherein then the nature and eſſence of true faith conſiſteth. 3. That though true faith may be without this aſſurance, yet if it be put forth and exerciſed, it will certainely breed aſſurance ſooner or later, in one degree or other.

For the firſt, That there may bee true faith where there is no aſſuranee, 1.
is evident in two examples to omit many more, that might bee produced. When *David* cryed out unto God, *Pſalme* 22. 1. *Why haſt thou forſaken mee? Why art thou ſo farre from helping mee, and from the words of my roaring?* Doubtleſſe hee wanted the aſſurance of Gods love and of his ſalvation. And yet even at that time, hee had true faith, or els hee could not have prayed as hee did and ſaid *My God, my God.* So when the Prophet cryed, *Pſalme* 88. 14. *Why caſteſt thou off my ſoule? Why hideſt thou thy face from me?* his aſſurance was gone; yet if hee had not had true faith at that time, hee could not have prayed as hee did, verſe 1. *O God of my ſalvation, I have cried day and night before thee.* So that aſſuranee of Gods favour, and of the pardon of our ſinnes is not faith it ſelfe, but onely a fruit of it, and ſuch a fruit of this tree it is, as is not to bee found on it at all ſeaſons. It is I ſay a fruit of faith, and ſuch as none can attaine unto till firſt hee have faith. For 1. It is the *ſpirit of adoption witneſſing with our ſpirits that wee are the ſonnes of God, Romanes* 8. 16. that breedeth this aſſurance in us; and that ſpirit wee cannot have, till firſt wee have faith, *Galathians* 4. 6. *Becauſe yee are ſonnes, God hath ſent forth the ſpirit of his ſonne, into your hearts.* Firſt wee muſt bee ſonnes before wee can have this ſpirit; and wee muſt firſt have faith, before wee can bee the ſonnes of God, *Galathians* 3. 26. *Yee are all the children of God by faith in Chriſt Ieſus.* And *Iohn* 1. 12. *So many as received him (even to them that beleeve on his name) to them hee gave power to become the ſonnes of God.* So *Paul* telleth the *Epheſians* 1. 13. that they *were ſealed with the holy ſpirit of promiſe after they had beleeved in Chriſt.* 2. Aſſurance of ſalvation is ever accompanied with peace of conſcience and joy in the Holy Ghoſt. Now neither of theſe can bee in any heart till firſt it have true faith, they are the fruits and conſequents of faith. *Being juſtified by faith* (ſaith the Apoſtle, *Romanes* 5. 1--3.) *wee have peace towards God, and rejoyce in the hope of the glory of God.* And 15.13. *The God of hope fill you with all joy and peace in beleeving.*

Secondly, If you would know wherein then the eſſence and being 2.
of true juſtifying faith conſiſteth, I anſwer, In foure acts of the ſoule; whereof the former two are acts of the underſtanding, the other two of the will.

Firſt, I muſt know Chriſt aright, and that which the Goſpell revealeth to 1.
us concerning him. And that conſiſteth in three points principally. 1. That Chriſt is an all ſufficient Saviour, both to deliver me from the wrath of God due to my ſinnes, and to bring me to eternall life. For this the Goſpell plainely revealeth to us, *Iohn* 3.16. *God ſo loved the world, &c.* 2. That Chriſt, and all his merits are offered by the Lord to me as well as to any other: For Gods ſervants and Miniſters are commanded by him to proclaime in his name a generall pardon, and to make this generall offer of him unto all, to whom they preach without excluding any, *Mar.*16.15. *Preach the Goſpell to every creature.* And what is it to preach the Goſpell unto them, but to ſay unto them as the Angell did to the ſhepheards, *Luke* 2.10,11. *I bring you good tidings of great joy, which ſhall be to all people. For unto you is borne this day in the city of David, a Saviour which is Chriſt the Lord.* And as *Peter* to the Iewes, *Acts*

2.39. *The promiſe is unto you, and to your children, and to all that are afarre off, even as many as the Lord our God ſhall call.* Yea that Chriſt is offered ſo unto me, as I am commanded to beleeve that he belongeth unto me. *Come unto me* (ſaith our Saviour, *Matth.*11.28. that is, *beleeve in mee* for ſo is that phraſe expounded by himſelfe, *Iohn* 6 35.) *all ye that labour, and are heavie laden, and I will give you reſt.* 3. I muſt know how and upon what termes and conditions, Chriſt is offered unto me in the Goſpell; that is to ſay, If I will receive him as in a matrimoniall covenant. For ſo is the covenant of the Goſpell oft called in the holy Scripture, *Hoſ.*2.19,20. *I will betroth thee unto me for ever, yea I will betroth thee unto me in righteouſneſſe, and in judgement, and in loving kindneſſe, and in mercies; I will even betroth thee unto me in faithfullneſſe.* In this reſpect alſo the preachers of the Goſpell are called the *friends of the Bridegroome*, *Iohn* 3.29. ſuch as woo for him, and whoſe whole endeavour is, to make this match betweene Chriſt, and his people. *I have eſpouſed you* (ſaith the Apoſtle, 2 *Cor.*11.2.) *to one husband, that I may preſent you as a chaſt virgin to Chriſt.* Now in the matrimoniall covenant we know the ſpouſe. 1. Taketh her husband ſo, as ſhe bindeth her ſelfe to forſake all others, and to keepe her ſelfe onely to him ſo long as they both ſhall live; and ſo muſt we take and receive Chriſt, *Pſal.*45.10. *Matth.*10.37. *Luke* 14.26. 2. She taketh him not onely to receive protection and wealth and credit by him, but as her head and guide to be governed and ruled by him, and ſhe bindeth her ſelfe to ſerve, honour, and obey him, *Gen.*3.16. 1 *Cor.*11.3. *Epheſ.* 5.22,23. And ſo muſt Chriſt be taken and received by us, not onely for our Saviour, but our Prophet, yea our Lord and King, *Pſal.*45.11. *Iohn* 20.28. and 3.35. *Heb* 5.9. 3. She taketh him for better for worſe, for richer for poorer, in ſickneſſe and in health, and bindeth her ſelfe to cleave to him, in every eſtate, *Gen.*2.24. 1 *Cor.*7.10. And ſo muſt Chriſt be taken and received by us, *Luke* 9 23. This knowledge of the Goſpell is (as I told you) the firſt thing wherein the nature and eſſence of true faith conſiſteth. In which reſpect faith is called the knowledge of Chriſt, *Eſa.*53. 11. *Iohn* 17.3. *Epheſ.*4.13.

2. The ſecond act of the ſoule wherein the nature of true faith conſiſteth, is the aſſent, and credit that the mind giveth unto all this, that the Goſpell hath revealed concerning Chriſt as to an undoubted truth; that Chriſt is indeed an allſufficient Saviour; and that God offereth him unto me, and commandeth me to receive him; and that in this his gracious offer he meaneth as he ſaith, and that he and all his merits do certainely belong to me, if I will receive him, upon thoſe termes that the Lord offereth him on. When I can ſay with *Paul*, 1 *Tim.*1.15. *This is a faithfull ſaying.* So is the faith of the old fathers deſcribed, *Heb.*11.13. *They ſaw the promiſes afarre off*, and were perſwaded of them. In reſpect of this ſecond property faith is called a beleeving of Chriſt, *Iohn* 3.36. And a beleeving of God, 1 *Ioh.*5.10. *Rom* 4.3. Till *Naaman* could thus beleeve he could not be healed, 2 *King.*5.11,12.

3. The third act of the ſoule wherein the eſſence of a true and juſtifying faith conſiſteth, is the conſent that the will giveth to this bleſſed offer of Chriſt, in the Goſpell, not onely for the undoubted truth, but for the incomparable goodneſſe and extellencie of it. When the heart accepteth of, and embraceth it, and ſaith with *Paul*, 1 *Tim.*1.15. this is not onely a faithfull ſaying but *worthy of all acceptation.* So is the faith of the fathers deſcribed, *Heb* 11.13. At the leaſt (though the beleever find in reſpect of the ſenſe he hath of his owne unworthineſſe, much reluctancy and doubting, which hindreth this act of faith, yet) his ſoule unfeignedly deſireth and longeth to receive and take Chriſt, in this matrimoniall covenant, and ſaith with the bleſſed Virgin, *Luke* 1.38 *Behold the handmaid of the Lord, be it unto me according to thy word.* In reſpect

of

of this property faith is called ſometimes a receiving of Chriſt, *Ioh.* 1.12. ſometimes a thirſting after him, *Rev.* 21.6. Where that promiſe is made to him that thirſteth, which none can poſſibly be partakers of but hee onely that truly beleeveth.

The fourth and laſt act of the ſoule wherein the nature of true faith conſiſteth, is a reſting and relying upon Chriſt and him alone for the obtaining of the favour of God and of eternall life. And indeed this is of all other the chiefe act of the ſoule in true faith, and that wherein the being and eſſence of it doth chiefly conſiſt. In reſpect of this property it is ſo oft called a beleeving in or on Chriſt, and his name, *Iohn* 3.16. 18 36. 1 *Iohn* 5.10. a truſting in Chriſt, *Epheſ.* 1.12. a reſting upon God, 2 *Chron.* 14.11. a reſting upon his promiſe, 2 *Chron.* 32.8. a relying upon God, 2 *Chron* 16 8. a ſtaying our ſelves upon him, *Eſa.* 50. 10. a cleaving and ſticking cloſe unto him, *Acts* 11.23. beleeving in him and truſting in him are made all one, *Pſalme* 78. 22. He that findeth theſe properties of faith in him hath certainely true faith, though he want yet the aſſurance of Gods favour. 4.

Followeth now the third and laſt point which I propounded, That though there may be true faith, where there is not this aſſurance, yet certainely true faith if it be exerciſed, and put forth, will breed this comfortable aſſurance of Gods favour in the end. That man, that with an humbled and penitent ſoule can caſt himſelfe upon Chriſt, truſt unto him alone, and rely upon him for favour with God, for pardon of his ſins, and for eternall ſalvation ſhall certainely obtaine aſſurance and comfort in the end. 3.

Alas (may ſome man ſay) how can I thus truſt in Chriſt, and relie upon him when I have no aſſurance, but ſo much doubting in mee of the favour of God? *Obiect.*

To ſuch I anſwer, Yes this is very poſſible. *Iob* did ſo. *Though he ſlay me,* (ſaith he, *Iob* 13.15.) yet *will I truſt in him. David* did ſo, *Pſal* 13. For though he thought God had long forgotten him, and hid his face from him, verſe 1. yet ſaith he, verſe 5. *But I have truſted in thy mercy.* So *Pſal.* 143. when he cryeth thus, verſe 7. *My ſpirit faileth, hide not thy face from me,* he addeth, verſe 8. *Cauſe me to heare thy loving kindneſſe in the morning, for in thee doe I truſt.* He truſted in God and looked for comfort, even then. So did the woman of Canaan, *Matth.* 15.22--28. For though ſhe had received three fearefull repulſes from Chriſt, and therefore could have no aſſurance of his favour, yet truſted ſhe ſtill in him, for mercy and would not give over, importuning him for it. So muſt every one of us, learne to doe in the like caſe; though wee have no aſſurance of Gods favour, yet let us truſt confidently in Chriſt through him to obtaine it. For this is a thing highly pleaſing unto God. *The Lord taketh pleaſure* (ſaith *David*, *Pſal.* 147.11.) *in them that hope in his mercy.* And 1 *Chron.* 5.20. *God was intreated of them, becauſe they put their truſt in him.* And they that can do ſo need not doubt but that God will certainely lift up the light of his countenance upon them, and give them comfort in the aſſurance of his favour. For

Firſt, Thou haſt true faith and conſequently thou haſt Chriſt, he is thine owne though thou perceive it not. They that *beleeve on the name* of Chriſt (truſt to him, rely upon him) *have received him,* hee is their owne as the Holy Ghoſt ſpeaketh, *Iohn* 1. 12. 1.

Secondly, Having received Chriſt certainely thou haſt Gods favour, all thy ſinnes are pardoned, thou haſt juſt title to eternall life, though thou perceive it not; yea thou haſt in thee the root of comfortable aſſurance of all this. *Ye are all the children of God* (ſaith the Apoſtle, *Gal.* 3.26.) *By faith in Chriſt Ieſus. He that beleeveth on the ſonne of God* (ſaith the Apoſtle, 1 *Iohn* 5.10.) *hath the witneſſe in himſelfe*; He hath that in himſelfe that will witneſſe for him, that 2.

hee is in Gods favour. And *Iohn* 3. 36.

3. Thirdly and laſtly, If thou canſt wait upon God for aſſurance and looke for it, it will certainely come. Doe as *David* did, when he had loſt his aſſurance of Gods favour, *Pſal.*13.1. *How long wilt thou forget me ô Lord for ever? how long wilt thou hide thy face from me?* What did he then to recover his aſſurance? That you ſhall ſee, verſe 5. *But I have truſted in thy mercy, my heart ſhall rejoyce in thy ſalvation.* As if he had ſaid, My comfortable aſſurance of thy favour, and of my ſalvation will returne againe. And *Pſal.*42.5. *Why art thou caſt downe ô my ſoule and why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him for the helpe of his countenance.* As if hee had ſaid, I ſhall for all this, ſee the light of his countenance againe, and rejoyce in it.

Applic. So that (to conclude) I may ſay to every ſoule here (1 that deſireth aſſurance of Gods favour; and 2 ſeeketh it in a diligent, and conſcionable uſe of Gods ordinance; and 3 with an humbled heart; and 4 by a conſcionable care to pleaſe God in all his waies; and 5 by faith hath received Chriſt, and reſteth upon him) concerning this promiſe of reſtoring a comfortable aſſurance as the Prophet doth of his viſion, *Hab.*2.3. *The viſion is yet for an appointed time* (God hath ſet the time in his own counſell when he will give thee the comfort of this promiſe) *but in the end it ſhall ſpeake, and not lie, though it tarry wait for it, becauſe it will ſurely come, and not tarry* one moment longer then God ſhall ſee it to be for thy good, and advantage. And whereas thou doubteſt thine owne ſtrength, and feareſt thou ſhalt never be able to hold out, and endure reſting and waiting upon God till comfort doe come; and cryeſt with *David*, *Pſalme* 69.3. *Mine eyes faile while I wait for my God.* Let me ſay to thee as *David* doth, *Pſal.*27 14. *Wait on the Lord, be of good conrage, and he ſhall ſtrengthen thy heart*: (he will keepe thee from fainting, and make thee able to hold out) *waite I ſay, on the Lord.*

Lecture LXXXIV. On Pſalme 51.6. March 18. 1627.

The third property of true goodneſſe and righteouſneſſe.

THe third note to try our goodneſſe and righteouſneſſe by, is the extent of it. True goodneſſe and grace is of a large extent. 1. In reſpect of the ſubject of it, it reacheth unto and goeth thorow the whole man, 2. In reſpect of the object of it, it ſheweth it ſelfe, in a conſcionable reſpect unto all the commandements of God, 3. In reſpect of the time, it ſheweth this conſcionable care to pleaſe God in all things, at one time as well as at another.

1. *The ſubject of ſanctifying grace.* For the firſt, If that grace and goodneſſe that ſeemeth to be in any man, be true and unfeigned it worketh a totall change, a reformation in the whole man; in the inward man and in the outward man too; in the minde and underſtanding, in the conſcience, in the memory, in the will, in the affections, in the outward ſenſes and parts of the body, in the words and in the actions of a man. This was typified by the burnt offerings under the law. The whole ſacrifice (as you may read, *Levit.*1.8,9,13.) not the foure quarters onely but the head and the fat and the inwards and the legs muſt be offered unto God, and burnt upon the altar. Which was not onely a type of Chriſt who (as a propitiatory ſacrifice) was wholly offered up and endured the fiery wrath of God for us, not in his body onely but in his ſoule too, and in every power and faculty of it; but it was alſo a type of the obedience of the faithfull which are the members of Chriſt, as appeareth plainely by the alluſion that is made unto it both by the Apoſtle, *Rom.*12.1. and by our Saviour himſelfe, *Mar.*12.33. And thus you ſee a totall obedience and ſanctification, of the whole man is required of us; but I ſay more then ſo, this totall change not onely ought to be in every Chriſtian, but it is wrought in every one that hath any truth of grace in him.

In

In this respect our Saviour compareth it *Matth.* 13.33. unto leaven, which will leaven the whole lumpe of dough that it is put into. Thus the Apostle describeth true sanctifying grace in that prayer he maketh for the *Thessalonians*, 1 *Thes.* 5.23. *The very God of peace sanctifie you wholly* (that is true may you say, this is to be desired and prayed for, yea this is to be aimed at, and we should endeavour to attaine unto it, but this is not possible to bee attained unto in this life; marke therefore what followeth in the next words) *and I pray God* (saith hee) *that your whole spirit, and soule, and body, may bee preserved blamelesse unto the comming of our Lord Iesus Christ.* As if hee had said, Now your whole spirit and soule, and body is sanctified, you are sanctified throughout, and my prayer is, that this good worke that is begunne, may bee increased, and that you may bee preserved in this estate unto the end. Of the soule and spirit men will easily grant that they are capable of grace; yea, that the whole spirit and soule of the regenerate man may bee sanctified; but marke that the Apostle affirmeth this of the body also, yea of the whole body that it is capable of sanctifying grace. And therfore also hee calleth the very bodies of the faithfull, the *members of Christ.* 1 *Cor.* 6.15. And verse 19. the *temples of the holy Ghost.* And saith of himselfe & the rest of his brethren, 2 *Corinth.* 4.10,11. that *the life of the Lord Iesus* (that is, his quickning grace) was *made manifest in their bodies.* In this respect also, hee calleth the regenerate part *Colos.* 3.10. (not a new mind, nor a new will, nor a new heart only, but) the new man; *Ye have put on* (saith hee) *the new man*; it is a compleat man, it hath all the faculties and powers of a perfect man in it. So speaketh hee againe. 2 *Corinth.* 5.17. *If any man bee in Christ* (in the state of grace) *hee is a new creature, old things are past away, behold, all things are become new.* Every one that is in Christ, is become a new man, every faculty, every part of him is renewed. In this respect also every upright-hearted man is called a perfect man (*Marke the perfect man, and behold the upright*, saith *David*, *Psalme* 37.37.) because they have this perfection of parts, they are sanctified throughout, in all their parts. And as the children that wee beget, are perfect men and women, so soone as ever they are borne, because they have the soules and bodies, and all the parts of men and women, though in great weakenesse; so is it with all the children of God much more. Men may beget children that are defective, and want some of their parts, wee reade of some that have beene borne blind, *Iohn* 9.1. and of some that have beene creeples from their mothers wombe, *Acts* 14.8. and of some that have beene borne fooles. But our heavenly father begets no such children, all his children are perfect, and have no such defect of parts in them.

Now before I make application of this point, I must first give you three cautions to prevent the children of God from taking occasion of much feare, and discomfort by the mistaking and misunderstanding of this point.

The first caution is this. As the goodliest child that ever was borne, is defective when it is an infant and new borne; not onely in the stature and strength of every member of his body, but even in the measure of his understanding also; even so is it with the new man. They that are sanctified in the best measure, are yet in every part, in every faculty of their soule in every sense and member of their body defective in the measure and degree of grace. *Paul* telleth those worthy Christians the *Thessalonians*, 1 *Thess.* 3.10. that hee desired to come to them to *perfect that that was lacking in their faith.* Yea of himselfe hee saith, *Phil.* 3.12. that hee was *not perfect.* And if that great Apostle could say of himselfe, and such as he was, 1 *Cor.* 13.9. *we know but in part*, then how great cause have the best of every one of us to complaine, alas, how little spirituall light and knowledge have I in my understanding, how little sanctifying *Caution 1.*

grace and goodneſſe have I in my thoughts, in my memory, in my conſcience, in my will, in my deſires and affections? How little inclination to any thing that is good in my eye, or in my eare, or in any other of my ſenſes, or parts of my body?

Caution,2. Secondly. Though they that have truth of grace in them, have every faculty and power of their ſoule, and every ſenſe and member of their body ſeaſoned in ſome meaſure, with the new leaven of ſanctifying grace; yet have they alſo much of the old leaven of their corrupt nature remaining ſtill in every faculty of their ſoule, and in every ſenſe and member of their body. *Purge out therefore the old leaven* ſaith the Apoſtle, 1 *Cor* 5.7. As if hee had ſaid, This is a worke wherein we muſt alwayes be doing, and which we ſhall never make an end of while we live here. In which reſpect the regenerate man may fitly bee compared unto the ayre in the twilight, in which there is no part but it hath ſome light in it, neither is there any part of it, but it hath ſome darkeneſſe in it alſo; and unto the water that is luke-warme, there is no part of it, but it hath ſome heate in it, nor any part but it hath ſome coldneſſe in it too. Therefore as the ſpirit, the regenerate part in us is called (as we have heard) the new man, ſo is the fleſh and the unregenerate part in us called the old man likewiſe, *Eph.*4.22. becauſe it goeth through the whole man as the other doth. And this maketh many a good ſoule thinke there is no truth of grace in them, becauſe that throughout in their whole ſpirit and ſoule, and body, they diſcerne ſtill ſo much corruption. *From the ſole of the foot* (ſay they, as *Eſa.*1.6.) *even to the head there is no ſoundnes in me.* This maketh them complaine with *Iob* 40.4. *Behold, I am vile.* What a deale of ignorance and blindnes have I in my underſtanding? how vaine & wicked are my thoughts for the moſt part? how hardly can I forget any ſmall wrong that hath bin done me, and how apt am I to forget any good thing? how hard a heart have I, and unable to mourne for any of my ſins, how apt to be overwhelmed with griefe for the ſmalleſt croſſe that befalleth me? With what delight doe mine eares liſten to any evill I can heare of my neighbour, & how dull of hearing is it towards any thing that is good? how apt is mine eye to wander and to ſteale away my heart, when I ſhould attend to the word, and how hardly can I keepe it fixed upon any thing that might bring good to my ſoule? Theſe we know are the complaints of the beſt ſoules. And yet all this may be where there is truth of heart.

Caution 3. Thirdly and laſtly. Though where truth of grace is, it diffuſeth, and ſheddeth it ſelfe abroad throughout the whole man, every faculty of the ſoule is ſanctified, and every part of the body alſo, yet is not the worke of grace therein ſo ſenſible and manifeſt, as is the corruption of our nature. *The workes of the fleſh are manifeſt*, ſaith the Apoſtle, *Galathians* 5.19. more manifeſt then the worke of grace is. I cannot perceive (ſaith many a good Chriſtian) any worke of Gods ſanctifying grace at all in my memory, in ſundry of my affections in my joy, and my anger, much leſſe in the members of my body; and how can I ſay then, that there is any truth of grace in mee? To ſuch I ſay, there may bee ſome ſanctifying grace in thee, yea in every faculty of thy ſoule and member of thy body, though thou perceive it not. The little infant hath all the parts of a mans body, though there bee ſundry of them, thou canſt diſcerne no uſe he hath of them in any action; yea hee hath a reaſonable ſoule, and all the faculties of it, though it appeare not in any operation at all.

Three things thou haſt in thee, that ſhew thou haſt ſanctifying grace, even there where thou perceiveſt it leaſt. 1. As thou haſt in thy whole man, in every faculty and part, both fleſh and ſpirit, ſo haſt thou in thy whole man, a conflict between them. *The fleſh luſteth againſt the ſpirit* (ſaith the Apoſtle *Gal.* 5.17.) *and the ſpirit againſt the fleſh, and theſe are contrary the one to the other.*

Thou

Thou heartily diſlikeſt, and checkeſt thy ſelfe for the corruption thou findeſt in thy thoughts, in thy memory, in thy affections, in thine eye and eare, and in every other part. And whence commeth this, but from ſanctifying grace. 2. Thou mourneſt and art unfeinedly grieved for any corruption, any untowardneſſe to that that is good which thou findeſt in any part, and canſt ſay with *Paul*, *Rom.*7. 24. *O wretched man that I am, who can deliver me from the body of this death?* 3. Thou doſt unfeinedly deſire & endevour to be rid of that corruption that is in any faculty of thy ſoule, and part of thy body, to offer thy ſelfe unto God as an holocauſt, a whole burnt ſacrifice to be ſanctified throughout, and canſt ſay with *David*, *Pſal.*103.1. *Bleſſe the Lord, ô my ſoule, and all that is within me* (underſtanding, memory, conſcience, will, affections) *bleſſe his holy name.* And certainly that man that can thus unfeinedly deſire and endeavour to have better thoughts, a better memory, a better conſcience, a better will, better affections, a better tongue, a better eye, and a better eare, hath grace in all theſe parts, and is in ſome meaſure ſanctified in them all.

Applic. Let us now make ſome application of this point, for the tryall of our owne hearts, whither they be upright or no, whether there be any truth of ſaving grace in them, that truth in the inward parts that *David* here ſpeaketh of, and which the Lord taketh ſo great delight in. And certainely it will appeare by this doctrine, that many that glory much in the uprightneſſe of their owne hearts, have no truth of grace in them, becauſe the grace they pretend to have, is not totall, but partiall, it goeth not through the whole man.

Two ſorts there be eſpecially that are diſcovered to be void of truth in their hearts, by this Doctrine.

1. Firſt. Many there bee that perſwade themſelves they have good hearts, and truth of grace in them, and yet no ſuch thing appeareth in their outward man, ſuch liberty they give to themſelves in their ſpeech, and in all their outward behaviour, that all men that ſee them, muſt needes judge them voyd of grace. 2. Yea they perſwade themſelves, it is utterly needleſſe to reſtraine themſelves of any liberty that way, or to regard what they are in the view and judgement of men. Did not the Apoſtle (ſay they) profeſſe 1 *Corinth* 4.3. hee paſſed very little for the judgement and cenſure of men? God ſaith 1.*Sam.*16.7. hee looketh not to the outward appearance men make, but to the heart. 3. Nay they ſhun all outward ſhewes of goodnes, ſpecially of ſtrictnes in religion, and purpoſely deſire to carry themſelves ſo in their company, and ſpeech, and attire, and behaviour every way, that they may not be thought to bee too religious, becauſe they ſee that is ſo odious a thing in the world, *Concerning this ſect* (ſay the Iewes to *Paul*, *Act.*28.22.) *wee know that every where it is ſpoken againſt.* 4. Yea they hate thoſe that are of any note, for more forwardneſſe in religion then is in other men, and confidently pronounce of them (as their father the devill did of *Iob* 1.9,10.) that they are all hypocrites, they cannot abide to make ſhew of more goodnes then is in them indeed, they hate hypocriſie with all their hearts.

To theſe men, I have two things to ſay.

1. Firſt. If it were poſſible for ſuch a one as thou art to have a good heart, yet is it not poſſible that that ſhould ſave thee. For 1. Thou art bound to reforme thy outward man as well as thy inward. To *cleanſe thy ſelfe from all filthineſſe of the fleſh, as well as of the ſpirit*, 2 *Cor* 7.1. To *glorifie God in thy body, as well as in thy ſpirit, for both are the Lords, and both are bought with a price*, as the Apoſtle ſpeaketh, 1 *Cor.*6.20. Yea thou ſhalt be iudged at the laſt day, not ſo much according to that that hath bin in thy heart, as according to that that thou haſt done in thy body. For ſo the Apoſtle teacheth plainly, 2 *Cor* 5.10. *We muſt all appeare before the judgement ſeat of Chriſt, that every one may receive the things done in his body.* Yea God hath prepared torments in hell for

every member of thy body whereby thou haſt diſhonoured him. The rich gluttons tongue (the member that none abuſe more then your drunkards and gluttons, we read *Luke* 16.24) was tormented in hell fire. And 2. whereas thou glorieſt that thou art no hypocrite; I aſſure thee that as thy ſin is greater then the hypocrites, and God more diſhonoured by it, ſo ſhall thy portion be more deeper in hell then his. *They declare their ſin as Sodom* (ſaith the Prophet, *Eſay* 3 9. they care not who heare them blaſpheme and ſcorne religion, they care not who knoweth they are drunke) *they hide it not, woe unto their ſoule.* 3. If ever thou wilt be ſaved, thou muſt live ſo, as men may be witneſſes of thy goodneſſe. And thoſe places that thou alleadgeſt out of 1 *Sam.* 16.7. and 1 *Cor* 4 3. are not to be underſtood ſimply, but comparatively onely. *Let your light ſo ſhine before men* (ſaith our Saviour, *Matth.* 5.16.) *that they may ſee your good workes. With the heart man beleeveth unto righteouſneſſe* (ſaith the Apoſtle, *Rom.* 10.10.) *and with the mouth confeſſion is made unto ſalvation.* No hope of ſalvation, without an open profeſſion of religion. And thus the faithfull are brought in by the Prophet, *Eſay* 44.5. glorying in the open profeſſion of their religion. *One ſhall ſay, I am the Lords, another ſhall call himſelfe by the name of Iacob; and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelfe by the name of Iſrael.* And hee that is aſhamed to profeſſe religion, even in the ſtricteſt manner (ſo that the ſtrictneſſe bee no other then ſuch as is grounded upon the word of God, not upon the fancies of men) certainely can have no hope to be ſaved. For ſo ſaith our bleſſed Saviour (that *Amen, that faithfull and true witnes, Rev.* 3.14.) *Mar.* 8.38. *Whoſoever ſhall bee aſhamed of mee, and of my words, in this adulterous, and ſinfull generation, of him alſo ſhall the ſonne of man bee aſhamed, when hee commeth in the glory of his father, and of the holy Angels*

And this is the firſt thing I have to ſay to theſe kind of men, if it were poſſible for ſuch as they are to have good hearts, yet were it not poſſible for them to bee ſaved for all that.

2. But the ſecond thing I have to ſay to them, is this, that it is not poſſible there ſhould bee any truth of grace, any religion in thy heart, when thy outward man, thy words and works are ſo unreformed, and irreligious as they be. But for this, I ſhall need to ſay no more then I have already ſaid in the proofe of the Doctrine.

3. The ſecond ſort of men that are by this Doctrine diſcerned to bee void of all truth of heart, are ſuch as contenting themſelves with this, that they are reformed in the outward man (thou ſhalt never heare them ſweare, or lye, or talke either filthily or maliciouſly, thou ſhalt never ſee them drunke, or haunt evill company, they conſtantly performe religious duties, both publikely and privatly) yet are they careleſſe of the reforming and ſanctifying of the inward man; 1. their underſtanding is blind, and blockiſh, and full of errour; 2. their thoughts are moſt vaine and wicked; 3. their memories are like braſſe, for the reteining of that that is naught, and like water for that that is good; 4. Their affections are altogether worldly and diſordered; yet do theſe inward corruptions not trouble them at all, neither doe they ſtrive againſt them But to theſe men the time will not permit mee to ſay any more then this, remember what you have now heard, if that grace that ſeemeth to bee in us, bee true and unfeined, it will worke a totall change in us, a reformation of the whole man, at leaſt in the unfeined deſire and endeavour of the heart.

LECTVRE

Lecture LXXXV. On Psalme 51. 6. March 25. 1628.

THe second respect wherein the universality and large extent of true sanctifying grace appeareth, is the object namely the matter wherein our goodnesse and grace is exercised, it sheweth it selfe in a conscionable respect unto all the commandements of God. He that hath truth of grace in him, maketh conscience of every commandement of God of one as well as of another. And as the sincerity of a Christians love to the brethren, appeareth in this when he *loveth all the Saints* without respect of persons, poore and rich, weake and strong; as the Apostle, *Col.*1.4. and els where oft noteth; and the faithfullnesse of the governours of the Church, when they observe the rules of Church governement which God hath appointed, *without preferring one before another and when they do nothing by partiality*, as the Apostle speaketh, 1 *Tim.*5.21. And on the other side, the unfaithfullnesse of a Minister is chiefly seene in this, when he is *partiall in the law*; that is, in the application of the law; as the Lord chargeth the Priests to have beene, *Mal.*2.9. some truths they would teach that were needfull and profitable and some they would conceale; some mens sinnes they would sharpely reprove, and some mens faults they would winke at; So doth the sincerity of our love and obedience unto God and his law appeare in this, when we love and make conscience of all his commandements *without preferring one before another*; and the hypocrisie and falshood of our hearts is seene in this, when we are *partiall in the law*, when we will seeme to esteeme highly of some of the commandements of God with the slighting and neglecting of other some. And this is that which the Apostle teacheth, *Iames* 2.10. *Whosoever shall keepe the whole law*, (outwardly hee meaneth and in shew) *and yet offend in one point* (that is, wittingly and giving himselfe liberty to breake any one commandement) *is guilty of all.* So the Lord chargeth the wicked Iewes, *Ier.*32.23 that *they had done nothing of all, that hee commanded them to doe.* How could that be? Did they not circumcise their children, and offer sacrifices, and doe many other things that he had commanded? Yes verily; but because that in some things they had wittingly transgressed Gods commandement (and namely in idolatry, for that is the only particular sin that God chargeth them with in that place; as you may see, verse 29,34,35) therefore he saith, *they had done nothing of all that he commanded them to doe*; and verse 30. that *they had done that onely that was evill before him.* They doe nothing with an upright heart, that doe give themselves liberty in any one thing to transgresse Gods law, we must either keepe all, or els we keepe none at all. Therefore we shall find this oft noted by the Holy Ghost, for the property and marke of an upright hearted man, that he maketh conscience of every thing that God hath commanded, of one commandement as well as of another. This you shall see in that speech of the Lord unto *Solomon*, 1 *King.*9.4. *If thou wilt walke before me, as David thy father walked, in integrity of heart, and in uprightnesse to doe according to all that I have commanded thee.* He onely walketh before God in truth of heart and in uprightnesse, that doth according to all that God hath commanded. Thus doth *David* also describe a perfect heart in that prayer he maketh for *Solomon*, 1 *Chron.*29.19. *Give unto Solomon my sonne a perfect heart, to keepe thy commandements, thy testimonies, and thy statutes* (thy precepts of every kind) *and to do all these things.* Lastly, Thus is the uprightnesse of *Zachary* and *Elizabeth* described, *Luk* 1.6. *They were both righteous before God, walking in all the commandements, and ordinances of the Lord blamelesse.* The Apostle *Iames* 2.11. giveth two reasons for that which he had said, verse 10. (which to many might seeme a strange paradox) *that he that keepeth the whole law and yet offendeth in one point, is guilty of*

2. The object of sanctifying grace.

of all. The first of them is in these words, *He that said, doe not commit adultery, said also, doe not steale.* Every commandement (even the least of them, one as well as another) hath God for the author of it. *God spake all these words,* as it is said in the preface to the law, *Exod.*20.1. So that every commandement ought to be of equall authority in our hearts. *The second is like unto the first,* saith our Saviour, *Matth.*22.39. And therefore he that out of love and obedience unto God, keepeth any one commandement must needs be carefull also to keepe all the rest. Secondly, All the commandements of God, are so coupled together, that they make but one sentence, one copulative proposition, but one law. See this *Deut.*5.17--21. *Thou shalt not kill, neither shalt thou commit adultery, neither shalt thou steale, &c.* So that (as the Apostle inferreth, *Iames* 2.11.) *if thou doe not commit adultery, yet if thou kill, thou art become a transgressour of the law.*

Now because this is a point of manifold and daily use, and one of the principall and most sensible signes of an upright heart, of all those that are given us in the Word, I will insist a little upon it, and I give you certaine cautions to prevent the mis-understanding of it, by answering two questions and doubts that may be moved concerning this point. 2 I will make some application of it.

Quest. 1 The first question is this. Hath no man an upright heart that doth not live according to Gods law in all points? That doth not walke in all the commandements and ordinances of the Lord blameless?

Answ. 1. I answer, first, Yes verily, for els there were not one upright hearted man upon earth. *In many things we offend all,* saith the Apostle, *Iames* 3.2. Nay I say more the righteousest man upon earth, is so farre from keeping all the commandements of God that he breaketh them all, he keepeth none of them, as they ought to be kept. Thus speaketh holy and zealous *Nehemiah* of all Gods people and putteth himselfe in the number, *Neh.*1.7. *We have dealt very corruptly against thee, and have not kept the commandements, nor the statutes, nor the judgements which thou commandedst thy servant Moses.* Yea he hath certainely a false heart, no uprightnesse, no truth of grace in it, that saith in his heart of the commandements of God as that rich young man did, *Mat.*19.20. *All these things I have kept from my youth up*; or that thinketh himselfe to bee free from the transgression of any one of the commandements of God.

2. Secondly, I answer, Though this be so, no man keepeth all, no man keepeth any legally, that is so as the law requireth, so as to satisfie the law, and to free himselfe by his obedience from the curse of the law; yet is there never an upright hearted man in the world (not the weakest of them all) but he keepeth all the commandements of God evangelically, that is, so as (in the new covenant of grace) he is in Christ accepted of, and accounted to have kept them all. For this is the new covenant that God hath made with his people, *Ezek.* 36.27. *I will put my spirit within you, and cause you to walke in my statutes and ye shall keepe my iudgements and doe them. David* did so as we have heard; *Zachary* and *Elizabeth* did so; yea the Apostle saith thus of all the faithfull, 1 *Iohn* 3.22. *Whatsoever we aske, we receive of him, because wee keepe his commandements and doe those things that are pleasing in his sight.* For 1 there is no one commandement but in his minde and judgement he consenteth unto it; and saith of it as *Rom.*7.12. *The commandement is holy, and just, and good*: He can say of himselfe as *David* did, *Psal.*119.128. *I esteeme all thy precepts concerning all things to be right.* 2. There is no one commandement of God, that he doth wittingly dispense with himselfe in, but he maketh conscience of it, and it hath a divine authority in his heart. He can say with *David, Psal.*119.6. that he hath *respect to all Gods commandements.* And with *Paul, Rom.*7.15.

That

That which I doe (when I transgresse any commandement) *I allow not, for what I would that doe I not, but what I hate that doe I.* As if hee had said, I would faine keepe every commandement of God, though I doe it not; my desire is to doe the will of God in all things; I dislike in my selfe and hate every transgression of the law of God. And he that doth thus approve in his minde, and set his seale unto every commandement of God; he that doth thus make conscience of and unfeignedly desire to doe the will of God in all things, is certainely an happy man. Never did any hypocrite or naturall man in the world goe thus farre. *He is not* thus *subject to the law of God* (saith the Apostle, *Rom.*8.7.) *neither indeed can be.* He cannot esteeme (in his mind) all Gods precepts concerning all things to be right, but he hath in himselfe secret reasonings and *imaginations* that *exalt themselves against the knowledge of God* (as the Apostle speaketh, 2 *Cor.*10.5.) against some part of Gods will revealed in his Word; neither can he make conscience of, or (in his will) unfeignedly desire to doe the will of God in all things, but doth willingly dispence with himselfe in some things, and say with *Naaman*, 2 *King.*5.18. *In this thing the Lord beare with thy servant.* No no, never could hypocrite goe thus farre; Thou that canst thus consent unto Gods law and approve of Gods will revealed in his Word in all points, and dost unfeignedly desire to doe every thing the Lord requireth of thee, thou hast certainely (notwithstanding all thy failings) an upright heart, yea thou art a righteous man in Gods sight, not onely by imputation of Christs perfect righteousnesse unto thee, but by an inherent righteousnesse which the spirit of Christ hath wrought in thee. *The righteousnesse of the law is fulfilled in thee*, as the Apostle speaketh, *Rom.*8.4. Thou dost keepe all the commandements of God though not legally, or so as to be justified thereby, yet Evangelically and so as by the new covenant of grace, through Christ thou art esteemed by God, as a fullfiller of them all. And this made *Paul* to say, *Rom.*7.17 *It is no more I that doe it*; as if hee had said, I am not a transgressour of the law. And verse 25. *I my selfe serve the law of God*; as if he had said, I do keepe and observe Gods law. And so much may serve for the answer to the first question.

Quest. 2 The second question is this. Hath no man an upright heart that maketh more conscience of some of Gods commandements then of other some?

My answer to this question must consist of two parts. 1. I will shew you how farre forth an upright hearted man may and ought to shew more respect to some of Gods commandements then to other some. 2. How and wherein hee doth and must shew an equall respect unto them all.

Answ. 1. For the first, A man may have an upright heart and yet be more slacke and careless in some duties then in other, in his obedience to some of the commandements of God then in other, more apt to offend in some sinnes then in other. This may arise; 1. Sometimes from this, that he hath more light and knowledge of his duty in some things then in other. So it was with *Iacob* and the Patriarchs who being most holy men in other things, yet made no conscience at all of Polygamy, because (though it was ever a sinne, yet) it was not knowne by them to be so. 2. Sometimes from this that their tentations are stronger to some sinnes then to other, and their pull-backs stronger to with-hold them from some duties, then from other. Of both these cases we have an example in *Iehosaphat*. *Iehosaphat* was as zealous as any King of *Iudah* for the planting of true religion throughout his kingdome, as you may see, 2 *Chron.*17. 6--9. and yet in the abolishing of the reliques of idolatry he shewed nothing so much zeale as *Hezekiah* and *Iosiah* did. Alas, it was with him as with our good King *Edward* he did what he could, but was not able to doe it, as you shall see, 2 *Chron.*20.33. *Howbeit the high places were not taken away, for as*

yet

yet the people had not prepared their hearts unto the God of their fathers. The backwardneſſe of the people did hinder him, he could not doe as he would. So in another caſe he that ſhewed in all his other courſes ſuch a deale of piety and zeale; how great want of zeale and piety did he ſhew in that league and affinity that he made with *Ahab*, and being ſo ready to helpe both him and after him his two ſonnes *Iehoram* and *Ahaziah* three as groſſe idolaters and enemies to God, as lived upon the earth. Alas he he being of a ſoft and flexible diſpoſition, was naturally inclined and had more ſtrong tentations to that then to other ſinnes. But herein the truth of his heart appeared that when God had by his Prophet reproved him for helping *Ahab*, his heart relented and he became after that more zealous for God then ever he had beene before, as you ſhall, ſee, 2 *Chron.* 19. 2--11. and being againe after that reproved for helping *Ahaziah* more ſharpely, 2 *Chron.* 20. 37. he could never be drawne to offend that way any more, 1 *King.* 22. 49. You ſee then a man may have an upright heart though he do ſeeme to make more conſcience of ſome commandements, ſome duties and ſome ſinnes then of others. But I ſay further, a man cannot have an upright heart if he doe not ſhew more care and conſcience in ſome duties commanded, and in ſome ſinnes that are forbidden, then in other ſome. Though all the commandements be equall in reſpect of the authority and ſoveraignty of the commander, yet in reſpect of the things commanded or forbidden, and in reſpect of the ſtrictneſſe of the charge laid upon us, by the Lord for the doing or not doing of them, ſome are greater then others are. Yea there is no ſurer note of an upright heart, then this, when we do make more conſcience of thoſe things that God hath laid moſt ſpeciall charge upon us in, then we do of any others.

If you aske mee; Which are thoſe? I anſwer, They are of three ſorts.

1. First, God hath given greater charge to us concerning the ſubſtantiall points of piety, and charity, then concerning any matters of circumſtance and ceremony. Chriſt calleth the inward worſhip of God preſcribed in the firſt commandement, *The firſt and the great commandement*, *Mat.* 22. 38. greater then any of the nine that follow. God delighteth much more in the inward then in the outward worſhip we doe to him. *Hath the Lord as great delight in burnt offering and ſacrifices*, (ſaith *Samuel*, 1 *Sam.* 15, 22.) *as in obeying the voice of the Lord? I deſire mercy and not ſacrifice*; (ſaith the Lord, *Hoſ.* 6. 6.) *and the knowledge of God more then burnt offerings.* Yea he calleth *mercy, and juſtice, and fidelity*, which are ſubſtantiall duties of the ſecond table, *the weightier* matters of the law, *Matth.* 23. 23. weightier then the matters of ceremony, and circumſtances of Gods owne worſhip, preſcribed in the firſt table. *Goe yee and learne* (ſaith our Saviour, *Matth* 9. 13.) *what this meaneth, I will have mercy and not ſacrifice.*

Applic. It is therefore a certaine note of an unſound heart when men; 1. Put all their religion in outward duties and ſervices to God, and regard not thoſe weightier matters of the law that I told you of mercy, and juſtice, and fidelity; no nor the inward worſhip of God neither; 2. Stand more upon ceremonies and circumſtances of Gods worſhip then upon the ſubſtance, would be greatly troubled if they ſhould not receive now at Eaſter, or not receive with that geſture that they have beene accuſtomed unto; but to come without all knowledge to diſcerne the Lords body, to come without charity, without all preparation of heart, troubleth them not at all. What is this els but to *ſtraine at a gnat, and ſwallow a camell*, as our Saviour ſpeaketh, *Mat.* 23. 24?

2. Secondly, God hath given ſpeciall charge to us concerning the duties of our particular callings that he hath ſet us in, more then of thoſe that are generall duties of Chriſtianity belonging to all men; and *every tree muſt be knowne by his owne*

owne fruit, as our Saviour ſaith, *Luk.* 6.44. This we ſhall ſee in that direction *Iohn* Baptiſt giveth to the Publicans and Souldiers, *Luk.* 3.13,14. and in thoſe directions the Apoſtle giveth in his Epiſtles, *Epheſ.* 5. & 6. *Col.* 3. & 4. and by the charge he giveth to *Timothy*, 1 *Tim.* 6. 2. and to *Titus*, *Tit.* 2.15.

It is therefore a great ſigne of unſoundneſſe, when men ſeeme very forward in the common duties of Chriſtianity but neglect their callings, are bad huſbands, and wives, and maſters, and ſervants; bad Magiſtrates and Miniſters; like a blind eye or lame hand in the body, that have life and ſenſe and motion as all the members have, but can doe nothing that belongeth to their particular office. *Applic.*

Thirdly and laſtly, God hath given us more ſpeciall charge to looke to our ſelves to reforme our ſelves, then concerning other men. *Examine your ſelves*, ſaith the Apoſtle, 1 *Cor.* 11.28. and 2 *Cor.* 13.5, *prove your owne ſelves*. *Gal.* 6.4. *Let every man prove his owne worke*. *Rom.* 14.22. *Have faith to thy ſelfe, before God*. Therfore *David* profeſſeth this of himſelfe, *Pſal.* 18.23. *I was upright before him; and I kept my ſelfe from mine iniquity*. 3.

It is therefore a great ſigne of unſoundneſſe when a man buſieth himſelfe more with cenſuring, and ſeemeth to hate ſinne more in others, then in himſelfe. This our Saviour noteth for the tricke of an hypocrite, *Mat.* 7.3. that he *beholdeth the mote that is in his brothers eye, but conſidereth not the beame that is in his owne eye*.

Lecture LXXXVI. *On Pſalme* 51. 6. April 1: 1628.

NOw it followeth that wee proceed to the ſecond part of my anſwer, to the Queſtion, and ſhew you, How and wherein the upright hearted man doth, and muſt ſhew an equall reſpect unto all the commandements of God. Now this doth appeare in three points principally. 1. He deſireth to know the whole will of God, in all things that concerne him, in one point as well as in another. 2. He maketh conſcience of every ſinne God hath forbidden 3. He maketh conſcience of every duty, God hath commanded him. Theſe three points I will ſpeake of in order, and make application of them alſo as I go over them ſeverally. *Anſw.* 2.

For the firſt, The upright hearted man ſheweth thus farre-forth an equall reſpect to all the commandements of God, that hee deſireth to know the whole will of God in all things that doe concerne him to know, in one thing as well as in another. In all things (I ſay) that concerne him to know. For it is no ſigne of ſincerity but of the contrary, 1. When a man deſireth to know more of Gods will, then hee is pleaſed to reveale, and to pry too farre into his ſecrets. When the Lord was pleaſed to reveale his glory unto his people at the delivering of the law *he ſet bounds unto them*, and charged them upon paine of death (as you ſhall find, *Exod.* 19.12.21) not to paſſe thoſe bounds to gaze and pry too farre. 2. When a man is too inquiſitive to know that, that concerneth other men. O how perfect are many men in the knowledge of thoſe things that concerne the duty of their Miniſters and ſuperiours and of their neighbours alſo? Like *Peter*, *Iohn* 21.21. *Lord what ſhall this man do*; whom our Saviour reproveth in the next verſe for this and ſaith, *What is that to thee? follow thou me*. 3. When a man ſeeketh knowledge in thoſe things moſt, that are no way uſefull nor fit to edifie himſelfe in faith and obedience unto God. For as it is an argument of a vaine and unſound heart, in a Miniſter to teach any thing that tendeth not to the edifying of the people in faith and godlineſſe; as the Apoſtle telleth *Timothy* ſome did in his time, 1 *Tim.* 1.3,4. This the Apoſtle ſaith was the rule that he followed in teaching, *Acts* 20.20. he taught them not all that he was able to teach, but *he kept backe* 1.

nothing that was profitable for them: So it is a signe of a vaine and unsound heart, in an hearer, to desire to know more in religion then may be of use unto him for his owne practise. *The wisdome of the prudent* (saith *Solomon*, *Pro.*14.8.) *is to understand his way*; how hee may walke to please God. This was the knowledge that *David* desired, *Psal.*119.66. *Teach me good judgement, and knowledge.* As if he had said, such as may doe me good and make me better. Now the upright hearted man, to the end he may not offend God in any thing, but obey his will in all things, he desireth to know the whole will of God, so farre as it concerneth him and may be profitable for him to know it. *I opened my mouth, and panted*, (saith *David*, *Psal.*119.131.) *for I longed for thy commandements*; as if he had said; to know them that I might not breake them. And thus he saith, *Psal.*18.22,23. that he approved to his owne heart his uprightnesse and integrity. *For all his judgements were before me, and I did not put away his statutes* (any of them) *from me. I was also upright before him.* As wee see it is with wise men (specially with justices and officers) they will acquaint themselves well with the statutes, that they may doe nothing in their office that is against law and so bring themselves into danger: So is it with the wise and prudent hearted Christian in this case. *I am thine, save me* (saith *David*, *Psal.*119.94) *for I have sought thy precepts.* And indeed how is it possible, for him to be afraid to offend God in any thing, or desirous to doe the will of God in all things, that is not carefull to enquire and know what the will of God is in all things? So it is said of *Ezra* 7.10. that *hee had prepared his heart to seeke the law of the Lord, and to doe it.* Thus *David* charged his Princes and Nobles and Commons in that great Parliament, and common Councell that he summoned not long before his death, 1 *Chron.*28.8. *Now therefore in the sight of all Israel, the Congregation of the Lord, and in the audience of our God, keepe, and seeke for all the commandements of the Lord your God.* As if he had said, You cannot keepe them unlesse first you seeke to know them.

Applic. 1. If this be so; then is there certainely no truth of grace no uprightnesse of heart in many men. First, What truth of grace can there be in them that professe to all men by their despising the meanes, that they desire not the knowledge of the will of God (of which sort notwithstanding there bee many, that are passing well perswaded of the uprightnesse of their owne hearts) Of these men the Holy Ghost hath given sentence long since, *Iob* 21.14. *They say unto God, depart from us, for we desire not the knowledge of thy waies.* As though he should say, They that doe not desire the knowledge of his waies (how honest men soever they seeme to be) do certainely in their hearts say unto God, depart from us, they would have nothing to doe with him by their good will. And *Ps.*119.155. *Salvation is farre from the wicked; for they seeke not thy statutes.* As if he should say, They that never seek to know what God hath either forbidden or commanded them in his Word, are farre from salvation.

2. Secondly, Such as though they seeme to love the meanes and so to desire knowledge of Gods will, yet never seeke to know the will of God, in those cases that concerne their owne practise in particular. It is the ordinance of God ye know, *Mat.*2.7. that his people *should seeke his law at the mouth of his messenger.* And *Iohns* hearers did so, his ministery wrought feares and doubts in them, and both the people and the Publicans and the souldiers came to him as you may see, *Luk.*3.10.12.14. to be resolved in their doubts, and said unto him, *What shall we do?* But our hearers have no doubts no cases of conscience to be resolved in. No man ever asketh the question whether that that he hath gotten by usury, or by gaming, or by filling in of pots to men till they be drunke, and have made themselves beasts be lawfully gotten or no. No man asketh is God pleased with the gaine that I get thus? Will God blesse it to me and mine?

3. Thirdly and lastly, Such also have cause to suspect the truth of their owne hearts,

hearts, that wittingly and purposely shun the knowledge of some parts of Gods will that concerne their owne practise, because if they should know them, and not doe accordingly, their conscience would be disquieted, and if they should practise them, they must incurre danger and trouble; and it is good sleeping (thinke they) in a whole skin. Let none that are such, flatter themselves in this, that they thanke God, they doe nothing against their conscience, they doe nothing that they know to bee evill, and displeasing to God. For if thou wilfully *close thine owne eyes* against any part of Gods will, that thou mayest not see it, as those Iewes did that our Saviour condemneth, *Matth.*13.15. if there bee any truth of God, concerning which it may bee said of thee, as the Apostle speaketh of some wicked men in his time, 2 *Peter* 3.5. *this thou art willingly ignorant of*; certainely thy heart is unsound; and the Lord will judge thee as one that hath sinned, not out of ignorance, but wilfully. And so much shall serve to bee spoken of the first of these three points that I propounded touching the equall respect that the upright-hearted man beareth to all the commandements of God. He desireth to know the whole will of God in all things that concerne him, in one point, as well as in another.

Secondly. Hee maketh conscience of every sinne that God hath in his law condemned, of one as well as of another. It is no argument of sincerity to make conscience of, and to hate some sinnes. The Pharisee you know could say, *Luke* 18.11. *God I thanke thee I am not as other men are* (I am not so bad as such and such are (*I am no extortioner, no unjust man* (in my dealings with men) *no adulterer*. But this is oft made in Scripture, a note of uprightnesse, to make conscience of every knowne sinne, of one as well as of another. Thus *David* describeth them that are undefiled in the way, *Psal.*119.3. *They also doe no iniquity*. As if hee had said Not wittingly, as giving themselves liberty in any sinne. By this *David* approveth to himselfe, and to the Lord, the uprightnesse of his heart. *Psalme* 119.101. *I have refrained my feete from every evill way*. And by this property doth the Prophet describe the blessed man *Esa*,56.2. *Hee keepeth his hand from doing any evill*. 2.

Let every one of us make triall of our hearts by this note. Doe we make conscience of every sinne? This may best be discerned, in three sorts of sinnes especially. *Applic.*

First. In the conscience wee make of our beloved, and darling sinnes; viz. such as our naturall inclination, or custome, or the profit, or pleasure they yeeld us, have made dearer to us then other sinnes. *Iehu* seemed in many things a very zealous, and good man, but there was one sinne he could not leave, and the hypocrisie of his heart was discovered by that, 2 *Kin.* 10.31. *But Iehu tooke no heed to walke in the law of the Lord with all his heart* (that is, with an upright heart. How did that appeare, that his heart was unsound?) *for hee departed not from the sinne of Ieroboam*. Why could hee not leave that sinne? Oh, that was a sinne that the custome of his countrey had by long use made most familiar, and it was also a very profitable sinne; hee thought it may seeme (and so did the rest of the Kings of Israell, as *Ieroboam* did, when first hee erected that idolatry, 1 *Kings* 12.26.28.) that if hee should have abolished the idols of *Dan*, and *Bethel*, and let the people goe (according to Gods ordinance) to worship at Ierusalem onely, it would have cost him his kingdome. *Herods* example also is notable to this purpose. How many good things are noted in him. *Mar.*6.20. yet was the hypocrisie of his heart discovered in this, he could not leave his incest. Why not that as well as other sinnes, that *Iohn* reproved? He was more strongly inclined by nature unto that sinne, that sinne yeelded him more pleasure then other sinnes did, 1.

it was his darling ſinne. It is not the conſcience a man maketh of ſome ſinnes, that will aſſure him of the uprightneſſe of his heart; but when thou canſt make conſcience of, hate and ſtrive againſt the ſinne thou art moſt inclined to by nature, the ſinne thou findeſt moſt ſweetneſſe in; the ſin of which thou canſt ſay as *Demetrius* ſaid of his, *Acts* 19.25. *by this craft I get my wealth*, this will give thee a comfortable aſſurance of the uprightneſſe of thy heart.

2. Secondly. Try thy heart in the conſcience thou makeſt of ſecret ſinnes. A man that maketh no conſcience of any ſin, may yet bee able to bridle himſelfe from open ſins. *If one know them* (ſaith *Iob* 24.17.) *they are in the terrours of the ſhadow of death.* The feare of ſhame, and diſcredite with men, hath great force to reſtraine them; but in ſecret they care not what they doe. *It is a ſhame even to ſpeake* (ſaith the Apoſtle *Epheſians* 5.12.) *of thoſe things which are done of them in ſecret.* But hee that maketh conſcience ſinning even in ſecret, he is the upright-hearted man, he diſliketh ſin, becauſe it is ſin, even out of conſcience towards God. 1. When a man maketh conſcience of ſpeaking or doing any thing that is evill, even at home in his owne family, as well as abroad among ſtrangers; and can ſay with *David*, *Pſalme* 101.2. *I will walke within my houſe with a perfect heart.* 2. When a man maketh conſcience of ſin, even there, where hee may doe it ſo ſecretly, as no man can know of it; as *Ioſeph* did, *Gen.*39.11. and *David* that was greatly troubled, and beggeth pardon for his ſecret faults, *Pſalm.*19.12. 3. When a man maketh conſcience even of ſinfull thoughts, which of all ſecret ſins are moſt ſecret. *The thoughts of the righteous are right*, ſaith *Solomon*, *Prov.*12.5. Thus *Iob* gathering together all the evidences hee could, of the uprightneſſe of his heart, doth mention this as one of the firſt and chiefeſt of them that hee durſt not give liberty to himſelfe, no not in unchaſt and uncleane thoughts. *I made a covenant with mine eyes, why then ſhould I thinke upon a maid*; ſaith hee, *Iob* 31.1. And hee that maketh no conſcience of the wickedneſſe of his thoughts, the vanity, malicioufneſſe, worldlineſſe of them, certainly hath no truth of grace in him. *Evill thoughts* are ſet in the firſt ranke of thoſe things that *defile a man*, and make him loathſome to God. *Mat.*15.19.

3. Thirdly and laſtly. Hee that deſireth to know, whether hee doe indeed make conſcience of all ſinne, let him try his heart by the conſcience hee maketh of the ſmalleſt ſins. Of foule, and groſſe, and palpable ſins, there is no civill man nor hypocrite almoſt, but hee ſeemeth to make great conſcience; but they hate preciſeneſſe in trifles (as they call them) in matters of circumſtance, and ceremony, and geſture, in ſmall oathes, in merry talke, in reſtraining men of their Chriſtian liberty, in matter of their attire, or diet, or recreations; this they ſay is groſſe hypocriſie. And indeed ſo it were (as I told you the laſt day) if 1. theſe things they make ſuch conſcience of, be not forbidden of God; 2. or if (though they be ſo) they make more or as much conſcience either, of them as they doe of the weightier points of Gods law. But bee not deceived, it is no ſigne of an hypocrite to make conſcience of the leaſt ſin God hath forbidden, nay, hee is certainely an hypocrite that doth not ſo, nay (I ſay more) it is a ſurer note of uprightneſſe, to make conſcience of the ſmalleſt ſinnes, then of the greateſt only. For there it will bee hard to diſcerne, whether the ſhame of the world, or the conſcience of Gods commandement onely moved us. In this *Davids* uprightneſſe of heart appeared. 1 *Samuel.*24.5. *His heart ſmote him for cutting off Sauls skirt.* And *Paul* in the conſcience hee made of a private promiſe hee had made to the *Corinthians*, to ſee them in his journey towards *Macedonia*. See what a proteſtation hee maketh. 2 *Corinth.*1.18. that he did not uſe lightneſſe in making that promiſe, nor when he had made it was careles of his word.

As God is true (ſaith hee) *our word to you was not yea, and nay*; that is, light and wavering. And marke his reaſon, verſe 19. *For the Sonne of God Ieſus Chriſt, who was preached among you by us, even by mee and Sylvanus, and Timotheus, was not yea and nay, but in him, was yea.* As if he ſhould ſay; as I have made conſcience in my preaching to you, to ſpeake nothing but the certaine truth, ſo doe I in my private ſpeeches and promiſe alſo. If wee that are miniſters be vaine and light perſons in our private converſations, it is much to bee feared (if the Apoſtles reaſon bee good) that though wee teach the truth, yet wee doe it not in uprightneſſe of heart, and out of conſcience towards God. But I will conclude this point with thoſe two ſentences of our bleſſed Saviour, *Matthew* 5.19. *Whoſoever ſhall breake one* (one I ſay) *of theſe leaſt commaundements* (leaſt I ſay) *and ſhall teach men ſo* (there have beene you ſee formerly as well as now, that have taught men, it is no matter to breake Gods ſmall commandements) *hee ſhall bee called leaſt in the kingdome of God* (he ſeeketh applauſe and credite haply by teaching ſuch things, but hee ſhall certainely miſſe of his aime) *but whoſoever ſhall doe and teach them* (even theſe leaſt commaundements, loe wee muſt bee doers our ſelves, before wee can preach well) *the ſame ſhall bee called great in the Kingdome of God.* As if hee had ſayd. He ſhall in the end looſe no credite by it, but (though that bee not the thing hee may ſeeke, or aime at, yet) hee ſhall bee ſure to bee the better eſteemed for it in the Church of God. And thus much of the ſecond point, wherein the upright hearted mans equall reſpect to all the commandements of God appeareth, he maketh conſcience of every ſin, of one as well as of another.

Followeth the third, and laſt of them. He maketh conſcience of every dutie God hath commanded him, of one as well as of another; not of the negative part onely of every commandement, of doing any thing that God hath forbidden; but of the affirmative alſo, of doing every thing that God hath commanded. As there is no one ſinne that he doth give himſelfe liberty to live in, ſo is there no one grace or good thing that God requireth to bee in us, but he deſireth and ſtriveth to attaine unto it. *As yee abound* (ſaith the Apoſtle, 2 *Corinthians* 8.7.) *in every good thing,—ſee that yee abound in this grace alſo*; that is to ſay, in mercifullneſſe, and liberality. And hee ſaith in the next verſe, that hee requireth this of them, *to proove the ſincerity of their love.* As if hee had ſaid; There can bee no ſincerity in him that contenteth himſelfe to have ſome good things in him, if hee deſire, and ſtrive not after every grace. And againe, *Phil.* 4.8,9. *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there bee any vertue, and if there bee any praiſe, thinke on theſe things. Thoſe things which yee have both learned, and received, and heard, and ſeene in mee, doe.* Whatſoever good things they had heard of *Paul*, or ſeene in his example, they muſt ſtrive to attaine unto. But the Apoſtle *Peter* goeth further, 2 *Peter* 1. for hee is not content to ſay, that the way *to make our calling and election ſure*, is by doing of thoſe things that he had ſpoken of before; that is to ſay, by giving all diligence to adde one grace to another (and eight ſeverall graces he nameth, verſe 5—7. that muſt be thus combined in us) but he ſaith plainly, ver. 9. that *hee that lacketh theſe things is blind*; that is, hath no truth of grace in him. 3.

Alas then, what aſſurance can they have of the truth of their hearts, that in the duties God enjoyneth them, will take and leave at their owne pleaſure. 1. They that are juſt in word and deed, but the other two duties that *Applic.*

God enjoyneth, *Mic.6.8.* (mercy and humility towards God) they cannot, nay they ſtrive not to attaine to. 2. They that love preaching, and good preaching well, but there is a grace commended to them in *Davids* example, which they will not imitate, 2 *Sam.24.24. I will not offer burnt offerings to the Lord my God, with that that doth coſt me nothing*; and *Gal.6.6. Let him that is taught in the word, communicate unto him that teacheth in all good things.* They love alife to ſerve God of free-coſt. 3. They that are zealous in frequenting the publique worſhip of God, but have no mind to that that is commended unto them in the example of *Ioſhua 24.15. As for mee and mine houſe, we will ſerve the Lord*; much leſſe of that that Chriſt enjoyneth, *Matth.6.6. When thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy doore, pray to thy father which is in ſecret.* 4. They that are very forward in all other duties almoſt, and yet in one maine duty that Chriſt enjoyneth as ſtrictly as any, and ſaith, *Mat. 6.15. If ye forgive not men their treſpaſſes, neither will your father forgive your treſpaſſes*, Yea 5.24. *Leave thy gift before the altar, and goe thy way, firſt bee reconciled to thy brother, and then come and offer thy gift*, they muſt bee borne with, they cannot overcome themſelves in this. Certainly the beſt that theſe can ſay of themſelves with truth, is but that that *Agrippa* ſaith of himſelfe, *Act 26.28.* they are *almoſt perſwaded to be Chriſtians.* And as good never a whit, as never the better. If there be any commandement of God that thou canſt not (at leaſt in the unfeined deſire, and endeavour of thy heart) yeeld unto and obey, certainely thou art no true Chriſtian. *He that ſaith I know Chriſt* (ſaith the Apoſtle, 1 *Iohn 2.4.*) *and keepeth not his commandements, is a lyar, and the truth is not in him.*

Lecture LXXXVII. on Pſalme 51. 6. April. 15. 1628.

2. *The continuance of ſaving grace.*

THE third and laſt reſpect, wherein the univerſality and large extent of true ſaving, and ſanctifying grace appeareth, is, In reſpect of the time, where once it is in truth, it will never dye, nor decay utterly. Wee muſt therefore know, that among the notes and properties of ſaving grace, that are given us in the holy Scripture (whereby wee may every one of us try our ſelves, whether there bee in us that uprightneſſe of heart, and truth in our inward parts, which *David* ſaith heere the Lord ſo much delighteth in) this is one principall. That true ſaving, and ſanctifying grace, extendeth it ſelfe unto the whole courſe and time of a mans life that hath it in him. True ſaving grace is durable and everlaſting.

Now becauſe this is a truth, that behoveth all of us to bee well ſetled and grounded in, therefore before I come to the confirmation of it, I muſt firſt premiſe three things which are to bee granted concerning this point, which if you marke them well, will both make our meaning in it plaine unto you, and take out of the way all the maine objections that are made againſt it.

1. First. Then it cannot bee denied, but that a man may ſeeme to himſelfe and to the Church of God to have true grace, and make a good profeſſion of it, and yet fall quite away from that againe. A man that is *a righteous man* (thus in profeſſion, and in the judgement of men) *may turne away from his righteouſneſſe* (as the Prophet ſpeaketh, *Ezekiel* 18.24) *and commit iniquitie, and doe according to all the abominations of the wicked, and dye* in that ſtate too. So *Hymeneus and Alexander* are ſaid. 1 *Tim.* 1.19,20. to *have made ſhipwracke of faith.* They had made profeſſion of the true faith and religion of God, and fell quite away from it afterward. And they that thus make profeſſion of true righteouſneſſe and holineſſe, and of the true faith and religion, are called by the holy Ghoſt (and wee may not teach him to ſpeake) righteous men and beleevers, though there bee no true righteouſneſſe

teousneſſe or faith in them at all. So it is ſaid, *Iohn* 2.23,24. *Many beleeved in Chriſts name, when they ſaw the miracles that he did.* Had theſe men true and ſaving faith? No verely, as appeareth plainly by the next words, *But Ieſus did not commit himſelfe unto them, becauſe hee knew all men.* As though the Evangeliſt had ſaid; Hee knew there was no truth of faith in their hearts, though they made ſuch a profeſſion of it. So it is ſaid of *Simon Magus*, *Actes* 8.13. that *hee beleeved.* Why had hee ever a true juſtifying faith in him? No verely, for hee was even then (though neither *Philip*, nor *Peter* perceived it till a little after) *in the gall of bitterneſſe, and in the bond of iniquitie*; as *Peter* teſtifieth of him verſe 23. yet all that are baptized, are ſaid to be regenerated, and borne anew; yea all the infants of the faithfull are ſaid by the Apoſtle, 1 *Cor.*7.14. to bee *holy.* Are all infants holy indeed, and truly ſanctified? Are all men that are baptized, regenerated indeed? No verily. But by profeſſion and ſacramentally, they are ſo all. But why are they then by the holy Ghoſt called ſo, not being ſo indeed? Surely, becauſe the Church and people of God are bound to judge them beleevers, and righteous perſons, that outwardly profeſſe themſelves to bee ſuch, till God ſhall bee pleaſed to reveile and diſcover them to bee otherwiſe. *The ſecret things belong to the Lord our God* (ſaith *Moſes*, *Deutero.*29.29) *but thoſe things which are reveiled, belong to us, and to our children for ever.* And therefore *Simon Magus* (as bad a man as hee was inwardly and in heart) was without all ſcruple admitted by *Philip* the Evangeliſt unto baptiſme, and ſo accounted a true beleever. *Acts* 8.13. even for this cauſe, becauſe hee profeſſed the true faith. So then the beleevers, the righteous, and regenerate perſons that are ſuch only by profeſſion, and in the judgement of the Church, may quite fall away and looſe all that goodnes that ſeemed to be in them.

2. Secondly. It cannot bee denyed, but that a man may have in him in truth, ſundry common gifts of the ſpirit of God, that are very like unto ſaving and true grace, and yet looſe them againe, and fall quite from them. The hearer that is compared to the ſtony ground that *receiveth the word, and beleeveth it, and findeth joy and comfort* in it, yet may *fall away*, as is plaine *Luke* 8.13. A man that *hath beene enlightned, and hath taſted of the heavenly gift* (of Chriſt) *and hath beene made partaker of the holy Ghoſt*, may ſo fall away (ſaith the Apoſtle, *Heb.*6 4.6,) *as it is impoſſible for him to bee renewed againe unto repentance.* A man that *hath eſcaped the pollutions of the world* (forſaken all foule & groſſe ſins) may be yet ſo *intangled againe, and overcome* by them (as the Apoſtle teacheth, 2 *Peter* 2.20.) that his *latter end may become worſe with him, then ever his beginning was.* And what ſhall wee ſay of theſe men, and of the good things that are ſpoken of them? Were they ſuch in ſhew and profeſſion onely? No verily. They were indeed enlightned, they did indeed beleeve, they did indeed rejoyce, and found comfort in the word; they did indeed forſake the pollutions of the world. Yea theſe good things in them were the workes and effects of the word and ſpirit of God, and not of nature onely; that, that ſprung up in them, came from the ſeed of the word that was ſowen in their hearts, *Luke* 8.6.13. It was *the knowledge of the Lord and Saviour Ieſus Chriſt* (as the Apoſtle ſpeaketh, 2 *Peter* 2.20.) and the ſweetneſſe that they found in that, that made them to forſake all foule and groſſe ſins. How then? Had theſe men ever any truth of ſaving, or ſanctifying grace in them? No verily. For our Saviour ſaith. 1. Of theſe *Luke* 8.13. that they *had no root in themſelves*, the goodnes & worke of the ſpirit that was in them, was overly, it never went low enough, deep enough, to the giving of them a root, to the reforming of the inward man. 2. Of the hearer that is compared to the good ground. *Luk.*8.15. that he, & he only of all the foure ſorts of hearers, had *an honeſt and a good heart*, there was no goodnes of heart, no truth of grace in any of the other three.

3. Thirdly and lastly. A man that hath had in him truth of saving grace, may seeme to others, and to himselfe also to have lost it utterly, and even to have quite quenched the spirit in himselfe. For 1. he may loose the comfortable sense and feeling of it, and not perceive in himselfe that he hath any grace in him at all. *Lord why castest thou off my soule* (saith the Prophet *Ps.*88.14,15) *while I suffer thy terrours I am distracted.* 2. He may loose the vigor and powerfull operation of it; it may (like a sparke of fire) be so covered and hidden in an heap of ashes, that neither himselfe nor any other, can by any light, or heat that commeth from it, discerne any other but that it is quite dead and gone. If *Nathan* himselfe had come to *David* when after the committing of his shamefull adultery, he was practising with all the cunning he had, the murther of *Uriah*, or if any of the Apostles had bin with *Peter*, when he denied Christ so oft with such bitter oathes and execrations against himselfe, *Mat.*26.74. what sparke of grace could they have discerned in them? In these three points then you see how farre foorth it may be granted, that men may fall from grace.

And yet is this that I have taught you a certaine truth, that true sanctifying and saving grace, is of a lasting permanent and continuing nature. See this confirmed. 1. By that which the holy Ghost expressly affirmeth of sundry particular graces, and fruits of the spirit of sanctification. I will instance but in three. 1. *The feare of the Lord is cleane* (saith *David*, *Psal.*19.9.) *enduring for ever.* 2. So speaking of the upright man, *Psal.*112.2,3. he saith *his righteousnesse endureth for ever.* & 3. And the Apostle speaking of that meekenes of spirit which Gods sanctifying grace worketh in the faithfull, he calleth it, 1 *Pet.*3,4. a thing that *is not corruptible*, it can never dye. See this also confirmed, 2. By that which the holy Ghost expresly affirmeth of the whole habit and quality of renewed holinesse, created and infused by the spirit of God into our soules, at our first conversion. The grace of regeneration is called by the Apostle. 1 *Pet.*1.23. *an incorruptible seed*, which he amplifieth by this comparison, verse 24.25. *All flesh is as grasse, and all the glory of man is as the flower of the grasse, the grasse withereth, and the flower thereof falleth away, but the word of the Lord endureth for ever.* As if he should say. Whatsoever excellency we have by nature (wit or knowledge, or morality, all naturall parts whatsoever) are tansitory, and corruptible, but that which the spirit of God worketh in us by the word, will last for ever. See this proved also, *Ioh.*15.16. *I have chosen you, and ordained you, that you should goe and bring forth fruit, and that your fruit should remaine.* And least any should say (as some doe) that though Gods sanctifying grace bee in it selfe incorruptible and immortall (for it is called *the divine nature*, 2 *Pet.*1.4) yet is it not so in respect of us; marke how the holy Ghost telleth us, that it is not so onely in it selfe, but it is so in respect of us also. *Whosoever is borne of God*, (saith the Apostle. 1 *Iohn* 3.9) *doth not commit sinne* (that is to say, in that manner as hee did before) *for his seed remaineth in him.* The seede of God, the grace of regeneration doth remaine in every one that is borne of God. In which respect also our Saviour saith thus of it. *Luk.*10.42. *Mary hath chosen that good part, which shall not be taken away from her.*

Therefore also is this durableness, and perpetuity made oft in Scripture an essentiall property of true and saving grace; *Colossians* 1.21.23. *You hath hee reconciled, if yee continue in the faith grounded and setled, and bee not moved away from the hope of the Gospell.* As if hee had said; If yee continue not in the faith, yee are not in the state of grace, yee are not reconciled unto God, by the blood of Christ. So saith the Apostle *Hebrewes* 3.6. *Whose house wee are, if wee hold fast the confidence, and the rejoycing of the hope firme unto the end.* As though hee should say, Hee that doth not continue in the faith to the end, is not the house of God, the Temple of the holy Ghost, has not any saving sanctifying grace in his

his heart. Laſtly, So ſpeaketh the Apoſtle, 1 *Iohn* 2.19. *If they had beene of us, they would no doubt have continued with us, but they went out that they might be made manifeſt, that they were not of us.* As if he ſhould have ſaid, No doubt but he that ever was, not only in the Church by profeſſion but a living and true member of it rooted in Chriſt, ſhall continue ſo to the end; and it is as manifeſt, that no Apoſtate had ever any ſuch truth of grace in him.

Let us now make ſome application of this point in two words of exhortation unto you.

The firſt thing that I have to exhort you unto is this, that ſeeing true ſaving grace is proved to be ſo permanent and durable a thing that you would therefore eſteeme of it and prize it accordingly, yea ſeeke it above all other things whatſoever. Two other ſtrong motives there be to perſwade you to this. *Applic.* 1

Firſt, By prizing of grace thus and ſeeking it firſt, and above all other things wee may bee ſure not onely to get grace, but all other things too ſo farre as they ſhall bee good for us. *Seeke yee firſt* (ſaith our Saviour, *Matth.* 6.33.) *the kingdome of God, and his righteouſneſſe and all theſe things ſhall bee added unto you.* Whereas by eſteeming ſo highly of earthly things, and ſeeking them above grace, we ſhall be ſure to looſe grace (as is plaine by this, that our Saviour mentioning the cauſe that made *Sodom* ſo void of goodneſſe and ſo full of ſinne nameth nothing but their eager ſeeking after worldly things, *Luke* 17.28.) and yet can we have no aſſurance to get thoſe things we ſo earneſtly ſeeke after. For *godlineſſe* (and that onely) *hath the promiſe both of this life, and of that which is to come,* 1 *Tim.* 4.8. 1.

Secondly, If we have grace it will make all other things comfortable unto us, where as without it, all other things though we have never ſuch ſtore of them, can do us no good. *Better is a little with the feare of the Lord, then great treaſure and trouble therewith,* *Pro.* 19.16. 2.

But ſecondly, The motive that the Doctrine wee have now heard yeeldeth us is moſt forcible, That whereas all other things riches and pleaſure and credit are tranſitory, they doe not onely end with this life (which none of us can tell how ſhort it will bee) but even while wee live here wee may looſe them wee know not how ſoone; in which reſpect the Apoſtle calleth them *uncertaine riches,* 1 *Tim.* 6 17. Grace is *durable ſubſtance,* as the Holy Ghoſt calleth it, *Pro.* 8. 18. Hee that once hath it, all the power and cunning of the divell ſhall never be able to ſpoile him of it; *The gates of hell* (ſaith our Saviour, *Matth.* 16.18.) *ſhall not prevaile againſt it.* And this is the motive that our Saviour himſelfe uſeth to perſwade us to ſeeke for grace, *Iohn* 6.27. *Labour not for the meate which periſheth, but for that meate which endureth unto everlaſting life.* 3.

The third and laſt thing that I have to exhort you unto is this, that ſeeing true grace is permanent, that therefore we would labour to approve to our owne hearts, the truth of that grace, that is in us, by our perſeverance in the eſtate of grace, and our care to hold out unto the end. *That which ye have already* (ſaith our Saviour, *Rev.* 2.25.) *hold faſt till I come.* This was *Davids* care, *Pſal.* 119.112. *I have enclined my heart to performe thy ſtatutes alway even unto the end.* And *Pſal.* 104.33. *I will ſing unto the Lord as long as I live, I will ſing praiſe to my God, while I have my being.* And this was all *Pauls* care, *Act.* 20.24. that he *might finiſh his courſe with joy*; that he might hold out to the end. This exhortation he giveth to the Corinthians, 1 *Cor.* 10.12. *He that thinketh he ſtandeth let him take heed leſt he fall.* And to the *Romanes* 11.20. *Thou ſtandeſt by faith: be not high-minded but feare.*

If any man ſhall object, This is contrary to that that you have taught, for if ſaving grace be ſo permanent and of a laſting nature, what need men take any thought for holding out unto the end? *Obiect.*

Answ. 1. I answer, First, Though the seed of Gods grace bee incorruptible, yet a Christian may loose the sense of grace, and the vigour and operation of grace. In these respects the spirit may be quenched, 1 *Thess.*5.19. And as fire may be quenched 1 by casting water upon it; or 2 by whaming any thing upon it to smother it; or 3 by with-holding fewell from it; or 4 by neglecting to blow it, when it is but a little kindled; So may the spirit in respect of the lively sense, and vigour, and operation of it be quenched; 1 either by giving our selves liberty to sinne against our conscience, as in *Davids* case; 2 or by resisting and smothering the good motions of it, as *Stephen* chargeth the Iewes to have done, *Acts* 7.51. 3 or by despising the meanes of grace, 1 *Thess.*5.20. 4 or by neglecting to stirre up and exercise the graces of it in our selves; which the Apostle chargeth *Timothy* to doe, 2 *Tim.*1.6.

2. Secondly, Every regenerate man is of himselfe exceeding prone thus to quench the spirit, and to fall from grace; and it is the wonderfull mercy and power of God onely that doth keepe us from falling quite away; if hee should let goe his hand never so little, we could be no more able to stand, then the little infant, which the nurse dadeth can doe if she let goe her hold she hath of it, or then your staffe can doe when you take off your hand. It is God alone that *keepeth the feet of his Saints*, 1 *Sam* 2.9. And this is a just cause why wee should bee continually in feare of falling away. *Worke out your salvation* (saith the Apostle, *Philippians* 2. 12, 13) *with feare and trembling, because it is God that worketh in you, both to will and to doe of his good pleasure.*

3. Thirdly, As God hath made an everlasting covenant with us that hee will never forsake us, and that wee shall not depart from him, *Ieremy* 32. so the meanes whereby he in his goodnesse doth preserve us from falling away from him is by working in us by his spirit this feare of falling away, this care to persevere and hold out and grow in grace. And so he expressely speaketh, *Ier.*32.40. *I will put my feare in their hearts, that they shall not depart from me.* So that he that findeth not in himselfe this feare of falling away, this care to nourish grace in himselfe, and to finish his course with joy, hath just cause to judge that God never received him into this covenant of grace, this everlasting covenant, that you have heard of.

4. Fourthly, and lastly, Constancy in well-doing and an uniformity in a Christian course, is an inseperable property of true grace. It is nothing for any of you to be devout in your prayers and in hearing of the Word in the morning, and in your buying and selling afterward to play the cut-throats and cheatours of your neighbours; thus much an hypocrite can doe; but this is that that may give thee comfort when thou keepest thy heart in the *feare of the Lord all the day long*, as *Solomon* speaketh, *Pro.*23.17. When thou canst say with *Paul*, *Acts* 24.16. *Herein doe I exercise my selfe to have alwaies a conscience void of offence towards God, and towards men* too. It is a small signe of grace for any of you to have some fits of remorse for sinne and of good motions and desires when you have beene dangerously sick. or the morning before you received the Communion, *Pharaoh* and *Saul* had such fits, and good moods; But this is that that will give you comfort when you find your selves constant in the hatred of sin, and in performing good duties. *Blessed is the man that feareth alwaies* to offend God, saith *Solomon*, *Pro.*28.14. And *Psal.* 106.3. *Blessed are they that keepe judgement, and doe righteousnesse at all times.* When we can say with *David*, *Psal.*119.117. *I will have respect to thy statutes continually.*

LECTVRE

Lecture LXXXVIII. On Psalme 51. 6. April 29. 1628.

THe fourth and laſt property of true obedience, of true righteouſneſſe and goodneſſe, which will give us a comfortable aſſurance of the uprightneſſe of our hearts, is the manner how it is performed, with what affection we doe it, what ends we aime at in it. He that would approve the uprightneſſe of his heart by the unblameableneſſe and godlineſſe of his life, muſt not content himſelfe with this, that he eſcheweth evill and doth good, he abſtaineth from all knowne ſinnes, that God hath forbidden, and performeth all good duties that God hath commanded him to doe, unleſſe he be carefull alſo to doe this in that manner as God requireth. This I will 1 confirme unto you; and then 2 I will give you ſome directions, how to performe good duties in a good and right manner.

The fourth property of true goodneſſe, and righteouſneſſe.

And for the firſt, We ſhall find that the Lord in requiring obedience of us, ſtandeth not ſo much upon this that we doe good duties, as that we doe them in the right manner. *It ſhall be our righteouſneſſe,* (ſaith *Moſes*, *Deut.* 6. 25.) *if we obſerve to doe all theſe commandements before the Lord our God, as he hath commanded us.* As if he had ſaid, Say we ſhould doe all he hath commanded us, yet if wee doe it not as hee hath commanded us, it is no righteouſneſſe in Gods account. You ſhall ſee this alſo confirmed more particularly by inſtancing in duties of all ſorts, 1 In thoſe that are to bee performed to men, 2 In thoſe that are done directly, and immediatly unto God. No good thing we doe, is of any account with God, unleſſe it be done in a good manner. In the duty of ſervants toward their maſters, this is the chiefe thing God requireth; he ſtandeth not ſo much upon what they doe as how and in what manner they doe it; that is to ſay, *with feare and trembling,* (as the Apoſtle ſpeaketh, *Epheſ.* 6. 5, 6.) *in ſingleneſſe of heart, as unto Chriſt, not with eye-ſervice as men-pleaſers but as the ſervants of Chriſt, doing the will of God from the heart.* So in other duties of governement and care of others duties the Apoſtle ſtandeth upon this principally, *Rom.* 12. 8. *he that giveth let him do it with ſimplicity, he that ruleth with diligence, he that ſheweth mercy with cheerefullneſſe.* So though it were an excellent worke of mercy of bounty and kindneſſe that *Gajus* ſhewed to the godly, of whom the Apoſtle ſaith, *Rom.* 16. 23. that he *was not his hoſt onely, but the hoſt of the whole Church.* Yet the thing that graced this excellent good worke of his ſo much in the ſight of God, was this that he did it in ſo good a manner and with ſo good an heart, *Beloved* (ſaith the Apoſtle to him, 3 *Iohn* 5.) *thou doſt faithfully whatſoever thou doſt both to the brethren, and to ſtrangers.* See this alſo confirmed in the duties of Gods owne worſhip, which are greater then the other. Even in them alſo the manner of doing them is all in all. 1. For prayer if a man pray never ſo conſtantly, it is to no purpoſe, unleſſe he pray in the right manner, *Iames* 4. 3. *Te aske and receive not, becauſe ye aske amiſſe.* 2. Neither will the receiving of the Sacraments do us any good, unleſſe we receive them in that manner as we ought to doe. The Apoſtle ſpeaking of the hypocrites that periſhed in the wilderneſſe ſaith of them, 1 *Cor.* 10. --4. *They were all baptized unto Moſes in the cloud, and in the ſea, and did all eate the ſame ſpirituall meate,* (that wee doe in the Lords Supper) *and did drinke the ſame ſpirituall drinke--yet with many of them God was not well pleaſed.* 3. Of hearing the Word ye know what our Saviour ſaith, *Luke* 8. 18. *Take heed how you heare,* not onely that you heare, and what you heare, but even how and in what manner you heare alſo. 4 Laſtly, The preaching of the Word though it be the greateſt worke of all other; in reſpect whereof the Apoſtle ſaith, 2 *Cor.* 2. 15. *We are unto God a ſweet ſavour of Chriſt, in them that are ſaved and in them that periſh.* As if he had ſaid, whe-

whether the people receive good by us or no; and of which worke the best of us may say as the Apostle doth, 2 *Cor.*2.16. *Who is sufficient for these things?* Yet if this worke bee not done in the right manner, all the preaching, all the paines wee take in our ministery, is nothing in Gods account. *If any man speake* (saith the Apostle, 1 *Pet.*4.11.) *let him speake, as the Oracles of God.* As if hee had said, with that feare and reverence, with that preparation, with that judgement and discretion, with that zeale and affection, as it becommeth the Oracles of God to be spoken with. See what a patterne we have for this, in our Lord Iesus who is the chiefe Pastour (as the Apostle calleth him, 1 *Pet.* 5.4.) *Whatsoever I speake* (saith he, *John* 12.50.) *even as the father said unto me, so I speake.* As if he had said, Not for the matter onely that I teach, but for the manner also of my teaching, I follow precisely the direction of my father. And see (I pray you) what account is to be made of preaching in the right manner. It is said of *Paul* and *Barnabas* preaching in the Synagogue at *Iconium*, *Acts* 14.1. that *they so spake that a great multitude both of the Iewes and also of Greekes beleeved.* The successe and fruitfullnesse of their ministery, is ascribed even to their manner of preaching. And the Apostle *Paul* who tooke more paines in his ministery then all the rest of the Apostles did as hee saith of himselfe, 1 *Corinthians* 15.10. yet professeth, 1 *Corinthians* 9.16,17. that all the paines hee tooke in preaching, did not yeeld him so much comfort, as this did, that his care was in preaching, to doe it with that heart, and in that manner that he ought to do it. *Though I preach the Gospell* (saith he) *I have nothing to glory of, if I doe this thing willingly I have a reward.* This, this is that that will give comfort both to us and you all, and that will give us all assurance of the uprightnesse of our heart, when in doing good duties, we rest not in this, that we doe the deed, (for in that an hypocrite may match and excell the best of us all) but our care is to do it in the right manner, to doe it so as we may please God in doing it. *Let us have grace,* (saith the Apostle, *Heb.*12.28.) *whereby wee may so serve God as we may please him.* That grace we should all labour for. Els if wee doe not good duties so, as we may please God in doing them, we loose all our labour. And God is so farre from being pleased with the good duties we doe, if our care be not to do them in the right manner, as we may offend and provoke him as much by doing good duties, as by any other sinne we can commit against him. *Incense is an abomination unto me* (saith the Lord, *Esa.*1 13.) *the new Moones and Sabbaths the calling of assemblies I cannot away with, it is iniquity, even the solemne meeting* upon publique fasts and such like occasions.

Applic. Let every one of us thinke this is spoken to our selves, and bee humbled for our loose performing of holy duties, and be afraid of formality in Gods service; and take heed of that naturall popery that is in every one of our hearts, I meane of resting in *opere operato*; and therefore also attend to the direction I shall now give you out of Gods Word, how good duties are to be performed in a good manner, and so as they may be pleasing unto God. There be then three things principally required to the performing of good duties in a right manner, (besides that that they must be done in faith and in love to God which I have already shewed to bee rather the roots from whence all true obedience doth spring, then properties required in the manner of our obedience) 1 That wee doe them to a right end, 2 That wee performe them not with the outward man onely but with the heart, 3 That wee doe them in humilitie.

1. For the first, Though a bad action cannot bee justified by a good intent (for the Iewes that opposed and persecuted the Apostles had the zeale of God, as the

the Apoſtle ſaith, *Rom.*10.2. yea even in that vile action they had a good intent. they thought they did God good ſervice in it, ſaith our Saviour, *Ioh.*16.2.) yet the beſt action that wee can do is ſpoiled and made nothing worth, if the intent and aime of our heart in doing it be not right. That is the chiefe thing God looketh after, in any good thing we doe what heart we doe it with; As the Lord himſelfe told *Samuel*, 1 *Sam.*16.7. *The Lord looketh on the heart. When the counſels of the heart ſhall bee made manifeſt* (ſaith the Apoſtle, 1 *Cor.*4.5. with what intent, and purpoſe of heart men have done that which they did) *then* (and not before) *ſhall every man have praiſe with God.* Now the intent and purpoſe of our heart in doing good duties, is then onely right when wee doe them chiefely to this end, that thereby wee may pleaſe and honour God, and ſhew our obedience and love to him. This is a maine note of difference twixt the hypocrite and upright hearted man. The hypocrite, and naturall man (even in the beſt ſervices he ſeemeth to doe unto God) ſerveth not the Lord at all but himſelfe. Hee either reſpecteth 1 the applauſe of men in doing that good he doth, as our Saviour ſaith, *Matth.*6. the Phariſee in his prayers and faſts and almeſdeeds did; Or 2 he hopeth to merit ſomewhat of God, and to bind him thereby to beare with him the rather in other things as thoſe hypocrites did, *Eſa.*58.3. Or 3 at the beſt he doth it to avoid Gods wrath, as thoſe did the Prophet ſpeaketh of, *Pſal.*78.34. In ſeeming to ſerve the Lord he ſtill ſeeketh himſelfe onely and not the Lord, in ſeeming to looke directly upon the Lord he hath a ſquint eye upon ſome what els. *When yee faſted and mourned in the fift and ſeventh moneth even thoſe ſeventy yeares* (ſaith the Lord to the hypocrites, *Zach.*7.5,6.) *did ye at all faſt to me? even unto me* (did ye it to pleaſe me, did ye it in obedience and love to me?) *and when ye did eate and when yee did drinke, did ye not eat for your ſelves and drinke for your ſelves?* As if he had ſaid, Did you not in your faſting as well as in your feaſting, ſeeke your ſelves onely and not mee? On the other ſide, The man whoſe heart is upright, whatſoever good thing hee doth, hee doth it to the Lord. And he that doth ſo, certainely he is no hypocrite, but hath a good and upright heart. Thus the Apoſtle proveth, that Chriſtians might not deſpiſe nor judge one another to be hypocrites, and void of truth of grace becauſe of their difference in judgement, and practiſe from them, about indifferent things, *Rom.*14.6. *He that regardeth a day, regardeth it unto the Lord, and he that regardeth not a day, unto the Lord he regardeth it not.* As if hee had ſaid, He doth it in obedience unto God, and out of a care to pleaſe him therefore he is no hypocrite. Thus may a man get a comfortable aſſurance to himſelfe of the uprightneſſe of his owne heart, in every good thing he doth, if he doe it to the Lord, if he ſerve God in that, that he doth, if he doe it in obedience unto him, the intent of his heart be in it, to pleaſe God. If we did thus when we preach and heare, when we receive the Sacrament, when we pray, or ſing Pſalmes there is never a one of theſe duties but would yeeld as much more comfort then they doe. Thus did *Paul* in preaching. *As we were allowed of God* (ſaith he, 1 *Theſſ.*2.4.) *to be put in truſt with the Goſpell, even ſo we ſpeake, not as pleaſing men, but God, which trieth our hearts.* Thus did Gods people in receiving of the Sacrament, 2 *Chron* 30.19. *They prepared their hearts to ſeeke God* in that ordinance; and ſo did *Ioſiah*, 2 *Chron* 35.1. *He kept a Paſſeover to the Lord.* So the Apoſtle requireth us to doe in ſinging of Pſalmes, *Epheſ.*5.19. *make melody in your hearts to the Lord.* Yea even in the duties we performe unto men, (in our almeſdeeds, in the labours of our ordinary callings) we may get comfortable aſſurance to our ſelves of the uprightneſſe of our hearts, if we do them to the Lord, we reſpect and ſerve God in them, we doe them in obedience and care to pleaſe him. *Be not ſlothfull to doe ſervice* (ſaith the Apoſtle, *Rom.*12.11. he meaneth one to another as appeareth verſe 10.) *fervent in ſpi-*

rit, ſerving the Lord. As if hee had ſaid, even in the ſervice ye doe to men, ſerve the Lord. So in almeſ-deeds, *Pro.*3.9,10. *Honour the Lord with thy ſubſtance, and with the firſt fruits of all thine increaſe; ſo ſhall thy barnes bee filled with plenty, and thy preſſes ſhall burſt out with new wine.* And 19. 17. *Hee that hath pity on the poore lendeth unto the Lord.* So ſpeaketh the Apoſtle to comfort poore ſervants that had infidells unto their maſters, *Whatſoever ye doe* (ſaith he, *Col.*3.23,24.) *doe it as unto the Lord, and not unto men.* As if he had ſaid, looke to God in it, doe it in conſcience and obedience unto him, content your ſelves with this, that he is pleaſed with that you do, *Knowing that of the Lord you ſhall receive the reward of inheritance: for you ſerve the Lord Chriſt.* As if hee had ſaid, Whatſoever good thing any man doth as a ſervice unto God, hee ſhall be ſure to bee rewarded for it, God will pay his ſervants their wages certainely. And in this reſpect, of all good duties that a Chriſtian can performe thoſe will yeeld him greateſt comfort, and aſſurance of the ſincerity of his heart wherein there is leaſt danger of having any other reſpect then unto the Lord onely, I will inſtance in three ſorts of thoſe duties.

1. Firſt, Of all kinds of liberality, that that is ſhewed to the poore, will give us moſt aſſurance of our ſincerity. *When thou makeſt a feaſt* (ſaith our Saviour, *Luk.*14.13,14) *call the poore, the maimed, the lame, the blind, and thou ſhalt be bleſſed; for they cannot recompenſe thee; for thou ſhalt be recompenſed at the reſurrection of the juſt.*

2. Secondly, Of all love and kindneſſe, that is the ſureſt ſigne of uprightneſſe and truth of grace which we ſhew to our enemies, and to ſuch Chriſtians as are poore and in whom we ſee ſundry infirmities. *I ſay unto you* (ſaith our Saviour, *Mat.*5.44,45.) *love your enemies, bleſſe them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, & perſecute you; that you may be* (that is, manifeſt your ſelves to be) *the children of your heavenly father.* So *Mat.* 10. 42. *Whoſoever ſhall give to drinke unto one of theſe little ones* (contemptible for their poore eſtate, contemptible for their infirmities) *a cup of cold water onely, in the name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.*

3. Thirdly and laſtly, Of all duties both of piety and charity thoſe that are performed in ſecret will give a man more aſſurance of the uprightneſſe of his heart, then thoſe will doe that are performed in the ſight and preſence of others. *When thou doeſt almes* (ſaith our Saviour, *Mat.*6.3.) *let not thy left hand know, what thy right hand doth.* And verſe 6. *When thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy dore, pray to thy father which is in ſecret.* The Prophet ſpeaking of the ſincerity and ſoundneſſe of repentance that the Goſpell ſhould worke in the faithfull ſpeaketh thus, *Zach.*12.12. *The land ſhall mourne every family apart, and their wives apart.* True it is there be other reſpects for which it is not onely lawfull but fit, and neceſſary alſo for a man both to pray and give almes, and to mourne for ſinne ſo as others may take notice of it; but in this reſpect for giving us aſſurance of the uprightneſſe of our hearts, they can never bee ſo well done as in ſecret; nay they cannot bee done in ſincerity of heart, if they be done onely openly, and not in ſecret alſo.

Applic. O then (beloved) let every one of us examine our ſelves oft in this point, and in every good duty we doe aske our owne hearts that queſtion that our Saviour did *Andrew* and his fellow, *Iohn* 1.38. *What ſeekeſt thou?* What aimeſt thou at? What end doſt thou propound to thy ſelfe in doing theſe things? Let us all ſtrive in our preaching and hearing, in our praying, and every other good thing we doe, to doe it unto the Lord, as a ſervice unto him, in obedience and care to pleaſe him. The Apoſtle telleth us, 2 *Cor.*5. 15. that *Chriſt died for all,*

all, that they which live ſhould not hence forth (that is to ſay, from the time that they have given their names unto Chriſt, and beleeve in him) *live unto themſelves but unto him which died for them.* And ſpeaking of all the faithfull he ſaith, *Rom.*14.7,8. *None of us liveth to himſelfe, nor dieth to himſelfe; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord.* O that we could ſo ſay of our ſelves, that none of us liveth unto himſelfe, but to the Lord, for then we might bee ſure we ſhould not die unto our ſelves, but to the Lord. But what hope is there that he that hath lived onely to himſelfe, hath ſought himſelfe onely, and had no reſpect to God, no care to pleaſe or honour him all his life long, ſhould die unto the Lord, ſhould pleaſe the Lord in his death, or that the Lord ſhould then have any reſpect unto him. Well, certainely of moſt mens beſt workes and duties that they have at any time performed, that may be ſaid which the Prophet ſpeaketh of Iſrael, *Hoſ.*10.1. *Iſrael is as an empty vine, he bringeth forth fruit to himſelfe.* As if hee had ſaid, In all good things he doth, as he doth them out of ſelfe-love ſo he ſeeketh himſelfe onely in them. The meaneſt worke we doe in our calling if we doe it to the Lord and ſerve him in it will yeeld us aſſured comfort, and reward alſo; the beſt Sermon we can preach or heare if we do it not to the Lord, but to our ſelves, will yeeld us no comfort or reward from God. *Verily I ſay unto you* (ſaith our Saviour, *Mat.*6.2) *they have their reward.* And ſo much for the firſt property, that is required to the right manner of performing of all good duties, they muſt be done to the right end. In the other two I will be very briefe.

The ſecond property required to the right manner of performing good duties is this, they muſt be performed not with the outward man onely but with the heart. See this 1 in the generall, and 2 in ſome particular and ſpeciall duties. No obedience or ſervice pleaſeth God unleſſe it be done feelingly and with the affection of the heart. That is the thing God calleth for principally. *My ſonne, give me thy heart,* ſaith he, *Pro.*23.26. *Fervent in ſpirit ſerving the Lord,* ſaith the Apoſtle, *Rom.*12.11. As if he had ſaid, No ſervice pleaſeth God, unleſſe it be done with fervencie of ſpirit. This was the thing that God ſo much commendeth in the obedience of *Iehoſhaphat,* 2 *Chron.*17.6. that his heart was lift up in the waies of the Lord. As though he ſhould ſay, Hee ſtirred up himſelfe to walke in Gods waies with zeale and affection. This alſo the Lord praiſeth *Hezekiah* for, 2 *Chron.*31.21. *In every worke that he began in the ſervice of the houſe of God, and in the law, and in the commandements to ſeeke his God, he did it with all his heart, and proſpered.* See this alſo in ſundry ſpeciall parts of our obedience and ſervice unto God. 2.

Firſt, No mans preaching pleaſeth God unleſſe hee preach with affection and zeale. *I ſerve God* (ſaith *Paul, Rom.*1.9.) *with my ſpirit, in the Goſpell of his ſonne.* 1.

Secondly, No mans hearing pleaſeth God, or will doe him any good, unleſſe he heare with affection. If God open not your hearts as he did *Lydias, Act.* 16.14. and make you able to heare with affection, though you had as good preachers as *Paul* was, your hearing would be to no purpoſe. 2.

Thirdly, No mans praying pleaſeth God or will doe himſelfe any good, though his words be never ſo many or ſo good, unleſſe he pray with his heart with feeling and affection of heart. *The effectuall fervent prayer of a righteous man availeth much,* ſaith the Apoſtle, *Iames* 5.16. As if he ſhould have ſaid, The moſt righteous mans prayer that is, will not be effectuall, nor availe much with God, unleſſe it be fervent. 3.

Fourthly, Our ſinging of Pſalmes pleaſeth not God unleſſe it be done with affection, and feeling. Our *ſinging* (ſaith the Apoſtle, *Eph.*5.19.) muſt be a *making of melody in our hearts to the Lord.* As if he had ſaid, The Lord regardeth no melody but that. 4.

5. Fiftly, The duties we performe to men in our callings, pleaſe not God unleſſe we doe them with affection of heart. *Whatſoever ye doe* (ſaith the Apoſtle to the ſervant, *Col* 3.23.) *doe it heartily, as to the Lord.* As if hee had ſaid, Els you ſerve not God in any thing you do, nor muſt looke for any acceptance, or reward from him.

6. Sixtly and laſtly, The workes of mercy that wee doe, though wee ſhould give all wee have to the poore, pleaſe not God, unleſſe they be done with affection and with a compaſſionat heart. *Whoſoever hath ability, and ſeeth his brother hath need,* (ſaith the Apoſtle, 1 *Ioh.*3.17.) *and ſhutteth up his bowells of compaſſion from him,* (though he open his purſe and give him never ſo much) *how dwelleth the love of God in him?*

Applic. Let every one of us apply this to our ſelves for the time will not permit me to doe it.

3. The third and laſt property required in the manner of that obedience and ſervice wee doe to God is this; if we deſire to doe it in the right manner, we muſt doe it in humility. In the beſt duties wee doe wee muſt find cauſe of humbling in our ſelves, becauſe wee have done them ſo poorely and ſo corruptly. *When yee have done all thoſe things that are commanded you* (ſaith our Saviour, *Luke* 17.10.) *ſay, wee are unprofitable ſervants.* As if hee had ſaid, Say this is nothing, to that that I ſhould have done. *Whatſoever ye doe in word or deed,* (ſaith the Apoſtle, *Col* 3 17.) *doe all in the name of the Lord Ieſus* As though he ſhould ſay, Acknowledge and feele the need you have of Chriſt, to make the beſt things that you doe acceptable unto God. Thus did *Nehemiah* when he had done a better worke and ſervice to God then any of us are ever like to doe while we live, yet ſee how he was humbled in himſelfe, *Neh.*13.22. *Remember me, ô my God, concerning this alſo, and ſpare me* (pardon me) according *to the greatneſſe of thy mercy.* Without this there can be no uprightneſſe of heart in us, how good duties ſoever we performe. *Behold* (ſaith the Prophet, *Hab.*2.4.) *his ſoule which is luſted up, is not upright in him.*

Lecture LXXXIX. On Pſalme 51. 6. May 13. 1628.

The third ſigne of uprightneſſe of heart. IT followeth now that we proceed to the third and laſt ſigne and note whereby uprightneſſe of heart, and truth of ſaving grace, may bee diſcerned and judged of; namely, The bent of a mans mind and will, the purpoſe and deſire of his heart towards God. We muſt therefore know that one of the ſureſt notes of uprightneſſe of heart, and truth of grace is this, when (howſoever wee faile in our practiſe and obedience) yet God hath our heart: Yea that is ſuch a ſigne as a poore Chriſtian may find comfort in, when he cannot in the moſt of them that you heard of before. In the handling of this ſigne I will (for the helpe of your underſtanding and memory) obſerve this order. 1. I will ſhew you what I meane by it. 2. I will confirme it unto you. 3. I will anſwer that which may bee objected againſt it. 4. I will make ſome application of it.

1. Firſt therefore, the Lord is then ſaid to have our heart, when the two principall faculties of our ſoule; that is to ſay, our mind and our will, are for God. 1. When in our mind we allow and conſent to the will of God in all things, and can ſay as *David* doth, *Pſal.*119.128. *I eſteeme all thy precepts concerning all things to be right.* And even in thoſe things wherein (through our corruption and weakneſſe) we do offend againſt the law, yet we can ſay of the law with the Apoſtle, *Rom.*7.12. *The law is holy, and the commandement is holy and juſt & good.* 2. When our will is to pleaſe God in all things, we deſire nothing ſo much, when we offend it is againſt the purpoſe of our heart. When we can ſay with *David*, *Pſ.*40.8. as your old tranſlation readeth it, *I deſire to do thy good will,*

will, ô my God, yea thy law is within my heart, and 119. 57. *O Lord thou art my portion, I have determined to keepe thy words*, and to doe nothing that might offend thee. The truth of grace is in us, and the uprightneſſe of our hearts may be better diſcerned by this conſent we give in our minds to Gods law in all things; and by this unfeined deſire and purpoſe of our heart to pleaſe God, then by any thing we can do, by any performance we are able to make.

Let us now ſee the confirmation of this point in three degrees of proofes, 2.
1, In the deſcription that the holy Ghoſt maketh, both of upright-hearted and good men; and of ſuch alſo as had no truth of grace in them. 2. In the comfort that good men themſelves have taken in this, more then in any other good thing that hath bin in them. 3. In the high account the Lord maketh of this, more then of any other good thing that can be in us.

And for the firſt. The holy Ghoſt deſcribeth the upright hearted and good 1.
man not ſo much by any of their good actions, as by this that their hearts were prepared, and ſet to pleaſe God. This is made the very ſumme of all true piety, Thus ſpeaketh the Prophet unto *Iehoſhaphat*, when hee had much offended God in joyning in affinitie with *Ahab*. *Nevertheleſſe* (ſaith hee to him, 2 *Chron.* 19.3.) *there are good things found in thee, in that thou haſt taken away the groves out of the land, and* (more then that) *haſt prepared thine heart to ſeeke God*, thy heart is ſet and bent to pleaſe God. Thus alſo doth *Hezechiah* deſcribe the ſincerity of them that communicated with him in the paſſeover, 2 *Chron.* 30.18,19. *The good Lord pardon every one that prepareth his heart to ſeeke God, the Lord God of his fathers, though hee bee not cleanſed according to the purification of the ſanctuary.* They were good men (though they had failed, and offended in that ſervice) becauſe their hearts were ſet to pleaſe God in it. This was all that *Samuel* required of Iſrael. 1 *Sam.* 7.3. *Prepare your hearts unto the Lord, and ſerve him onely.* And *Barnabas*, of the Diſciples in *Antiochia*, who were the firſt that were called Chriſtians, *Acts* 11.23. *Hee exhorted them all, that with purpoſe of heart they would cleave unto the Lord.* As if all piety and truth of grace conſiſted in this, when the bent of our mind, the unfeined purpoſe and deſire of our heart is for God. And ſo doth *David* deſcribe an upright heart, 1 *Chron.* 28.9. Thou *Solomon my ſonne, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind.* And on the other ſide, wee ſhall finde, that men that were hypocrites, and void of all truth of grace, are deſcribed, not ſo much by any of their evill actions as by this, that the bent of their hearts, of their minds, and wills, was not for God. So it is ſaid of the hypocrites that periſhed in the wilderneſſe, *Pſalme* 78.8. they are called *a generation that ſet not their hearts aright.* So it is ſaid of *Rehoboam*, 2 *Chron.* 12.14. *Hee did evill, becauſe hee prepared not his heart to ſeeke the Lord*, the deſire and purpoſe of his heart was not ſet that way. And of *Simon Magus*. *Acts* 8.21. *Thou haſt neither part nor lot in the matter, for thy heart is not right in the ſight of God.*

Secondly. The beſt men wee can read of in Scripture, when they have beene 2.
driven to ſearch, and looke out their evidences, for their ſpirituall eſtate, have found nothing ſo much comfort in any thing they have ever beene able to doe, as in this, that their mind and will hath beene to doe well. Thus did *Paul* comfort himſelfe in his ſpirituall conflict. *Rom.* 7. 1. In the bent of his mind, verſe 16. *I conſent to the Law, that it is good*; and verſe 25. *With the mind I my ſelfe ſerve the Law of God*; As if hee had ſaid I obey it in my mind. I know that by the mind, there hee meaneth the regenerate part, as by the fleſh and members, he meaneth the unregenerate part, that was in him. But why is the regenerate part called ſo, and the grace of regeneration, verſe 23. *the law of his mind?* Certainely becauſe the truth and power

of regeneration is not ſo much ſeene in our actions, as in the renewing and ſanctifying of our minds; according to that *Rom.*12.2. *Bee yee transformed by the renewing of your mind.* 2. Hee comforteth himſelfe in the bent of his will, that his will and deſire was for good, and againſt all evill, verſe 15. *What I would, that doe I not, but what I hate, that doe I.* And verſe 18. *to will is preſent with me.* As if hee ſhould have ſaid. The conſtant deſire, purpoſe, and endeavour of my heart, is to doe the will of God in all things. What failings ſoever the regenerate man is ſubject to, yet will the worke of Gods ſanctifying grace (if it appeare in any thing) appeare moſt ſenſibly in this will. *The ſpirit indeed is willing* (ſaith our Saviour *Matth.*26.41.) *but the fleſh is weake.* Even when the fleſh ſheweth it ſelfe moſt weake, the ſpirit will ſhew it ſelfe willing. It will ſtirre up in us ſuch deſires as *David* expreſſeth. *Pſalm.*119.5. *O that my wayes were directed to keepe thy ſtatutes. Yee cannot doe the things that yee would,* ſaith the Apoſtle, ſpeaking of the conflict that is in the regenerate, betweene the fleſh and the ſpirit, *Gal.*5.17. And this is that that *Paul* tooke comfort in, when hee was much troubled with the ſenſe of his inward corruption, *To will is preſent with mee,* ſaith hee. So ſpeaketh hee of himſelfe alſo, *Hebrewes* 13.18. that *his will was to live honeſtly.* Why (may you ſay) was that all that *Paul* could ſay for himſelfe, that he was willing to live honeſtly, was he not able alſo, did he not live honeſtly? Yes verily, but yet this was the thing that yeelded him moſt comfort, that his will and deſire was better then his ability; though hee ſlipped and failed oft in his words, and actions, yet his will and deſire was conſtantly bent to pleaſe God in all things. And in this alſo doth holy and zealous *Nehemiah* comfort himſelfe, this hee could be bold to ſay unto God of himſelfe and his brethren, and this was all he durſt ſay, *Nehemiah* 1.11. that *they deſired to feare his name.* And ſo doth the Church, *Eſa.*26.8.9. *The deſire of our ſoule is to thy name, and to the remembrance of thee, with my ſoule have I deſired thee in the night.* As if it had ſaid. There is nothing in the world that I deſire ſo much as thy favour and grace. And *Cant.*5.2. *I ſlept, but my heart was awake.* As if ſhe had ſaid, even then when I ſhewed that weakeneſſe, that coſt mee ſo deare, yet my heart was for God, I did it not with the full ſway of my ſoule. This you ſee every true hearted Chriſtian can to his comfort ſay of every evill that (through infirmity) hee hath ſlipt into, this I ought not to have done, it was againſt the purpoſe of my heart, againſt my will that I have done ſo, and of every good thing that hee hath failed in, either for matter or manner, thus I ſhould doe, and thus with all my heart I deſire to doe.

3. Now for the third degree of proofes for this point, See what high account the Lord himſelfe maketh of this, when our mind and the purpoſe and deſire of our hearts is ſet to pleaſe him, though there be much wanting in our performance. See this in three points.

1. Firſt. Hee accepteth the will for the deed. Even as hee accounteth every wicked man guiltie of that ſinne, which hee purpoſed and deſired to doe, though he commit it not. *Hee that looketh on a woman to luſt after her,* (ſaith the Lord. *Matth.* 5.28.) *hath committed adultery with her already in his heart.* And 1 *Iohn* 3.15. *Whoſoever hateth his brother is a murderer.* And as *Solomon* ſaith, *Prov.*23.7. *As hee thinketh in his heart, ſo is he* in Gods account. So on the other ſide, the Lord accounteth euery good thing as done, yea as perfectly performed by any of his ſervants, which he ſeeth them purpoſe and endeavour, and unfeinedly deſire to doe. *If there bee firſt a willing mind* (ſaith the Apoſtle, 2 *Cor.*8 12. *it is accepted.* So the Lord ſaith of *Abraham*, that he did offer up his ſon in ſacrifice, *Heb.*11.17. becauſe he was willing and purpoſed to do it. So becauſe *David* had a purpoſe and deſire to build God an houſe, he com-

commendeth him for this purpose. 1 *Kin.* 8.18. *Thou didst well, that it was in thine heart.* Yea he rewardeth him for it, as if he had done it, and telleth him 2 *Sam.* 7. 27. that for that *he would build him an house.* So when the servant that ought his Lord ten thousand talents, had shewed himselfe willing to pay all, and said, *Mat* 18.26. *Lord have patience with me, and I will pay thee all* (a thing utterly impossible for him to do, yet was he desirous and willing to do it; as every true Christian is willing and desirous to keepe all Gods commandements compleatly, though it be impossible for him to do it (it is said in the next words, ver. 27. that *his Lord had compassion on him, and loosed him, and forgave him the debt,* hee tooke this for full paiment, he accepted of the will for the deed. So when *Zacheus* had unfeinedly professed his willingnes to make restitution, Christ saith of him, *Lu.* 19 9. *This day is salvation come to thy house.* So the Lord accounteth that soule a true beleever that doth unfeinedly desire to beleeve. For Christ saith they are *blessed that hunger and thirst after righteousnesse, Mat.* 5.6. And him a true penitent sinner that doth unfeinedly purpose, and desire to repent, and turne unto God. When the Prodigall did but purpose to returne, & humble himselfe to his father. *When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his necke, and kissed him. Lu.* 15.20. And the Lord accounteth him a godly man, and an observer of all his holy commandements, that doth unfeinedly desire to obey him in all things. *If ye be willing and obedient* (saith the Lord, *Esa.* 1. 19) *ye shall eate the good of the land.* Thus you see how God accepteth the will for the deed.

But (secondly) hee doth more then so. For in the best services wee can doe unto him, hee esteemeth more of our wills, then of our deeds. The Lord regarded nothing so much the benevolence that the *Corinthians* bestowed on the Saints in Iudea, as hee did the willingnesse of their minde in bestowing. *You have begunne* (saith the Apostle, 2 *Cor.* 8.10. *not only to doe, but also to be willing a yeere agoe.* Neither did God so much esteeme of *Pauls* preaching (though that were excellent) as hee did this, that he preached with so willing a mind. *If I do this thing willingly.* (saith he, 1 *Cor.* 9 17.) *I have a reward.* And this God maketh high account of in every Minister, when hee *feedeth the flocke of God, not by constraint, but willingly.* 1 *Peter* 5 2. And when the Lord biddeth *Moses speake unto the children of Israel, that they should bring an offering* for the making of the Tabernacle, hee saith, *Exodus* 25.2. *Of every man that giveth it willingly with his heart, yee shall take my offering*; hee esteemeth more of the willingnesse of the heart in offering, then of the offering it selfe. And this reason *Paul* giveth to *Philemon*, verse 14. why he would not retaine *Onesimus* without his minde, *that thy benefite* (saith hee) *should not bee as it were of necessity, but willingly*; he knew God did most esteeme of that. 2.

Thirdly and lastly. When God hath once wrought an unfeined purpose and desire of heart to please him (for it is hee onely that *worketh in us to will,* as well as *to doe. Phil.* 2.13.) hee will reward it with an increase of strength, and ability to doe well, and a chiefe cause why wee have no more ability to doe well, is because wee: no more desire to doe well. For the Lord hath promised to *fulfill the desires of them that feare him, Psalme* 145 19.) to *fill thy mouth* if thou open it wide, *Psalme* 81.10 to *fill the hungry with good things. Luke* 1.53. And thus you have heard this truth confirmed unto you, that a Christian may gather more comfortable assurance of the uprightnesse of his heart, from the goodnesse of his will and desire, then from the goodnesse of his life, or of any actions he is able to performe. 3.

Let us now come to answer that which may bee objected against this truth, which is the third thing that in my methode I propounded, and promised to doe. 3.

For this doctrine may ſeeme to bee too broad a way, and too open a doore of hope and comfort to the moſt lewd men. Oh (will they ſay) this doctrine we like well, this giveth us aſſurance that our hearts are as upright, as the preciſeſt of them all; for wee alſo have good deſires, we would faine doe well, we deſire to beleeve in Chriſt, we deſire to repent and leave our ſins. And ſo we ſhall find in the word of ſundry caſt-awayes, that have not onely had deſires to be ſaved, as *Baalam. Numbers* 23.10. *Let mee dye the death of the righteous, and let my laſt end be like his*; and thoſe fooliſh virgins that cryed, *Mat.*25.11. *Lord, Lord, open unto us*; but have had deſires alſo to go in the way that leadeth unto life, deſires to doe well. *Many I ſay unto you* (ſaith our Saviour, *Luke* 13.24.) *will ſeeke to enter in at the ſtrait gate, and ſhall not bee able.*

*Anſw.*1. Now my anſwer unto this objection, ſhall conſiſt of two parts. Firſt. Admit, that wicked men will take hurt by this doctrine (as I doubt not but many doe, and will doe; the children of diſobedience will be apt to *ſtumble at the word, and thereunto they were even appointed*, as the Apoſtle ſpeaketh, 1 *Peter* 2.8.) yet muſt not ſo neceſſary a truth, and that tendeth ſo much to the comfort of poore Chriſtians, be concealed for that; We may not indeed *take the childrens bread and caſt it to dogs*, as our Saviour ſpeaketh, *Mat.*15.26 but yet wee muſt not with-hold from Gods children, their bread, becauſe ſuch dogs will be ſnatching at it. We are to have more reſpect in our miniſtery to the comfort of one poore Chriſtian', then to the offence of an hundred ſuch as theſe. And therein we are warranted by the example of our bleſſed Saviour himſelfe *Matth.*15.12—14.

2. But ſecondly I anſwer. If there were indeed in theſe, whoſe lives are moſt wicked, ſuch unfeined deſires to doe well, and to pleaſe God, I will be bold to aſſure them in Gods name, and by warrant of his word, that (notwithſtanding all the wickednes of their lives) their hearts are upright, and there is truth of ſaving grace in them. But (alas) no man whoſe life is wicked, hath indeed any good, and unfeined, and ſanctified deſires to doe well, nay he hath no true and unfeined deſire to be ſaved.

Five notes of difference I will give you out of Gods word, betweene the true ſaving and ſanctified deſires which are in the regenerate, and the naturall, and counterfeit good deſires that are in wicked men.

1. Firſt. The regenerate mans deſire of ſalvation, or of any ſaving grace, is joyned with a love and deſire to the meanes of ſalvation and of grace. So it was with *David, Pſal.*119.174. *I have longed for thy ſalvation ô Lord, and thy law is my delight.* The naturall man hath no deſire or love to the meanes of ſalvation and grace, to thoſe meanes that God hath ordained to bring them to faith and repentance by, and therefore certainly he doth not unfeinedly deſire to beleeve, or to repent, or to be ſaved. He that deſireth not the knowledge of Gods wayes, doth ſay in his heart to God, depart from me, *Iob.*21.14. he doth not deſire Gods favour, he doth not deſire to beleeve in him, or to ſerve him, or to have any thing to doe with him.

2. Secondly. The regenerate mans deſire of ſalvation, or of any ſaving grace, is conſtant and permanent. *My ſoule breaketh for the longing that it hath unto thy judgements at all times*, ſaith *David*, *Pſalme* 119.20. and 27.4. *One thing have I deſired of the Lord, that will I ſeeke after, that I may dwell in the houſe of the Lord all the dayes of my life.* The naturall mans good motions, and deſires, be like the fits of an ague, or flaſhings of lightning ſudden and vaniſhing, when the terrours of God are upon them. *Their goodnes is as the morning cloud* (ſaith the Prophet *Hoſ.*6.4.) *and as early dew it goeth away*; therfore they are counterfeit, they can have no comfort in them.

3. Thirdly. The regenerate mans deſire to doe well, is not without endeavour to

to doe what he can, and ſome ability alſo to doe well. As *Paul* profeſſeth of himſelfe, *Heb.*13.18. that he was *willing in all things to live honeſtly*; ſo hee ſheweth the ſincerity of his deſire in this, *Herein* (ſaith he, *Acts* 24.16.) *doe I endeavour my ſelfe alwaies, to have a conſcience void of offence towards God, and towards man.* He had not onely a deſire to live honeſtly but he did endeavour it alſo. So ſpeaking of the Macedonians mercifullneſſe towards the diſtreſſed Saints in Iudea, 2 *Cor.*8.3. *To their power* (ſaith he) *I beare them record, yea and beyond their power they were willing.* They did what they were able, though their will was farre above their ability. The naturall man flattereth himſelfe in this, that he hath good deſires, hee deſireth to be ſaved, hee would faine leave his ſinnes, and beleeve, and doe well, but hee can take no paines, uſe no endeavour that he may be ſaved, that hee may beleeve and reforme his life he can leave no ſinne nor doe any good duty. God knoweth my heart (ſaith he) I would faine doe well, and there hee reſteth. The confidence he hath in his good deſires undoeth him. *The deſire of the ſlothfull killeth him* (ſaith *Solomon*, *Pro* 21.25.) *for his hands refuſe to labour.* *Pilat* ſeemed very deſirous to ſave Chriſt, and deliver him out of the hands of the Iewes, *Pilat was willing to releaſe Ieſus*, ſaith the Evangeliſt, *Luke* 23.20. *Hee was determined to let him goe*, ſaith the Apoſtle *Peter*, *Acts* 3.13. But *Pilats* good purpoſe and deſire was counterfeit, and ſuch as yeelded him no comfort, becauſe hee did not what hee might, and was in his power to doe. *Pilat gave ſentence* (ſaith the Text, *Luke* 23 24.) that it ſhould bee as they required.

Fourthly, The regenerate mans good deſires are *vehement*, as the Apoſtle calleth them, 2 *Cor.*7.11. Like the deſire of the thirſty and hungry man. *As the hart panteth after the water brooks* (ſaith *David*, *Pſal.*42.1,2.) *ſo panteth my ſoule after thee ô God, my ſoule thirſteth for God, for the living God.* He deſireth nothing ſo much as Gods favour, as faith and grace to pleaſe him. Hee can ſay with *David*, *Pſal.*73.25. *There is nothing* (that ſenſe the originall will beare as well, as any other) *on earth that I deſire beſides thee.* Yea hee ſo deſireth Gods favour, and grace as he is content to part with any thing for it. He counteth it *a pearle* of ſuch price (as our Saviour ſpeaketh, *Mat.*13.46.) that he is willing to *ſell all that he hath, to buy it.* As the condemned man deſireth nothing ſo much as a pardon; nor the thirſty man as drink. But the naturall mans good deſires are faint and cold, there be a thouſand things in the world he deſireth more then his ſalvation, or Gods favour and grace, hee will part with nothing for it. One that heard Chriſt ſpeake in an heavenly manner of the reſurrection of the juſt, was preſently raviſhed with a deſire after heaven and cryeth out, *Luk* 14.15. *Bleſſed is he that ſhall eat bread in the kingdome of God.* But our Saviour to ſhew him the vanity of ſuch wiſhers and woulders as he was, uttereth the parable of the gueſts, ver. 18--20 that rather then they would leave but for a while their profits and pleaſures, refuſed to come to the Kings marriage feaſt, As if he had ſaid; and ſo it is with ſuch as thou art, you ſet your mind upon the earth and not upon heaven. 4.

Fiftly, and laſtly, The regenerate man ſo deſireth Gods favour and grace as he mourneth for the want of it. *Hope deferred maketh the heart ſicke* (ſaith *Solomon*, *Pro.*13.12.) *but when the deſire commeth, it is a tree of life.* He feeleth his poverty of ſpirit ſo as he mourneth for want of grace, *Mat.*5.3,4. He ſeeketh Chriſt *ſorrowing*, as his parents did, *Luk.*2.48. The poore man, *Mar.*9.24. ſo deſired increaſe of faith as he wept for the want of it. But the naturall man ſo deſireth Gods favour and grace as the want of it never troubleth him. *Wo unto you that are full* (ſaith our Saviour of ſuch, *Luk.*6.25.) *for ye ſhall hunger, Wo unto you that laugh now, for ye ſhall mourne and weepe.* 5.

LECTVRE

Lecture XC. On Psalme 51. 6. May 27. 1628.

4. IT followeth now that we proceed unto the application of the point, which is the fourth thing I propounded in the method. And surely there is no Doctrine hath more force to encourage us to the service and obedience of God then this hath. The application I will make of it shall be 1 unto them that refuse to serve God and to be religious; 2 unto such as doe serve God and are religious indeed.

*Applic.*1 And in my speech to the former I will shew you, 1. That there be in the world yea in the Church of God, very many that doe so, doe refuse to bee Gods servants. 2. Why and upon what pretence they doe so, their folly in it, and that they have no just cause so to doe. 3. The dangerous estate, that they are in that do so.

1. For the first, I know well that all men (in the Church especially and among us) will say they are Gods servants. Are we not all Christians? Doe we not all professe the true religion? Doe they not come to Church, and say their prayers, and receive the Sacrament? Alas, many that doe so have as heathenish hearts, as any are to be found among the Turks or savage Indians. I grant the Lord hath in his Church a great number that serve him as reteiners, and will be content (for their owne advantage) to weare his cloth, and to wait on him now and then. But they will not live in his house, nor bee his meniall servants. There belongeth more to the proving of one to be the servant of God, then this to say hee is his servant, and to weare his livery. Hee that is Gods servant indeed, must 1 Depend upon him and put his trust in him. *As the eyes of servants looke to the hands of their masters* (saith the Psalmist, *Psal.*123.2.) *so our eyes wait upon the Lord our God, untill hee have mercy upon us.* 2. He must doe him service, and daily service, he must doe what he commandeth him. Thus doth the Apostle describe a Christian servant even to an earthly master, 1 *Tim.*6.1. *Servants are under the yoke.* Every servant is under a yoke, he may not doe what he listeth: And so is Gods servant described he must not onely professe, but practise religion. This is the protestation of Gods servants, *Iosh.*24.24. *The Lord our God will we serve, and his voice will wee obey.* And certainely God hath but a few such servants, even in his Church. He hath many reteiners, but very few household servants; many professours at large, but few that will endure his yoke, the power and practise of religion. *They professe they know God*: (saith the Apostle, *Tit.*1.16.) *but in their workes they denie him, being abominable, and disobedient, and unto every good reprobate.* When it commeth to matter of practise and obedience then they renounce him, and say with those, *Luk.*19 14. *We will not have this man to reigne over us*, As if they had said; any rather then him.

A strange and fearefull thing it is to be spoken, and yet not so strange and fearefull as true; as bad a master as the Divell is, men had much rather serve him, then the Lord. See the truth of this in three points.

2. First, The Divell (we know) hath many more followers and servants, then the Lord hath; and may in that respect boast against the Lord (as Papists doe against us) that universality and multitude is on his side. He is *the prince of this world* as our Saviour calleth him, *Iohn* 14.30. And *the way that leadeth to destruction is a broad way*, (*Matth.*7.13.) *and many there be that walke in it*; he can want no servants. Whereas (on the other side) the Lord hath but a few to serve him. He is faine to take *one of a city, and two of a tribe*, as he speaketh, *Ier.*3.14. His way, *the way that leadeth unto life* (*Matth.*7.14.) *is narrow, and but a few* goe that way.

Secondly, All the services that Satan imployeth his servants in, all the worke that

that hee hath for them to doe (beſides the hard reckoning that hee will make with them for it when the day of payment ſhall come) is for the preſent full of vexation of ſpirit, the worke and ſervice it ſelfe is no better then moſt toilſome and baſe drudgery. That covetouſneſſe is ſo you may ſee in *Ahab*, 1 *King*. 21. 4,5. and that filthy luſt is ſo you may ſee in *Amnon*, 2 *Sam*. 13. 2. and that beaſtly drunkenneſſe is ſo you may ſee, *Pro*. 23. 29. And the like I might ſhew you, of many other of the workes that this maſter imployeth his ſervants in. O what paines men are content to take in his ſervice? How they toile and moile in it? *They weary themſelves to commit iniquity* as the Prophet ſpeaketh, *Ier*. 9. 5. And yet though this be ſo Satan can have ſervants enough. On the other ſide the places and workes wherein the Lord imployeth all his ſervants, are honorable ſervices, and full of freedome and liberty. That as it is ſaid of *Solomon*, 1 *King*. 9. 22 *Of the children of Iſrael did Solomon make no bondmen*; So may it more truly be ſaid of the Lord, he uſeth none of his ſervants as bond-men, they are all his *freemen* as the Apoſtle calleth them, 1 *Cor*. 7. 22. He imployeth them in no drudgery nor baſe ſervices, but taketh them neare unto himſelfe, to wait upon his owne perſon. In which reſpect they are called, *Pſal*. 148. 14. *A people neare unto him*. Nay he uſeth them as friends rather then as ſervants. *Henceforth* (ſaith our Saviour, *Iohn* 15. 15.) *I call you not ſervants, for the ſervant knoweth not what the Lord doth, but I have called you friends*. Though this be ſo I ſay, yet can the Lord get nothing ſo many ſervants, no not in his Church, and among thoſe that call themſelves Chriſtians, as Satan hath. Nay ſurely moſt men doe with all their endeavour ſhunne his ſervice, and bleſſe themſelves from it; they abhore it as if it were the greateſt bondage in the world, to be truly religious, to bee the ſervant of God. *Iſrael would none of mee*, ſaith the Lord, *Pſalme* 81. 11. Of all maſters they would none of him. Men had rather doe any drudgery in the ſervice of Satan, and ſerve him as bond-ſlaves, then to be the Lords freemen, and ſerve him in the moſt honourable place he can imploy them in.

Thirdly and laſtly, The ſervice that men doe to Satan though it be never ſo toileſome a drudgery, yet they doe it willingly and cheerefully, it is no trouble to them; *The luſts of your father ye will doe*, ſaith our Saviour, *Iohn* 8. 44. But the ſervice that moſt men doe unto God, is moſt irkſome unto them, they had rather doe any labour in the world then that. You that feare God have oft I doubt not met with ſuch ſervants as would be content to take any paines, to doe any drudgery you can put them to, ſo as they be not urged to ſerve God, to come to prayers, to be catechiſed, to give account of the Sermons they heare, to be kept in on the Sabbath; and certainely this is the diſpoſition not of poore ſervants onely but of the moſt men to the ſervice of God; as the Lord complaineth, *Mal*. 1. 13. *Ye ſaid alſo, what a wearineſſe is this?* What a toileſome thing this ſervice of God, this practiſe of religion is? 3.

Now let us conſider what ſhould be the cauſe of this that men even ſuch as call themſelves Chriſtians, ſhould thus ſhun and abhorre the ſervice of God, that it ſhould be ſo odious a thing to be religious (which is the ſecond thing I propounded to ſpeake of) and we ſhall find (whatſoever they pretend) they have no juſt cauſe at all to doe ſo. Certainely there is an evill report a ſlaunder raiſed and received in the world of the ſervice of God (as once there was of the land of promiſe, *Numb*. 13. 32.) that doth diſcourage men from entering into it. See how God expoſtulateth with Iſrael about this, *Mic*. 6. 3. *O my people, what have I done unto thee?* (how have I uſed thee, that thou ſhouldſt thus complaine of my ſervice?) *and wherein have I wearied thee? Teſtifie againſt me*. He wondereth what ſhould be the cauſe, why men thinke ſo hardly of him and of his ſervice. It is good for us to enquire a little, upon what grounds this ſhould riſe. Six of the principall of them, which I have obſerved I will 2.

mention

mention unto you. But the firſt five of them I will onely name, and inſiſt only a little upon the laſt, which doth concerne the point, that I am to make application of.

1. The firſt of them is this, They ſee few goe that way. And they thinke it an abſurd thing, that none ſhould be ſaved but thoſe few. *Are there few that bee ſaved?* ſaith one to Chriſt, *Luk.*13.23. As if he had ſaid, It were ſtrange if no more ſhould be ſaved, but thoſe few that follow thee and receive thy doctrine. Men ſee that the moſt of their neighbours whom they live amongſt, though they be not religious, yet they are good honeſt men and ſuch as they doubt not ſhall be ſaved; and if themſelves ſhould be more religious then they, they ſhould be among their neighbours as an owle among the birds, and they would be neighbour like, they cannot abide to bee ſingular. This tentation did (for a time) diſcourage *Eliah* himſelfe, 1 *Kings* 19.14. *I, even I onely am left.*

2. Secondly, Another is, that they ſee nothing would make them ſo odious in the world, as to be accounted religious. *Concerning this ſect,* (ſay they with the Iewes, *Acts* 28.22.) *we know that every where it is ſpoken againſt.* To bee accounted a thiefe, a drunkard, a papiſt, or any thing will not make a man ſo odious to many as to be counted a Puritan.

3. A third is that they that are conſcionably religious are much ſubject to trouble in one kind or other; *Yea, and all that will live godly in Chriſt Ieſus, ſhall ſuffer perſecution,* ſaith the Apoſtle, 2 *Tim.*3.12. On the other ſide they ſee that they that are not ſo religious as themſelves, live quietly and proſper in the world. This is a ſhrewd tentation, and for a while troubled the Prophet himſelfe, *Pſalme* 73.5. *They are not in trouble, as the other are*; and verſe 12. *Behold theſe are the ungodly who proſper in the world, and increaſe in riches.*

4. A fourth is, the blemiſhes they diſcerne in them that profeſſe religion; at this many ſtumble. *Wo be to the world becauſe of offences,* ſaith our Saviour, *Matth.*18.7.

5. A fift cauſe of it is this, that the ſervice of God and the practiſe of religion is ſpirituall, and therefore ſuch as the naturall man cannot favour, but counteth it a moſt fooliſh and ridiculous thing. *The naturall man receiveth not the things of the ſpirit of God,* (ſaith the Apoſtle, 1 *Cor.*2.14.) *for they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned.* Any will-worſhip or ſuperſtition hee can much more eaſily brooke and like of though it bee never ſo painefull (ſuch as the Apoſtle ſpeaketh of, *Col.*2.23. ſuch as popiſh confeſſion, and penance, and faſtings, and pilgrimage) then of the true ſervice of God; for that is agreeable to nature, and but bodily, but this is ſpirituall and in that reſpect not ſutable to the fleſhly and corrupt nature of man.

6. But the ſixt ground of this hard conceit men have of the ſervice of God is this, that it is an hard ſervice, and requireth more of men then fleſh and bloud is able to doe. They cry out of many a duty, that God in his Word requireth of his ſervants, as the Iewes did of one of Chriſts doctrines, *Iohn* 6.60. *This is an hard ſaying, who can heare it?* And of the faithfull Miniſters of God, as if we were like the task-maſters of Egypt, *Exod.*1.11. that *afflict men with the burdens* we lay upon them. Or like the Phariſees of whom wee read, *Matth.* 23.4. that they *bound heavie burdens, and grievous to be borne, and laid them upon mens ſhoulders*; And of whom *Peter* ſaith, *Acts* 15.10. that they *put a yoke upon the Diſciples necks, which neither they nor their fathers were ever able to beare.* Of us they exclaime principally, and ſay that we by our ſtrictneſſe and preciſeneſſe make the ſervice and religion of God, more burdenſome to men then ever God himſelfe made it. *Let us breake their bands aſunder* (ſay thoſe,

Pſal.

Psalme 2.2,3. who did indeed ſet themſelves againſt Chriſt, though they pretended onely to miſlike his miniſters) *and caſt away their cords from us.* And certainely this conceit men have of God, and of his ſervice, as if hee were the hardeſt maſter; and his ſervice and religion the greateſt bondage and ſlavery in the world, ſuch a yoke as no man is able to beare. Wee cannot bee religious, but wee muſt bee abridged of all liberty in our mirth, and recreations, and good fellowſhip. Wee muſt ſpend the Sabbath in religious duties, wee muſt ſpend ſo much time in hearing, wee muſt pray ſo oft at Church, and in our families, and in ſecret too; and many ſuch like things wee muſt doe; yea all this muſt bee done, with our whole heart, or elſe all is to no purpoſe; yea wee muſt bee ſo mortified, wee muſt *crucifie the fleſh with the affections and luſts.* *Galat.*5.24. And who can doe all this? Wee know there bee ſome that profeſſe, and pretend they doe all this; but certainely they are all hypocrites that pretend this, it is impoſſible for fleſh and bloud to doe ſo indeed. Theſe are the conceits that men have of Gods ſervice; they thinke the life of a Chriſtian the moſt uncomfortable life, and the ſervice of God, the greateſt bondage and drudgery in the world. But (alas beloved) this is but a falſe ſlander that is caſt upon the wayes and ſervice of God. And wee muſt ſay of it, as our Saviour doth of the tares that were ſowed in Gods field. *Matth* 13.28. *The enemy hath done this.* The devill hath raiſed this ſlaunder, and ſuggeſted it into the minds of men, to terrifie them from Gods ſervice by it. There is no truth in it at all. For though indeed wee muſt goe under the yoke if wee will bee his ſervants, and obey his commandements; wee may not be allowed to live as we liſt; yet if wee can once humble our ſelves to beare this yoke of Chriſt, wee ſhall never have cauſe to complaine of the hardneſſe or uneaſineſſe of it, *Take my yoke upon you* (ſaith our Saviour, *Matth.*11.29,30. even to the humbled ſinner who was like the bruiſed reed, who was already *weary and heavy laden*, and therefore unable to beare any heavy burden, or to weare a yoke that would pinch and gall him; even to this man ſaith Chriſt, *take my yoke upon thee*, feare it not) *for my yoke is eaſie, and my burden light?* If this yoke doe pinch or gall any man, the fault is not in the yoke, but in himſelfe, becauſe hee taketh it not upon him, but like an untamed and unruly bullocke, ſtrugleth with it, and is unwilling to beare it. If any of Chriſts burdens ſeeme intollerable to any man, the fault is not in the burden, but in himſelfe, hee hath ſome bile or corrupt ſore upon him, that maketh him unable to beare the lighteſt burden, that can bee laid upon him. And thus ſpeaketh the Apoſtle *Iohn* alſo of all Chriſts burdens and commandements, 1 *Iohn* 5.3. *This is the love of God that we keepe his commandements* (if wee bee his ſervants, and beare any love to him, wee muſt indeed keepe his commandements) but *his commandements are not grievous*, it is no bondage to bee tyed to keepe them. In which reſpect alſo the Apoſtle calleth it *the law of liberty*, *Iames* 1.25. It is the greateſt freedome and liberty in the world to bee obedient unto God. Certainely no man hath juſt cauſe to complaine of the hardneſſe of Gods ſervice, nor to bee afraid of it. There is no life under heaven ſo pleaſant as the life of Gods ſervant; there is no ſervice in the world ſo eaſie and comfortable, as the ſervice of God is. *If men obey and ſerve him* (ſaith *Elihu*, *Iob* 36.11.) *they ſhall ſpend their dayes in proſperity, and their yeares in pleaſure.*

This I know will ſeeme to many of you a ſtrange paradox; but if you will marke well what I ſhall ſay, I will make it evident that it is ſo, and that in three reſpects.

Lecture LXXXX I. On Psalme 51.6. Iune. 17. 1628.

FIrst I will shew you that religion doth not so abridge men of their liberty in lawfull delights, as is pretended. Secondly. That the taskes and duties that it imposeth upon men, are nothing so hard as Satan would make us beleeve. Thirdly, That the service of God, is so far from being a bondage and drudgery, that it is in sundry respects, the most comfortable life in the world.

1. For the first. Though God doe indeed restraine his servants from licentiousnesse, and liberty to doe what they list; his servants must live under a law, under government, they must beare his yoke; Yet is his yoke even in this respect, a most easie yoke to all that can once humble themselves to beare it. For hee doth allow to his servants liberty enough even in the comforts and delights of this life. Nay no man under heaven can with that freedome of heart, and true delight, use any of the creatures of God, any of the comforts of this life, as the servants of God may. That which the Apostle saith of marriage, and meates, 1 *Tim.*4.3. may likewise be said of all other lawfull recreations, and delights. *God hath created them to be received with thankesgiving of them which beleeve and know the truth.* As if he had said, For their sakes they were ordained, they are the people that have just title unto them. *God hath called us to peace*, saith the Apostle, 1 *Cor.*7.15. that is, not an hard, a troublesome, and rigorous, but a free and comfortable condition of life, even in respect of these outward things. And in this respect among others, the Apostle saith, *Gal.* 5.13. *Brethren yee have beene called unto liberty, onely use not your liberty as an occasion to the flesh.* Religion doth not forbid the use of any lawfull delight, but the abuse of it onely.

2. Secondly. The taskes that God sets to his servants, the burden he layes on them, I meane the duties and services that hee requireth of them, are not hard and heavy, nay they are certainely light and easie to bee borne; and in this respect also the service of God is no bondage nor drudgery, it is the most easie and comfortable life in the world, and it is nothing but the deceitfulnesse of Satan, and of our owne naughty hearts, that causeth us to judge otherwise of it. Now if any man shall object, and aske mee, Are all Gods commandements easie indeed? Is it a matter of no hardnesse or difficultie to observe them? For answer unto this, I will shew 1. How, and in what respect they are hard and difficult. 2. How and in what respect they are light and easie to be performed.

Quest.

*Answ.*1 For the first. The commandements of God, and burdens he layeth upon men, are hard and heavy in three respects.

1. First. To every wicked and naturall man, the commandements of God are not onely hard, but impossible; hee can doe nothing that God requireth, in that manner that God requireth. I know well, that many things which such men doe, may seeme to other men and to themselves also to bee very good workes. *All these things* (saith the young man, *Mat.*19 20.) *have I kept from my youth up.* But indeed this is utterly impossible, every unbeleever is *reprobate unto every good worke. Titus* 1.16. *How can yee being evill* (saith our Saviour, *Matth.*12.34.) speake good things? that is, constantly, and conscionably. *Can the Æthiopian change his skinne, or the Leopard his spots?* (saith the Lord, *Ieremy* 13.23.) *then may yee also doe good, that are accustomed to doe evill.* And that which our Saviour saith of the covetous man, (*Luk* 18.25.) may also truly bee said of the fornicatour, and of the drunkard, and of the proud man, and of every wicked man, *It is easier for a camel to goe through a needles eye, then for such a one to enter into the kingdome of God*, or to keepe any of those commandements, that are against his sin.

Secondly

Secondly. To every regenerate and godly man, the commandements of God are not onely hard, but impoſſible to bee kept, in that manner that the law requireth. In that reſpect the Apoſtle *Peter* profeſſeth, *Actes* 15.10. that the law was ſuch *a yoke*, as neither *their fathers* (none of the holy Patriarches, nor prophets) *nor they* (none of the elect Apoſtles themſelves) *were able to beare.* Now if a Papiſt (who holdeth and beleeveth that this is not only poſſible, but very eaſie alſo for every regenerate man to keepe all the commandements of God ſo perfectly as he may bee juſtified thereby in Gods ſight, and merit alſo eternall life, if ſuch a one I ſay) ſhall object againſt this proofe, that the Apoſtle ſpeaketh not there of the morrall, but of circumciſion, and of the ceremoniall law. I anſwer, Hee calleth circumciſion and the ceremoniall law, an intollerable yoke, not in reſpect of it ſelfe (for the ceremoniall law was much more eaſie to bee kept, then the morall was) but becauſe by urging the obſervation of the ceremoniall law then (when it was abrogated by Chriſt) they did deprive men of all benefit by Chriſt, and bound them to the obſervation of the whole morall law, and to ſeeke ſalvation by it. This the Apoſtle plainely teacheth us, *Galat.*5.2.3. *Behold I Paul ſay unto you, that if yee be circumciſed, Chriſt ſhall profit you nothing. For I teſtifie againe to every one that is circumciſed, that he is a debtor to doe the whole law.* The obſervation therefore of the morall law in that manner that the law required (that is exactly in all points and perfectly) was ſuch a yoke, as no Prophet, nor Apoſtle, was ever able to beare. This the Lord taught his people by delivering the law unto them in ſo terrible a manner as he did. *The ſight was ſo terrible* (ſaith the Apoſtle, *Hebr.*12.21) *that Moſes ſaid, I exceedingly feare and quake*, and all Gods people were in that terrible feare, that *they intreated* (as the Apoſtle ſaith verſe 19.) *that the word might not bee ſpoken to them any more*; that they might heare no more of it in that manner; and the reaſon is given verſe 20. why they were in this horrible feare. *For they could not endure that which was commanded* ſaith the Apoſtle, The commandements of God in that manner that the law enjoyneth them, have nothing but terrour in them, the perfect obſervation of them is ſo intollerable a yoke, as *Moſes* himſelfe was not able to beare.

Thirdly and laſtly. To obſerve the commandements of God, even in ſuch a manner as the Goſpell requireth; that is, to ſay in truth and ſincerity of heart, is a very difficult and painefull thing to the beſt of Gods ſervants, in reſpect of thoſe reliques of naturall corruption that doe remaine in them, beſides the manifold and ſtrong pull-backs, and oppoſitions they ſhall bee ſure to receive from Satan, and the world. This the faithfull find to bee too true by daily experience. The ſame combate and warre that they find oft in themſelves, in every good duty and ſervice, they would doe unto God, betweene the fleſh and the ſpirit, the law of their mind, and the law in their members, the regegenerate and unregenerate part (of which the Apoſtle ſpeaketh, *Rom.*7.23. *Galat.*5.17.) certainely putteth them to no leſſe paine then *Rebecca* was in, when the two children ſtrugled together within her, *Geneſis* 25.22. and as the paine ſhe was in then, made her cry out in a ſudden fit of impatiency, *If it bee ſo why I am thus?* would I had never conceived, would I had never married. So doth the paine that this inteſtine warre putteth them in, make the beſt of Gods ſervants often times, not onely to ſigh, and grone, and cry out with *Paul Rom.*7.24. *Oh wretched man that I am*; but even to entertaine ſuch motions as *Rebecca* did. *If it bee ſo, why am I thus?* If it bee ſo hard and painefull a thing to ſerve God, would I had never entred into his ſervice, but contented my ſelfe to live as other men doe. This tentation we know the Prophet himſelfe was ſubject unto, when he cryed, *Pſ.*73.13. *Verily I have clenſed my heart in vaine, and waſhed mine hands in innocency.* Let papiſts ſay 3.

what they will, how eaſie a thing it is for a regenerate man to keepe all the commandements of God, and to keepe them perfectly; it is certainely a painfull thing for ſuch as the beſt of us are, that have ſo much fleſh and corruption remaining in us; to doe any ſervice unto God, even in that manner as the Goſpell requireth of us; without labour and paine, no ſervice can bee done to God acceptably. That which the Apoſtle ſaith of prayer, *Strive together with me in prayer*, ſaith hee, *Rom* 15.30. faithfull prayer can never bee well made, without ſtriving and labour; the ſame our Saviour ſaith of all the wayes of God that leade to life (faith, repentance, love, keeping of the Sabbath, every other good duty and ſervice) *Lu.*13.24. *Strive to enter in at the ſtrait gate.* As though he ſhould ſay, every way of God is ſtrait and uneaſie to our fleſh, and therefore, without ſtriving and labour, there is no poſſibility of walking in it.

Anſw. 2. All this notwithſtanding (to come now unto the ſecond part of my anſwer) the commandements of God are not ſo hard, the ſervice he requireth of us is not ſo difficult and paineful, as need to diſcourage any of us, or make us afraid of it. For

1. Firſt. Though the commandements of God bee impoſſible to the naturall and wicked man, to the regenerate and true beleever, they are poſſible enough. *All things are poſſible* (ſaith Chriſt, *Mar* 9.23.) *to him that beleeveth.* Nay as it hath beene truly ſaid of the wicked man, hee cannot poſſibly keepe them, he cannot but breake them; ſo may it bee as truly ſaid of the regenerate man, he cannot but keepe them, he cannot breake them as the other doth. *How can I* (ſaith *Joſeph*, *Gen.*39.9.) *do this great wickedneſſe and ſinne againſt God? Whoſoever is borne of God, ſinneth not* (ſaith the Apoſtle, 1 *Joh.*3.9.) *and he cannot ſin, becauſe he is borne of God.*

2. Secondly. Though the commandements of God, and the obſervation of them as *Moſes* enjoyned them, be an intollerable yoke, even to the regenerate themſelves, yet as Chriſt enjoyneth them, they are not ſo. Though that perfect and ſtrict obedience which the law requireth, be utterly impoſſible for the ſtrongeſt Chriſtian under heaven to performe; yet Evangelicall obedience to the commandements of God, an unfeined love to them all, and endeavour to keep them (which is all that the Goſpell requireth) is no more then the weakeſt Chriſtian is able to performe. For ſo ſaith our Saviour to the poore Chriſtian, that is moſt wearied, and over-burdened, and broken-hearted, *Matth.*11.30 *My yoke is eaſie, and my burden light.*

3. Thirdly and laſtly. Though to the beſt of the regenerate, the cõmandements of God, even as Chriſt enjoyneth them, be difficult, & cannot be performed without labour and paine, in reſpect of the fleſh, and the remnants of corruption that are in them, yet are they unto them in reſpect of the inward man and the regenerate part, moſt eaſie and ſweet, *I delight in the law of God* (ſaith the Apoſtle, *Rom.*7.22.) *after the inward man.* And for this wee have not only the expreſſe teſtimony of the holy Ghoſt, 1 *Joh.*5 3. *His commandements are not grievous.* But wee have alſo the experience of the faithfull in all ages, who have beene ſo farre from finding of that hardneſſe in the yoke of Chriſt, as was in the yoke of *Moſes*, that terrour in the law of Chriſt, as was in the law of *Moſes*, that they have found more ſweetneſſe in it, then in any thing elſe in the world. And by how much the more, the inward man and grace of regeneration hath growne and increaſed, and as the fleſh and corruption hath decayed, and bin weakened in them, by ſo much the more eaſie, they have found the commandements of God to be, by ſo much the more ſweetnes and delight they have felt in them. We know how plentifull and patheticall *David* is in expreſſing this, *Oh how love I thy law*, ſaith he *Pſ.*119.97. & ver.143. *Thy cõmandements are my delights.* As if he had ſayd, they are to me in ſtead of all delights & pleaſures in the world. And thus the Prophet profeſſeth *Ier.*15.16. *Thy word was to me the joy & rejoy-*

rejoycing of my heart. And whence commeth this ſtrange alteration and difference betweene the people of God; *Moſes quaked at*, and found terrour in the Law, *David* joyed, and felt ſweetnes in it; all Gods people at the delivery of the law deſired they might heare no more of it, *Paul* and *Ieremy* delight, & rejoyce in it? O ſee (beloved) what Chriſt hath done for us, he hath taken out the ſting of the law, that it is no more a killing letter; See the difference betwixt Chriſt and *Moſes*, betwixt the law and the Goſpell. And thus have I finiſhed the ſecond part of my anſwer, and ſhewed you that the Lord ſetteth no ſuch hard taskes to his ſervants, as Satan pretendeth. The commandements and duties that God enioyneth unto them that are in Chriſt, are not impoſſible, nor hard to be performed; it is nothing but this curſed fleſh of ours that maketh us ſo to complaine of the commandements of God, and repine at the yoke of Chriſt, as we uſe to doe.

Now come wee to the third and laſt part of my anſwer to this ſlander that Satan hath raiſed againſt the religion and ſervice of God, wherein I will ſhew you that it is ſo farre from being a bondage and drudgery, that it is the moſt happy and comfortable life in the world. And for proofe of this I will lead you no further then unto the conſideration of the perſon, that wee doe ſervice unto, how gracious and good a maſter the Lord our God is, unto all that ſerve him. We find among men, that great men that have honour, and power, and authority, can want no ſervants, every one coveteth, that themſelves and their children may belong to ſuch; And whoſe ſervice is ſo much to bee deſired in that reſpect, as the Lords is? *Who would not feare thee* (ſaith the Prophet. *Ieremy* 10 7.) *ô King of nations? for to thee it doth appertaine.* As if he had ſaid; All greatneſſe and Soveraignty, all power and Majeſty belongeth unto thee. But when unto greatneſſe, and power, goodneſſe alſo, and graciouſneſſe of diſpoſition is added; when men can ſay of a man, that he is not only a great man, but hee is alſo one that uſeth to bee good, and bountifull to his ſervants; this hath wonderfull force to draw the hearts of all men unto him. *For a good man* (ſaith the Apoſtle, *Rom.* 5.7.) *ſome will even dare to dye*; for ſuch a one men thinke, they can never doe too much. And certainely, if wee knew the Lord well, and how gracious and good hee is towards his ſervants, there is none of us here, but would deſire and long to bee in his ſervice. And that which *David* ſaith, *Pſalme* 9.10. of putting our truſt in him, may alſo bee ſaid of doing him ſervice. *They that know thy name, will bee glad to ſerve thee.* And ſurely Satan deceiveth men, and keepeth them from ſerving God, and being religious by no device, more then by this, that he perſwadeth them, as he did the lazy and unprofitable ſervant; *Matth.* 25.24. that the Lord is an hard maſter, hard to be pleaſed, apt to exact rigorouſly of his ſervants, more then they are able to performe. Obſerve therefore I pray you (that you may perceive how falſe a ſlander this is) the gracious diſpoſition of the Lord whom we do ſervice unto, in theſe foure points eſpecially. 2.

First. His aptneſſe to winke at, and paſſe by our offences. Whereas we can doe no worke hee ſetteth us about ſo well, but wee ſhall offend many wayes in it, and find cauſe to cry him mercy for it, as good *Nehemiah* did, *Nehem.* 13 22. the Lord is not apt to marke and obſerve ſtrictly, every thing that is done amiſſe, but uſeth to winke at, and is ready to paſſe by, and remit many ſlips and failings of his ſervants in this kind. *I will ſpare them* (ſaith he *Mal.* 3.17) *as a man ſpareth his ſonne that ſerveth him. If thou Lord ſhouldſt marke iniquity* (ſaith *David*, *Pſalm.* 130 3,4.) *ô Lord who ſhall ſtand?* As if hee had ſayd, Who could endure thy ſervice? *But there is forgiveneſſe with thee: that thou mayeſt be feared.* As if he had ſaid, That aptnes that is in thee to forgive thy ſervants their ſlips, would make any man (that is not a very beaſt) willing to ſerve thee. This made the Church break out into theſe words of admiration, *Mic.* 7. 18. *Who is a God like unto thee, that pardoneth iniquity, & paſſeth by the tranſgreſ-* 1.

sion of the remnant of his heritage? As if he should say; Where shall a man find such a master as thou art?

2. Secondly. Observe his aptnesse to accept of that little wee are able to doe. That whereas wee are oft so untoward unto good duties, that wee find our selves unable to doe any thing, *To will, is present with us* (as the Apostle speaketh, *Rom.*7.18.) *but we find no ability at all, to performe that that is good*; we have nothing in us but an unfeined desire to doe well, and a griefe that wee cannot doe it; this good Lord and master of ours, is apt to take even that in good part, if wee but doe what wee can, and accounteth that, as perfectly performed by us, which hee seeth us unfeinedly desire and endeavour to doe. *If there bee first a willing mind* (saith the Apostle, 2 *Cor.*8.12.) *it is accepted, according to that that a man hath, and not according to that that a man hath not.* And whereas wee, when wee have done our worke best, are apt to bee ashamed, and discouraged in our selves, because wee have so slubbered it over, and done it so illfavouredly, this good master of ours is apt to accept of in Christ, and to take in good part these poorest services that are done in faith and obedience unto him. Yea hee is apt to delight in them, and to praise us for them. *Our spirituall sacrifices* (the Apostle telleth us, 1 *Pet.* 2.5.) are *acceptable to God by Iesus Christ.* And *let mee see thy countenance* (saith Christ to his Church, *Cant.*2.14) *let mee heare thy voice; for sweet is thy voice, and thy countenance comely.* And *well done good and faithfull servant*, saith the Lord to him, *Matth.*25.23. that had but two talents. And who can complaine of such a master? Nay who that knoweth and beleeveth this, would not bee glad to serve such a master, as is so ready to accept of, and delight in, to commend and applaud such poore service, as wee are able to doe unto him.

3. Thirdly. Observe how ready hee is to helpe his servants in the worke that hee setteth them about. Whereas the Lord is sometimes pleased to enjoyne his people duties and services, of more then ordinary hardnesse, and difficulty (he *presseth* them with affliction *out of measure above strength*, as *Paul* saith hee was, 2 *Cor.*1.8. He bringeth them to the fiery tryall that the Apostle speaketh of, 1 *Peter* 4.12. He setteth *the messenger of Satan to buffet* them with strange tentations as *Paul* was, 2 *Cor.*12.7.) in such a case the Lord is wont to put to his owne hand to the worke, in an extraordinary manner, and to helpe his poore servants that they may be able to goe through with it. It is said, 1 *Chron* 15.26. that *God helped the Levites that bare the arke of the covenant of the Lord.* And the Apostle speaking of the great tryall of affliction that Gods servants are sometimes brought unto, telleth us, *Rom* 8.26. that in that case *the spirit it selfe helpeth our infirmities.* The greater that the tryall is, that God shall be pleased to exercise us by, the greater degree of strength will hee minister unto us, for the bearing of it. And what need the weakest of Gods servants feare the heavyest burden that can bee laid upon them, when he hath such a one to helpe and support him? When those *everlasting armes* that *Moses* speaketh of, *Deut.* 33.27. are *underneath him?* Nay, why may wee not in all dangers secure our hearts in this, and say, Lord give thou strength to beare it, and lay on me what thou wilt. *The things that are unpossible with men* (saith our Saviour. *Lu.* 18.27. to his Disciples, when they were astonied out of measure with a Doctrine hee had taught, as *Marke* 10.26.) *are possible with God.* So when *Paul prayed thrice* (that is often) unto God to bee delivered from that messenger of Satan, that buffeted him so (as it may bee some of you have done against those blasphemous thoughts, whereby you are buffeted) hee received this answer from God, 2 *Cor.*12.9. *My grace is sufficient for thee.* As if hee had said, Feare him not, I will warrant thee, thou shalt be strong enough for him, he shall not be able to overcome thee, my grace and helpe will be sufficient

cient enough for thee, in this very caſe to uphold and ſtrengthen thee. And this made *Paul* ſpeake ſo confidently. *Phil.*4.13. *I can doe all things through Chriſt that ſtrengtheneth me.*

Fourthly and laſtly. Obſerve what wages God giveth to his ſervants. He is many wayes good unto them beſides their wages (as all good maſters are) they have many availes (as we ſpeake) from him, even in this life many are the priviledges of Gods ſervants. 4.

Firſt. If wee bee his faithfull ſervants, wee ſhall have his countenance and favour. When *David* had ſpoken of the happineſſe of them that dwell in Gods houſe, he mentioneth this for one part of it, *Pſal.*48.11. *For the Lord God is a ſunne to ſuch*, the light of his countenance uſeth to ſhine upon them. And this is ſuch a priviledge as is worth all the paines wee can take in his ſervice, though it were a thouſand times more. *Cauſe thy face to ſhine* (ſaith the Church. *Pſalm.*80.19.) *and wee ſhall bee ſaved.* As if ſhe had ſaid, We have even enough. 1.

Secondly. If wee bee Gods faithfull ſervants, we may bee aſſured of protection and ſafety in times of greateſt danger. For what maſter is there that will not defend and beare out his ſervants, ſpecially in the ſervice they have done unto him. And this alſo *David* reckoneth for another part of their happineſſe that dwell in Gods houſe, and ſerve him. *Pſal.*84.11. *the Lord will bee a ſhield unto ſuch.* 2.

Thirdly. If we be Gods faithfull ſervants, we ſhall be ſure to want nothing, that ſhall be neceſſary for our comfort in this life. For what good maſter is there that will not provide for his owne, eſpecially thoſe of his owne houſe, as the Apoſtle ſpeaketh, 1 *Tim.*5.8 And this *David* reckoneth for a third part of the happines of thoſe that dwell in Gods houſe, *Pſal.*84.11. *No good thing will he with-hold from them that walke uprightly.* 3.

Fourthly and laſtly. If we be Gods faithfull ſervants, we ſhall be ſure when the time of payment commeth (that is not till the even be come as our Saviour ſpeaketh, *Matth.*20.8. till our day bee done, till this life bee ended) to receive ſuch a reward of our ſervice, as no tongue can expreſſe, no heart can conceive how great it ſhall bee Our Saviour ſpeaking of the reward of ſuch of Gods ſervants, as had done but little ſervice unto God, even ſo little as themſelves tooke no notice of it, ſaith, he will ſay thus to them at the day of judgement, *Matth.*25.34,35. *Come yee bleſſed of my father, inherite the kingdome prepared for you, for I was an hungred, and yee gave me meat, I was thirſty, and ye gave me drinke.* Alas, what was that that they had done, to be rewarded with a kingdome? Certainly there is no proportion betweene the ſervice and the wages; but this it is to ſerve ſuch a maſter; thus will the Lord reward all that ſerve him. And therefore admit the ſervice that God ſhould imploy us in all our life long, either in doing or ſuffering, were never ſo hard and painefull; yet the certaine hope wee have of this reward in the end, were ſufficient to make it eaſie unto us, yea to make us cheerefull and comfortable in it, and even to ſing at our worke, as *Paul* and *Silas* did, even at midnight, when they had bin grievouſly ſcourged, and were then in a dungeon, and their feete faſt in the ſtocks, as you ſhall read *Acts* 16.25. And what was it that made *Moſes* not only willing to forſake the pleaſures of ſinne, and all thoſe wicked liberties and delights that worldly men dote ſo much upon, but to betake himſelfe to the ſervice of God, and joyne himſelfe to the people of God, even then when they were in greateſt affliction and reproach, yea to account their life a farre more happy and comfortable life, then the life of any courtier, or of *Pharaoh* himſelfe, but onely this, that he had reſpect to the recompenſe of reward; as the Apoſtle telleth us, *Hebr.*11.26. *For this cauſe wee faint not* (ſaith the Apoſtle, 2 *Cor.*4.16,17.) *but though our outward man periſh, yet the inward*

man is renewed day by day (our delight in Gods ſervice, and in his holy law increaſeth daily) *for our light affliction which is but for a moment, worketh for us a ſarre more exceeding and eternall weight of glory. Rejoycing in hope* (ſaith the Apoſtle, *Rom.*12.12.) *patient in tribulation.* As though he ſhould ſay, The hope of this reward is able not onely to make you patient in any tribulation (how great ſoever it may be) but even comfortable and joyfull in it alſo.

Applic. O that all this that we have heard, might (through Gods gracious and mighty working with it) become effectuall to make us all in love with Gods ſervice. O that we could count it our happineſſe and honour to be admitted into it, and thinke and ſay of it as *David* doth, *Pſal.*65.4. *Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy houſe,* and be one of thy houſhold ſervants. And 116.16. *O Lord truly I am thy ſervant, thy ſervant and the ſon of thine handmaid thou haſt looſed my bands.* As if he had ſaid, I was a bondſlave till I became thy ſervant; but thou haſt brought me out of that bondage, and by making me thy ſervant haſt looſed my bonds, and made me a free man. And then followeth, verſe 17. *I will offer unto thee the ſacrifice of thankeſgiving.* As if hee ſhould ſay. I will praiſe thy name for this ſo long as I live.

Lecture XCII. On Pſalme 51. 6. Iune 24. 1618.

3. IT followeth now that we proceed to the third and laſt point which I propounded to handle in this firſt part of the application, which concerneth thoſe that refuſe to ſerve God, and to be religious, and it is to ſhew the dangerous eſtate that they are in that doe ſo, to reprove and terrifie all wicked men, ſpecially ſuch as live in the Church, and under the meanes of grace. We have heard in the handling of this third and laſt note of an upright heart, That if there be in a man but an unfeigned deſire to be ſaved and to pleaſe God, he is accepted of God, he hath certainely truth of ſaving grace in him. That no man is rejected of God, no man ſhall periſh, that hath in him a true deſire to be ſaved and to pleaſe God. This point if it be well conſidered, is of great force to humble all naturall men, to take all excuſe from them, and to make them aſhamed of themſelves. For what goodneſſe can there be in that man that hath not in him ſo much as a deſire to be good? What can that man pretend why he ſhould not be moſt juſtly condemned and caſt into hell, that never had in him a true deſire to be ſaved and to flie from the wrath to come? And ſurely thus it is with every wicked man that liveth in the Church, and under the meanes of grace; to that man I may boldly ſay, thou canſt not repent nor leave thy ſinnes, becauſe thou doſt not deſire to repent and forſake thy ſinnes; thou haſt no grace becauſe thou doſt not deſire grace; thou canſt not beleeve, becauſe thou doſt not deſire to beleeve; thou ſhalt periſh everlaſtingly, becauſe thou haſt no true deſire nor will to be ſaved. Wicked men are apt and ever have beene blaſphemouſly to impute all this wholly unto the Lord, and his will, to caſt all upon God, and to ſay of their future eſtate, I ſhall doe as it pleaſeth God, if it be the will of God, and he have ſo decreed, I ſhall be ſaved, if it be otherwiſe how can I helpe it? And of their preſent eſtate, if God would give me the grace, I ſhould be better then I am, and till then how ſhould I mend? Thus did our firſt father plead for himſelfe ſo ſoone as ever he was fallen from God. *The woman* (ſaith he, *Gen.*3.12.) *which thou gaveſt to be with me, ſhe gave me of the tree, and I did eate.* As if he had ſaid, I may thanke thee for that that I have done, If thou hadſt not given me this woman, I had never ſinned. And thus did the unprofitable ſervant pleade for himſelfe, *Matth.*25.24. *I know thou art an hard man, reaping where thou never ſowedſt.*

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As though he had ſaid, Exacting fruit of holineſſe and obedience where thou didſt never beſtow the ſeed of grace. And thus the Apoſtle bringeth in wicked men objecting againſt the Lord, *Rom.9 19. Why doth he yet find fault? for who hath reſiſted his will?* As if he had ſaid, How can I juſtly be blamed or puniſhed for being as I am, if it be the will of God I ſhall be no better? How can I be ſaid to be the cauſe of mine owne damnation, when it is the decree and will of God that I ſhould periſh? But (as I told you) theſe are but the pleas and pretences of wicked men. Theſe pleas will not hold. Certainely as God is not the cauſe of any mans ſinne, but himſelfe as the Apoſtle teacheth us, *Iam.1.13,14. Let no man ſay* (As if he had ſaid, I know men are apt to ſay ſo, but it is folly and ſinne for a man to ſay) *when he is tempted* (or moved to any ſinne) *I am tempted of God, for God cannot be tempted of evill, neither tempteth he any man; but every man is tempted when he is drawne away of his owne luſt, and enticed.* So neither is God the cauſe of mans deſtruction but himſelfe. It is *the fruit of his owne way*, as the Holy Ghoſt ſpeaketh, *Pro.1.31.* And as of every temporall croſſe that befalleth a man in this life (of what kind ſoever it be) a man may juſtly ſmite himſelfe upon the breaſt, and ſay to his owne heart as the Lord ſpeaketh, *Ier.2.17. Haſt thou not procured this to thy ſelfe?* He may truly ſay, Whatſoever hand, God, or man had in this evill that is befallen me, I am ſure I was the chiefe cauſe of it my ſelfe; ſo may it truly be ſaid to every wicked man of his ſpirituall and eternall death and deſtruction, as the Lord ſpeaketh to Iſrael, *Hoſ.13.9. O Iſrael thou haſt deſtroyed thy ſelfe, but in me is thy helpe*; that is, though thou canſt not ſave thy ſelfe nor worke any goodneſſe in thy ſelfe, that muſt come wholly from my meere grace (*By grace are ye ſaved, through faith* (ſaith the Apoſtle, *Epheſ.2.8*) *and that not of your ſelves; it is the gift of God*) yet thou haſt deſtroyed thy ſelfe, thou art thy ſelfe the cauſe why thou haſt no grace, why thou canſt not repent, nor leave thy groſſe ſinnes, why thou canſt not beleeve nor take any comfort in Chriſt, why thou ſhalt be damned and periſh everlaſtingly. Yea how apt ſoever men are now to plead thus for themſelves and to impute all unto God, there will come a day when (as the Apoſtle ſpeaketh, *Rom.3.19.*) *every mouth ſhall be ſtopped, and all the world ſhall become guilty before God*; No man ſhall have any ſuch thing to ſay for himſelfe, but ſhall cleare the Lord, he ſhall cry guilty and acknowledge himſelfe to have beene the onely cauſe of his owne deſtruction. *The bookes ſhall be opened* (as the Apoſtle ſpeaketh, *Revel.20.12.* the bookes of every mans conſcience) *and men ſhall bee judged according to the things that are written in thoſe bookes, according to their workes.* Every mans owne booke, his owne conſcience will plead for God againſt himſelfe, at that day. At that day it will appeare that not the Lord but every wicked man himſelfe is the onely cauſe of his owne deſtruction; that he is not ſaved, becauſe he had no deſire nor will to bee ſaved, hee did not his endeavour nor what lay in him, to come to grace and ſalvation; that the Lord was not wanting to him this way but he was wanting to himſelfe. In that day the Lord will ſay to every wicked man as hee ſaith to Ieruſalem, *Matth.22.37.* O wretched man and woman *how oft would I have gathered thee, but thou wouldſt not?* How oft would I have converted thee; what meanes of grace did I give unto thee; how often have I ſhewed my ſelfe willing by ſuch and ſuch a Sermon, by ſuch and ſuch an affliction to have changed thy heart, but thou wouldſt not? Certainely all wicked men periſh wilfully, they periſh becauſe they will periſh, they have no deſire to be ſaved. *Why will ye die O houſe of Iſrael,* ſaith the Lord, *Ezek.33. 11?* As if he had ſaid Ye die becauſe ye will die. Now that men do periſh thus wilfully, that they have no true deſire nor will to be ſaved, appeareth evidently by theſe foure things that may be obſerved in them.

First, They will uſe no meanes nor take any paines to eſcape damnation, to 1.
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obtaine grace and to get to heaven, as they would doe to escape any great danger they desire to avoid; or to obtaine any good thing they desire to have. *Salvation is farre from the wicked* (saith *David*, *Psal.*119.155. how should they come by it?) *for they kept not thy statutes.* As if he had said, They will not use the meanes, nor labour to get it.

2. Secondly, When they may have the meanes to bring them to grace and salvation without any labour or charge to them, they slight and neglect them, they account them rather a burden and trouble then any benefit or blessing unto them, they shew no desire to them, but say in their hearts to God as those wretches did of whom we reade, *Iob* 21.24. *Depart from me, for wee desire not the knowledge of thy waies.*

3. Thirdly, When the Lord doth sometimes by his Word, sometimes by his judgements force them to have some thoughts of heaven, some good motions and desires, they resist the spirit of God therein, as *Stephen* saith the Iewes did, *Acts* 7.51. *They hold the truth in unrighteousnesse*, as the Apostle speaketh, *Rom.*1.18. They violently withstand and oppose these good motions and will not yeeld to them.

4. Fourthly and lastly, (which is the root of all the rest) They doe in their hearts basely esteeme of, and despise grace and salvation, and the meanes thereof, and preferre any trifle before them. And as it is said of *Gallio* the profane deputy, *Act.*18.17. *he cared for none of those things*; so may it be said of them, the matter of religion and of their salvation is the least of their care; when they have nothing els to doe or thinke of, then they will thinke of heaven. So that as it is said of *Esau* that *he despised his birth-right*, *Gen* 25.34. because he sold it *for one morsell of meat*, for one meales meat, as the Apostle speaketh, *Heb.* 12.16. so may it be truly said of all wicked, that they despise grace and salvation because there be so many trifles that they preferre before it. And so the Holy Ghost expressely speaketh, *Pro.*11.33. *He that refuseth instruction despiseth his owne soule.* So that it is evident you see, that every wicked man is utterly inexcusable: he perisheth justly, because he perisheth wilfully; he hath no desire at all, no will to be saved, but an utter averseness and unwillingnesse to go to heaven, or to walke in the way that leadeth thither.

Now if any man shall object against this and say, How can this be? seeing the spirit speaketh expressely in the holy Scriptures. 1. That man hath by nature no freedome of will to any thing that is good but is *dead in trespasses and sinnes* as the Apostle speaketh, *Ephes.*2.1. He cannot desire to have grace or to be saved, no more then a dead man can desire to live; nay he cannot accept of Gods grace when it is offered, 1 *Cor.* 2.14. *The naturall man receiveth not the things of the spirit of God for they are foolishnesse unto him*; he cannot choose but be unwilling and averse from good things. 2. That the matter of mans salvation dependeth wholly, not upon the will of man but upon the will and free grace of God; as the Apostle speaketh, *Rom.*9.16. *It is not of him that willeth, nor of him that runneth* (this matter dependeth neither upon the desire of man, nor upon any endeavour neither that he can use) *but of God that sheweth mercy.* And verse 18. *He hath mercy on whom he will have mercy, and whom he will, he hardeneth.* And he *worketh all things according to the counsell of his owne will*, saith the Apostle, *Ephes.*1.11. 3. Gods grace is irresistible and able to overcome and subdue this unwillingnesse and averseness that is in our nature. *God is able of these stones to raise up children unto Abraham*, as *Iohn Baptist* speaketh, *Matth.*3.9. And that in these three respects it should seeme that the wicked man is not the cause of his own destruction, but the Lord rather.

Answ. 1. To this I answer, First, That the Lord is not the cause why man is by nature dead in trespasses and sinnes, but himselfe onely: he killed himselfe, and deprived

deprived himselfe of this spirituall life, the Lord did it not; God requireth nothing of man, (for not doing whereof he condemneth him) but he made him well able to doe it. *God made man upright*, saith the Holy Ghost, *Eccl.* 7. 29. not the first man, but man indefinitely, mankind, God made man upright. And as in *Adam* all men were made upright, so in *Adam* all men voluntarily and unconstrainedly sinned, as the Apostle saith, *Rom.* 5. 12. killed themselves, lost this spirituall life; So that even in this respect, that standeth good which you heard out of *Hos.* 13. 9. *O man, thou hast destroyed thy selfe.*

Secondly, Though God be able to restore to every wicked man this spirituall life againe, and to quicken him by his grace, yet is he not bound to do it, he doth no man wrong if he doe it not. *Is it not lawfull for me* (saith the Lord, *Mat.* 20. 15.) *to doe what I will with mine owne?* Who hath first given to him (saith the Apostle, *Rom.* 11. 35. who hath made God a debter to him) *and it shall be recompensed to him againe?* 2.

Thirdly, Though every naturall man be dead in trespasses and sinnes so as he can doe nothing that is spiritually good and pleasing unto God, nothing that hee can save himselfe by. Yet may every naturall man doe much more then he doth, to further his owne salvation. He is not so dead but there is enough left in him to make him *without excuse* as the Apostle plainely teacheth, *Rom.* 1. 20. He may doe more then he doth to avoid damnation, he may doe more then he doth to further his owne salvation, and because he will not doe what he may therefore he is inexcusable, therefore he is the cause of his owne destruction. 3.

Why what can he do, will you say? *Quest.*

I answer, First, He hath power enough left in him by nature to curbe and restraine himselfe from all grosse sinnes, from drunkennesse, and whoredome, and such like sinnes, yea and from haunting of lewd company that may draw him to such sinnes; he may forbeare these things if he will; he hath enough left in him to make him able to live a civill and unblameable life. There is many a man that even by the strength of nature can truly say, as he said, *Luk.* 18. 11. *I thanke God I am no extortioner, nor unjust* (in my dealings with men) *nor an adulterer.* *Answ.* 1.

Secondly, He hath enough left in him to make him able to doe many good workes, I meane workes that are materially and morally good. He can (if he will) make restitution of that that he hath gotten unjustly, and doe workes of mercy also to the poore. Els would not *Daniel* 4. 27. have spoken thus to such a man as *Nebuchadnezzar* was, *Breake off thy sinnes by righteousnesse, and thine iniquities by shewing mercy to the poore.* And that which the young man saith of the outward observation of all the commandements of the second table, *Matth.* 19 20. *All these things have I kept from my youth up*; that the Apostle speaketh even of many a Gentile, *Rom.* 2. 14. *The Gentiles do by nature the things contained in the law.* And in the Church, many a man is even by the strength of nature able to say, not of the second table onely but of the three latter commandements of the first table also (so farre forth as the letter and externall observation of them) all these have I kept. 2.

Thirdly, He can (if he will) frequent the ministery of the Word, the plainest, and most powerfull ministery and that constantly. *When thou wert young* (saith our Saviour to *Peter*, *John* 21. 18.) *thou girdest thy selfe, and walkedst whither thou wouldest.* So much freedome of will every man hath by nature, so much power (even by that generall and common grace and assistance that God communicateth unto all men) that he may goe to Church if he will; yea he may (if he will) ride or goe many miles to a Sermon ordinarily as well as he may to a market so farre. The Lord speaking of such as were no better then naturall men telleth the Prophet, *Ezek.* 33. 31. *They come* 3.

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to thee as the people commeth, and they ſit before thee as my people, and they heare thy words.

4. Fourthly, He may (if he will) ſo ſeriouſly marke and obſerve the Word that is preached unto him, and the judgements of God which he ſeeth and feeleth, as he may bring himſelfe thereby unto legall repentance; even to ſuch a ſight and ſenſe of his ſinne and of the wrath of God as may make his heart to quake and judge himſelfe to be in a moſt miſerable eſtate. Of them that were no more then naturall men we do read, *Eſa.*58.3. that they did uſe in the time of Gods judgements upon them, to faſt and afflict their owne ſoules. And of *Ahab* and *Felix* we read how by hearing the Word and obſerving what they heard they were wrought upon. *Ahab* 1 *King.*21.27.29. *rent his clothes, put ſackcloth upon his fleſh, faſted and humbled himſelfe before God.* And *Felix* (*Acts* 24.25.) *trembled* exceedingly.

5. Fiftly and laſtly, He may be able (out of this ſenſe he hath of his owne miſerable eſtate) not onely to deſire the prayers of others, as *Pharaoh* did, *Exod.* 10.17. and *Ieroboam*, 1 *King.*13.6. but even himſelfe alſo to cry importunately and pray to God for mercy. So it is ſaid of the mariners, *Ionah* 1. that in the extreame feare they were in through the apprehenſion of Gods wrath they cried not onely *every man unto his God*, verſe 5. but unto the Lord alſo unto *Iehovah*, verſe 14. So it is likewiſe ſaid of *Saul*, *Acts* 9.11. *Behold, hee prayeth.* When our Saviour exhorteth the hypocriticall Iewes in an allegoricall ſpeech, to make their peace with God in time, while this life and the day of grace laſteth, *Luke* 12.58,59. he maketh this preface to that exhortation, verſe 57. *Yea, and why even of your ſelves judge ye not what is right?* As if he had ſaid, You have ſo much light and judgement in your ſelves, even by nature, as to diſcerne that that is fit and neceſſary to be done. Even by the light of nature a man may be able (out of the apprehenſion and ſenſe of his owne fearefull condition) to deſire reconciliation with God, and to cry earneſtly for it.

Queſt. Now if any man ſhall aske me; and what is all to the purpoſe that you ſay a naturall man is able to doe, ſeeing none of all this, is any thing worth in the ſight of God, or pleaſing unto him? ſeeing there is no true goodneſſe in any of this, that a naturall man doth; *Without faith it is impoſſible to pleaſe God, Hebrewes* 11.6.

Anſw. 1. I anſwer, Firſt, That though this be ſo, yet I may ſay to the naturall man that doth theſe things, that doth thus what in him lyeth, as our Saviour ſaid to the Scribe, *Marke* 12.34. *Thou art not farre from the kingdome of God*; ſuch a man is nearer to heaven then any other naturall man in the world is.

2. Secondly, That though by doing all this that lyeth in his power 1 he cannot deſerve (neither *ex condigno*, nor *ex congruo* as the Papiſts ſpeake) that God ſhould ſave him or give him his grace (for Gods grace is free, *he worketh* in men *both to will and to doe, of his owne good pleaſure*, as the Apoſtle ſpeaketh, *Phil.*2.13.) 2 He can have no certaine aſſurance when he hath done all this, that lyeth in him to doe that he ſhall find mercy with God (for there is no promiſe made to theſe things, *All the promiſes of God are in Chriſt yea and Amen*, as the Apoſtle ſpeaketh, 2 *Cor.*1.20. till a man be in Chriſt he hath no promiſe from God) yet may the naturall man be greatly incouraged to doe thus what lyeth in him, to flie from the wrath to come, and to pleaſe God; and may conceive hope that by doing theſe things as well as he is able, God will be pleaſed (out of his infinite goodneſſe) to ſhew mercy on him. And theſe grounds he hath out of Gods Word for his encouragement therein. 1. Becauſe the Lord hath revealed himſelfe in his Word to be ſo infinite in mercy and goodneſſe, *Exod.*34.7. and hath ſworne, *Ezek.*33.11. that *hee hath no pleaſure in*

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the death of the wicked. 2. Because God seeketh to the vilest sinner in the ministery of his word, 2 *Cor.* 5.20. *and beseecheth him by us, that hee would bee reconciled unto God.* Commandeth us to offer Christ to every wicked man that heareth us (upon condition that he will beleeve, and obey) and to proclaime a generall pardon without excluding any. *Preach the Gospell* (saith hee *Marke* 16.15.) *to every creature.* And what cause then hath such a man that hath gone thus farre to doubt of finding mercy? 3. Because God hath bin pleased (out of his infinite goodnesse) to shew respect even to such poore stuffe as naturall men out of the strength of nature, have beene able to doe. Christ *loved* the young man, of whom we read, *Marke* 10.21. even for that morality that was in him. And God shewed much respect even unto *Ahabs* humiliation. 1 *Kings* 21.29. and to *Iehoahaz* prayer, that in the sense of his misery he made, *Iehoahaz besought the Lord* (saith the story, 2 *Kings* 13.4.) *and the Lord hearkened unto him*; and to that prayer which *Saul* out of his legall humiliation before his conversion did make unto him. *Acts* 9.11.

Thirdly and lastly. I may confidently affirme of all such, as doe not their endeavour thus, and what in them lyeth to escape damnation, and to be saved these three things. 1. That they are hereby made more inexcusable, and do more evidently declare themselves to be the causes of their owne damnation. 2. That they make themselves worse and worse thereby, and more unable to repent. As the Apostle plainely teacheth, *Rom* 1. that the Gentiles by not making use of that light and freedom of will, and of that power that was in them by nature; because as he saith, verse 18. *they held the truth in unrighteousnesse*, and verse 21. *when they knew God, they glorified him not as God, neither were thankefull, but became vaine in their imaginations*, therefore verse 24. *God gave them up to uncleannes through the lusts of their owne hearts.* 3. That their damnation shall even for this, be farre greater in hell, they shall become *two-fold more the children of hell*, as our Saviour speaketh, *Matthew* 23.15. This is plaine by that Christ saith of Capernaum. *Matthew* 11.24. *It shall be more tollerable for the land of Sodom, in the day of judgement, then for thee.* 3.

Lecture XCIII. On Psalme 51. 6. Aug 5. 1628.

IT followeth now, that we proceed to the second branch of the application, which is for the comfort of all such as do unfeinedly feare God. For though it be the least part of them that heare us, that have need of comfort (the greatest part (alas) have more need to be humbled then comforted, yea they will be in danger to take hurt, by that which they shall heare spoken, for the comfort of Gods people) yet are we bound in our ministery of all other our hearers, to have most respect to those few that are broken-hearted. This was the first and chiefe charge that was given to Christ (the chiefe pastor, 1 *Peter* 5.4.) when he came to bee a preacher. *Hee hath sent mee* (saith he *Esa.* 61.1,2.) *to bind up the broken hearted, and to comfort all that mourne in Zion.* And this was the first and chiefe charge that Christ gave to *Peter*, and so to all us his servants, and ministers, hee chargeth him indeed to feed all his sheepe, but the first and chiefe charge he giveth him, is concerning his lambs, the weakest and tendrest of his flocke. *If thou love me* (*Ioh.* 21.15.) *feed my lambs. He that prophesieth* (saith the Apostle, 1 *Cor.* 14.3.) *speaketh to edification, to exhortation, and to comfort.* As if he had said, No man prophesieth, no man preacheth or divideth the word aright, if hee omit this, if he doe not apply his doctrine to the comfort of such as stand in need of it. Therefore when the Prophet *Esay* beginneth to speake of the ministery of the Gospell, hee bringeth in the Lord giving this first of all in charge to his servants, and ministers, *Esay* 40.1,2. *Comfort yee, comfort yee my people, saith your God, speake yee comfortably to Ierusalem.* *Applic.* 2

As if hee had ſayd. Whatſoever yee doe elſe, neglect not this duty of your miniſtery.

Now of all the things that doe deject the hearts of Gods poore people, and cauſe them ſo to droop as they doe, this is the principall, that they cannot bee perſwaded of the uprightneſſe of their owne hearts, they cannot be perſwaded that they are any better then hypocrites. Yea, they are ſo farre from finding any comfort in thoſe ſignes of uprightneſſe of heart, that I have given you out of Gods word, that even from thence they are apt to conclude ſtrongly againſt themſelves, that all the goodneſſe that is in them, is no better then hypocriſie. And I nothing doubt, but many of you while you have heard me ſpeaking of them, have beene apt to ſay within your ſelves, alas, I can take no comfort in any of theſe ſignes and notes that the Scripture giveth of an upright heart, for I find no ſuch thing in mee. If theſe be the markes whereby the truth of the heart is to be knowne, woe be unto me, how farre am I from truth of heart, what can I bee but an hypocrite? For 1. The evill I abſtaine from, and the good I doe, I do it not in obedience to the word, that is not the onely rule that I follow; but I make cuſtome, and example my guide, rather then it; and for many things I doe, I never enquire for warrant and direction from the word for them, I never ſay to mine owne heart before I doe them, as *Luke* 10.26 *What is written in the law? how readeſt thou?* What hath God in his word directed mee to doe in this caſe? 2. I doe that I doe, more out of a ſlaviſh feare of Gods wrath, then out of any true love to God; and am like to thoſe of whom the Lord ſpeaketh, *Iob* 41. 25. *by reaſon of breakings, they purifie themſelves.* When my heart is broken with terrours, then am I carefull to doe well, but never elſe. 3. I doe not that that I doe in faith, out of a comfortable aſſurance of Gods love to mee in Chriſt. This could I never yet attaine to. And *without faith* (I know and have learned, *Heb.* 11.6) *it is impoſſible to pleaſe God.* 4. Gods grace, where it is in truth, is like to the *leaven that leaveneth the whole lumpe*, *Matth.* 13.33. it ſanctifieth the whole man, the mind, conſcience, memory, will, affections, thoughts, words, and actions. In ſuch a one, *all things are become new*, as the Apoſtle ſpeaketh, 2 *Cor.* 5.17. But alas, I can find no ſuch totall change in me, in ſome of theſe I can diſcerne no worke of Gods grace at all. 5. He that hath an upright heart, will be univerſall in his obedience; he will obey the will of God in one thing as well as in another. And thus wee have heard God deſcribeth the uprightneſſe of *Davids* heart, 1 *Kings* 9.4. *Hee walked in integrity of heart, and in uprightnes, to doe according to all that God commanded him.* Now alas (ſaith the poore Chriſtian) I cannot ſay it is ſo with me. Some commandements and duties I doe indeed make conſcience of, but others I neglect wonderfully. Some ſins I hate and tremble at, but others I ſlip into ever and anon. 6. True grace is conſtant and durable; and no man is bleſſed, and in the ſtate of grace, but he that feareth alway, *Proverbs* 28.14. that *doth righteouſneſſe at all times*, *Pſal.* 106.3. But alas, the goodneſſe that is in me, is *like the morning dew*; as the Prophet ſpeaketh, *Hoſea* 6.4. there is no conſtancy nor durableneſſe in it. I am extreamely inconſtant in good things, and cannot continue in a good temper and diſpoſition of my ſoule for any time, 7. Laſtly. No man hath truth of grace, that contenteth himſelfe with this, that he abſtaineth from evill, and doth good, unleſſe his care bee to doe all this in the right manner, unleſſe he doe it to the Lord, that is, with an intent to pleaſe and honour him. *Whatſoever yee doe* (ſaith the Apoſtle, *Coloſſ.* 3.23.) *doe it as unto the Lord*, unleſſe hee doe it with his heart, and ſpirit, and not with the outward man onely, and can ſay with the Apoſtle, *Rom.* 1.9. *I ſerve God with my ſpirit*, unleſſe he doe it in humility, and can diſcerne cauſe to bee humbled, even in his beſt actions.

Behold,

Behold (ſaith the Prophet, *Hab.*2.4.) *his ſoule which is lifted up, is not upright in him.* Now though I doe good things ſometimes, yet doe I never any thing in that manner that I ſhould. For 1. The end that I aime at, is not ſo much to pleaſe the Lord, and to honour him, but I have by reſpects to my ſelfe in every thing that I do. 2. The good things I do, I do without any affection, and uſe to offer dead ſacrifices unto God. 3. I doe not walke humbly with my God, but if I do any thing in any meaſure well, I am ready (at the leaſt ſecretly) to glory and to pride my ſelfe in it. In a word, all the ſignes of ſincerity mentioned in the word of God, make againſt me, and are unto me as ſo many ſignes and evidences of the falſhood, and hypocriſie of mine owne heart. Theſe are the uſuall complaints of the beſt of Gods people, and there is no tentation wherewith they uſe to bee more troubled, both in life and in death then with this, that there is no truth of grace in them, they are no better then hypocrites.

Now I have three things to ſay for the comfort of theſe poore ſoules, and in anſwer to this firſt and maine objection that they make againſt themſelves. 1.

First. Admit all this bee true that thou ſayeſt againſt thy ſelfe, this will prove indeed, that there is hypocriſie in thee, yea and much hypocriſie too it may bee; but this will not proove that thou art an hypocrite. It is not the having of hypocriſie, or of any other wicked corruption in a man, that maketh him to deſerve the name of an hypocrite, or of a wicked man, but the raigning of hypocriſie and wickednes in him. No man doubteth but *Moſes*, *Samuel*, *Iob*, and all the holieſt men that ever were, had wickedneſſe in them; (For *who could ever ſay*, as it is *Prov.*20.9. *I have made my heart cleane, I am pure from my ſinne.*) And yet to ſay, that either *Moſes*, or *Samuel*, or *Iob* were wicked men, were to open our mouthes in blaſphemy againſt them that dwell in heaven, as the ſpirit ſpeaketh, *Revel.*13.6. So that a man may have ſinne in him, and as other ſinnes, ſo hypocriſie, and much hypocriſie too, and yet bee in the ſtate of grace for all that, ſo long as it raigneth not in him. That which the Apoſtle ſaith of ſin in generall (1 *Iohn* 1.8.) may be ſaid of this ſin in particular. *If wee* (the beſt of the Apoſtles or Saints of God) *ſay, wee have no hypocriſie in us, wee deceive our ſelves, and there is no truth in us.* How oft ſhall you find Maſter *Bradford*, and other of the holy Martyrs, complaine to God of their hypocriſie, and crave pardon for it. And certainely *David* would not have cryed unto God, as he doth, *Pſalm.*119.80. *Let my heart be ſound in thy ſtatutes, that I be not aſhamed*; if he had not felt himſelfe ſubject to unſoundnes; and to hypocriſie, and much troubled with it. I know our Saviour, *Ioh.*1.47. deſcribeth the *true Iſraelite* to bee one *in whom is no guile*; and *David* the juſtified man, the man to whom the Lord imputeth no ſinne. *Pſalm.*32.2. to bee one *in whoſe ſpirit there is no guile.* But theſe places are no otherwiſe to bee underſtood, then that of *David*, when ſpeaking of godly men he ſaith, *Pſalm.*119.3. *They doe no iniquity*; and that of the Apoſtle, 1 *Iohn* 3.9. *Whoſoever is borne of God, doth not commit ſinne, nay hee cannot ſin, becauſe hee is borne of God.* Was there ever godly man, of whom it could be truly ſayd, that hee did no iniquity, that hee did commit no ſinne? No verily. But this is the meaning of the holy Ghoſt in thoſe phraſes, he that is regenerate, doth not commit any iniquitie, nor can doe it ordinarily, and willingly, with the full ſway of his ſoule, or in that manner as the unregenerate man doth, ſo hee that is juſtified and ſanctified, hath no guile, that is, no raigning hypocriſie in him. So this is the firſt thing I have to ſay for thy comfort, though by this which thou objecteſt againſt thy ſelfe, it may appeare there is hypocriſie in thy heart, yet will it not follow from thence, that thou art an hypocrite, thou mayeſt be in the ſtate of grace, and the deare child of God for all that.

Secondly. By this it is evident, that though there be hypocriſie in thy heart, 2.

yet it raigneth not in thee, thou art no hypocrite; becauſe thou diſcerneſt thine owne hypocriſie, thou feeleſt it, and art ſo troubled with it. It is not corruption, but grace, that maketh a man able to diſcerne his corruption, ſpecially ſo hidden and ſecret a corruption as hypocriſie is. There bee thouſands in the world, that are indeed in that ſtate that thou ſuſpecteſt thy ſelfe to bee in, that are hypocrites indeed, and they diſcerne no ſuch thing in themſelves, they thinke paſſing well of their owne eſtate. But what ſpeake I of others? Thou thy ſelfe when thou wert an hypocrite indeed, and hadſt both this and many other vile corruptions reigning in thee, perceivedſt them not, wert never troubled with them. *Yee were once darkeneſſe* (ſaith he *Eph.* 5.8.) *but now yee are light in the Lord.* While wee were in the ſtate of nature (which the Apoſtle calleth darkeneſſe) wee ſaw not a deale of naughtineſſe and corruption, which now wee diſcerne in our ſelves. This diſcerning of our ſecret corruptions, is a bleſſed ſigne, we are no longer darkeneſſe, but light in the Lord. *All things that are reproved* (ſaith hee. *Epheſ.* 5.13. πάντα ἐλεγχόμενα all things whereof wee are convinced in our ſelves, that they are ſinnes) *are made manifeſt by the light, for whatſoever doth make manifeſt, is light.* Before wee had ſaving grace wrought in us, wee were *dead in treſpaſſes and ſinnes*, as the Apoſtle ſpeaketh, *Epheſians* 2.1. and the dead man wee know diſcerneth not, nor hath any feeling of his owne eſtate, ſenſe is a ſigne of a living, not of a dead man. This the holy Ghoſt expreſſeth by a different phraſe hee uſeth, when he ſpeaketh of the ſinfulneſſe of the naturall, and of the regenerate man. Of the naturall man hee ſaith, *hee is in the fleſh*, *Rom.*8 8. hee is *in his ſinnes.* 1 *Cor.*15.17 hee is *in the bond of iniquitie, and in the gall of bitterneſſe*, *Acts* 8.23. plunged over head and eares in ſinne. But of the regenerate man he ſaith, *Rom.*8.9. he *is not in the fleſh, but in the ſpirit*; ſinne *dwelleth in him*, *Rom.*7.17. While a man is in the water, though he have as much water upon him as would fill many hogſ-heads or tuns, he feeleth not the waight of it, it is no burden to him at all; but let him be out of the water, foure or five gallons of water will bee a burden unto him. This therefore is a bleſſed ſigne thou art no longer in thy ſins (though much ſin be in thee) thou art not in the ſtate of nature, under the raigne or dominion of thy hypocriſie or any other ſinne, becauſe thou doſt diſcerne and feele it to bee a burden unto thee.

3. The third and laſt thing I have to ſay for thy comfort and helpe againſt this tentation, is this, that though thou can take no comfort at all in any of thoſe other notes and ſignes of an upright heart, that have beene mentioned and handled before, yet in this laſt thou mayeſt. Thou eanſt find thus much in thy ſelfe (that notwithſtanding all that hypocriſie that is in thee, notwithſtanding all other thy frailties, and failings) yet thou doſt in thy mind allow, and conſent to the law and word of God in all things; the conſtant deſire, purpoſe, and endeavour of thy heart, is to pleaſe God, and to doe his will. And if thou haſt but thus much in thee, certainely (as thou haſt heard it proved ſufficiently out of Gods word, in the handling of this point) thine heart is upright, and thou art no hypocrite, thou art a true Iſraelite in whom is no guile.

Object. But thou wilt object againſt this, and ſay. How can this be? Can hee that wanteth all the reſt of the notes of uprightneſſe, take comfort in this? How are they then given for ſignes and notes of uprightneſſe, if he that wanteth them all may have an upright heart nevertheleſſe?

Anſw. To this I anſwer, That if it were poſſible for him that wanteth all the other ſignes of an upright heart, to have in him this onely and no more, hee could certainely take no comfort in this. But that is not poſſible; he that hath this in him, hath all the reſt alſo in ſome meaſure. And I may boldly ſay to

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every one of you, that hath this in him (whatsoever thou thinkest or sayest of thy selfe) thou hast in thy selfe every one of those signes of uprightnes, which thou hast heard delivered unto thee out of the word of God. This 1. I will declare and explaine unto you by instancing in every one of them particularly. 2. I will confirme it unto you.

For the first. 1. Thou dost make the word of God, the onely rule of thy religion, and of thy life, because both in thy mind and judgement, thou approvest of this rule, and disallowest all other, and thou dost also in thy will choose and desire to be guided by it, and by nothing else, thou endeavourest to follow the direction of it in all things. 2. Thou dost eschew evill and do good, rather out of love to God, then out of slavish feare, because as thou knowest thou shouldst do so, so thou consentest in thy mind to this that thou oughtest to doe so, and thou dost also unfeinedly desire and endeavour and strive to doe so. 3. Thou hast true justifying faith, and assurance of Gods favour in Christ, because thou dost in thy mind consent to the promise of the Gospell, and dost also unfeinedly desire, and endeavour to beleeve, and thirstest after nothing so much as the favour of God in Christ. 4. Thou hast a totall change wrought in thee by the spirit of God, because as thou dost in thy judgement consent to the word in this that it ought to bee so, and is so in all that are truly regenerated, so thou dost in thy will unfeinedly desire, and endeavour to be sanctified throughout; 5. Thy obedience to God, is universall in one thing as well as in another, because thou dost in thy mind approve of every commandement of God, and dost not allow thy selfe in any sinne, and thou dost also in thy will, unfeinedly desire, and endeavour to forsake every sinne, and to doe every thing that God hath commanded thee. 6. The goodnesse that is in thee, is durable, and not temporary, because thou dost in thy mind constantly approve of every good thing, and constantly disallow of every thing that is evill, and thou dost also in thy will, unfeinedly desire, and endeavour to bee constant in good things. 7. Lastly. Thou not onely dost good things, but thou also dost them in the right manner, because as thou dost in thy mind consent to the word in this, that it ought to be so, so thou dost in thy will unfeinedly desire, and endeavour 1. to doe them, to that end onely that thou mayest please, and honour God thereby, without all by respects to thy selfe; 2. to serve God in them with thy spirit and affection, and not with the outward man only; 3. to be humbled for the blemishes and imperfections that cleave unto them. 1.

See now the proofe of all this in three points.

First. In the comfort that Gods best servants have taken in this against all their defects and failings, when they have found that their mind and will hath beene set to please God in all things. Three notable examples wee have for this. 2. 1.

The first is *Davids*, who when hee had said, *Psal.*119.4. ***Thou hast commanded us to keepe thy precepts diligently***; Hee breaketh forth in the next words, verse 5. into an expression of his unfeined, and vehement desire to doe so. ***Oh that my wayes were directed to keepe thy statutes.*** As if hee had sayd, ô that I could in all my wayes walke precisely, and keepe thy precepts diligently. And then in the next words hee answereth, and satisfieth his owne soule in this manner. ***Then shall I not bee ashamed, when I have respect unto all thy commandements.*** As if hee should say. Though I cannot keepe thy precepts diligently as I ought, yet if I have respect unto them all, make conscience of every one of them, allow and consent to them in my mind, desire unfeinedly, and endeavour to keepe them, I know I shall never be ashamed, nor disappointed of that hope and comfort that I have in 1.

thee. The ſecond example is *Nehemiah*, who even in his prayer unto God, found comfort in this, *Neh.*1.11. that he *deſired to feare Gods name.* The third 2. 3.
example is the Apoſtle *Pauls*, who deſiring the prayers of Gods people for himſelfe, *Heb.*13.18. mentioneth this for their encouragement therein, and for his owne comfort, that hee *had a good conſcience in all things, deſiring to live honeſtly*, καλῶς. And againe, *Rom.*7. he profeſſeth verſe 20 *It is no more I that doe it*, he did not tranſgreſſe Gods law. Why ſo? Becauſe (as he ſaith ver.15) hee did not in his mind allow himſelfe in any evill, *that which I doe, I allow not.* And becauſe whatſoever evill he did, was againſt his will, verſe 16 *I doe that which I would not*, And verſe 19. *The evill which I would not, that I doe.* and verſe 15. *What I hate that doe I.* So on the other ſide, hee profeſſeth verſe 25. that *hee himſelfe did ſerve the law of God*, hee kept Gods law. How could that bee, when hee confeſſeth verſe.18. that hee found no ability *in himſelfe to performe that which is good?* Yes he telleth us how he kept the law for all that Becauſe 1. in his *mind hee did conſent to the law, that it is good*, verſe 16. and verſe 12. *The law is holy, and the commandement is holy and juſt, and good*, and verſe 25. *With the mind I my ſelfe ſerve the law of God.* 2 In his will he did deſire to obey God in every commandement, *To will is preſent with me*, ſaith he, ver 18. and ver.19. *The good that I would, I doe not*; and verſe 21. *When I would doe good, evill is preſent.* Certainely theſe holy men would never have made ſuch mention of the goodneſſe of their minds, and deſires, if they had not held this a certaine evidence that they were in the ſtate of grace; if they had not beleeved that no ſinne ſhall bee imputed to us, which wee doe not allow our ſelves in, and which wee commit againſt the deſire and purpoſe of our hearts; if they had not beleeved, that that man hath truth of grace in him, that doth unfeinedly deſire grace; hee doth truly beleeve; that doth thus deſire to beleeve; hee doth truly repent, that thus deſireth to repent; hee doth obey God in all things, and lead an holy life, that doth thus unfeinedly deſire to doe ſo.

2. But ſee a ſecond proofe of this in the ſentence and teſtimony that God in his word hath given of ſuch men. Of this ſort I will alleage but two only. The firſt, is that of the Apoſtle, 2 *Cor.*8.12. *If there bee firſt a willing mind, a man is accepted*; it is εὐπρόσδεκτος. If a man have a mind unfeinedly willing to doe good, hee is accepted of God; and that that is ſaid of doing good, may bee ſayd likewiſe of beleeving, of repenting, and of every other grace, if a man have a mind unfeinedly willing, and deſirous to beleeve, to repent, to love, and feare God, hee is accepted of God. And how could he bee accepted of God, if hee had not theſe graces in him indeed. The ſecond teſtimony is that which our Saviour giveth, *Matth.*5.6. *Bleſſed are they which do hunger and thirſt after righteouſneſſe.* And how could they be bleſſed that hunger after righteouſneſſe, if they be not righteous? how could he that hungreth after faith, or any other ſaving grace be a bleſſed man, if this unfeined deſire were not a certaine evidence that there is truth of ſaving faith, and grace in that man?

3. The third and laſt proofe is taken from the reaſons and grounds of this, and thoſe are two.

1. Firſt. Becauſe this unfeined deſire of grace, cannot grow from nature (ſeeing while wee were in the ſtate of nature, wee were like to him *which had a ſpirit of an uncleane Devill, who cryed out with a loud voyce, ſaying, Let us alone, what have wee to doe with thee, thou Jeſus of Nazareth? Art thou come to deſtroy us? I know thee, who thou art, the Holy one of God.* (*Luk* 4.34) but is the worke of Gods ſanctifying ſpirit. *It is God that worketh in us* (ſaith the Apoſtle, *Phil.*2.13) *to will* as well as

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to doe, and that *of his good pleasure*, his εὐδοκία his speciall favour and love.

Secondly. This is a speciall part of that purchase that Christ hath made for us. That whereas in the first covenant that God made with man, no obedience pleased him, but an exact doing, of whatsoever hee commanded, and the sentence of the law ranne thus, *Galathians* 3 10. *Cursed is every one that continueth not in all things that are written in the booke of the law, to doe them.* Christ by performing in his owne person this exact obedience to the law for us, hath procured that our poore and imperfect obedience, (which standeth more in an unfeined desire and endeavour, to doe the will of God, then in any performance we are able to make) should be acceptable unto him; as the Apostle saith, 1 *Pet.*2.5. 2.

Yet is there a third objection that these poore soules are apt to make against themselves; and my desire is to give them as full satisfaction in all their doubts, as I can. I grant all this (saith one) that if I had a true and unfeined desire of grace, then I had truth of grace in mee indeed; I had all the signes of uprightnesse in mee, if I did indeed unfeinedly desire them. But alas, the good desires that seeme to bee in me, are most hypocriticall and unsound. If I did unfeinedly, and with a good and upright heart desire grace, I could not be so void of grace as I am. For the Lord hath promised to *fulfill the desires of them that feare him. Psalme* 145.19. *Hee filleth the hungry with good things. Luke* 1.53. *Object.*

To this I answer. Take heed of denying the work of Gods grace in thy selfe. It is an high degree of unthankefulnesse to doe so. But take these for certaine evidences, that the desire of thy heart is right. *Answ.*

First. Thou esteemest more of the favour of God, and of his grace, then of any thing else in the world, and canst say with *David*, *Psalme* 4.6. I would joy more in the light of thy countenance, then ever worldling, or Epicure did in his wealth or pleasure. 1.

Secondly, Thou alloweſt not thy selfe, but striveſt against every sinne and corruption thou findeſt in thy selfe, and feeleſt in thy selfe that blessed combate that *Paul* speaketh of, *Galath.*5.17. *The spirit lusteth against the flesh.* 2.

Thirdly. Thou seekeſt by prayer and all other good meanes, to get more grace, and cryeſt with that poore man, *Marke* 9.24. *Lord helpe mine unbelefe.* Lord helpe my impenitency, my worldlinesse, &c. Yea even when thou haſt hardeſt conceit against thy selfe, that thou art but an hypocrite, but a castaway, yet thou cryeſt, and prayeſt still to God for grace as *David did*, *Psalme* 31.22. 3.

Fourthly and lastly. Thou mourneſt and grieveſt unfeinedly, that thou haſt no more faith, no more grace. Thou doſt as that poore man, *Marke* 9.24. hee cryed out of his infidelity, and watered his prayers with his teares. *Hee said with teares, Lord helpe my unbelefe.* Certainely this *lamenting after the Lord* as they did. 1 *Samuel* 7.2. is a certaine signe thou art in the state of grace. None but the children of the Bride-chamber can thus mourne when they misse the Bridegroome, as our Saviour speaketh, *Matth.*9.15. Certainely thou art in a blessed state that canst thus mourne; for so saith the truth it selfe, *Matth.*5.4. *Blessed are they that mourne* (for the poverty of their spirits he meaneth) *for they shall be comforted.* 4.

Lecture XCIIII. On Psalme 51. 6. August 12. 1628.

Use 2.

IT followeth now that we proceed to the second and last use of the Doctrine, and that is for exhortation to stirre us all up, to seeke above all things for this uprightnesse and truth of heart, which God so much delighteth in, if we want it, and to make much of it to maintaine to strengthen and increase it, if by the mercy of God, wee have already attained unto it. Now for the better enforcing of this so necessary an exhortation, I will first give you some Motives that may perswade us to labour for this soundnesse, and uprightnesse of heart; secondly, I will shew you the meanes whereby it may bee obtained.

Motive.

And for Motives I will not stand upon them that were brought in the handling of the Doctrine; that is to say 1 That God cannot be pleased with shewes of goodnesse, he looketh for truth of heart, in every service we doe unto him, that is, that that he desireth, and delighteth in. 2 That this is all in all with God; he valueth us and all our actions according to this; hee esteemeth highly of the smallest measure of grace, and will beare with many frailties where he seeth this; yea he counteth him a perfect man, and one that hath as much as he requireth of him, if he have an upright heart. 3 On the other side he cannot abide, that we should halt or double with him, he taketh nothing we doe in good part, if our hearts be not upright. These are certainely most effectuall motives, if we could consider them well, and weigh them in our minds to make us afraid of resting in shewes of goodnesse, and to make us labour for uprightnesse, and truth of heart. But to these I will add the consideration of the promises God hath made in his Word; not so much to any good worke that any of his servants can doe, as to the uprightnesse of their hearts in doing of it; not so much to any other grace, as to truth of heart; nor to the measure and quantity of any saving grace so much as to the truth and sincerity of it.

See this first in generall promises that God hath made unto this. *Truly God is good to Israel* (saith the Prophet, *Psal.* 73. 1. Who meaneth hee by Israel? That he telleth you in the next words, the same which Christ doth, *Iohn* 1. 47.) *even to them that are pure in heart.* As if he had said, How ever God may be thought in his providence to neglect the waies of men, and the worst men seeme to prosper most, and the best to be most miserable in this world (for that was the tentation he had strugled withall, and out of which now hee had recovered himselfe) yet I am sure of this, God is, and will bee good to all them that have true and upright hearts. So *Psal.* 125. 4. *Doe good, O Lord, unto those that be good.* And who are they? *And to those that are true and upright in their hearts,* saith he. As if he had said, Whatsoever their weakenesses and frailties be, yet if they be true in their hearts, they are good men, God will certainely be good unto them (for that propheticall prayer is in the nature of a promise) he will doe them good. And *Psal.* 18. 25. *With an upright man, thou wilt shew thy selfe upright.* As if he had said, To him that is in his heart true to thee, thou wilt shew thy selfe (so as himselfe and others also shall perceive it) true to him, thou wilt be as good as thy word, thou wilt make good thy promise unto him. Thus we see in generall God will be good to all them, that are upright in heart. If thy heart be upright, though thou bee never so weake in grace, though thou have many infirmities and strong corruptions in thee yet if no hypocrisie reigne in thy heart, if thy heart bee true to God, certainely thou shalt find God will bee good and gracious unto thee.

But

But how or wherein will hee bee ſo good unto them, that are upright in heart? *Queſt.*

This you ſhall ſee in the particular promiſes he hath made unto them. *Anſw.*

First, Concerning corporall and earthly bleſſings, he hath promiſed to bee good to them foure waies. 1.

First, In their habitations and families, *Pro.* 14.11. *The tabernacle of the upright ſhall flouriſh.* If thy heart be upright Gods *ſecret ſhall be upon thy tabernacle* as *Iob* ſpeaketh, *Iob* 29.4. His ſecret providence ſhall protect and proſper thee in it. 1.

Secondly, He hath promiſed to be good to them in their children and poſterity, *Pſal.* 112.2. *The generation of the upright ſhall be bleſſed.* All thy care is for thy children; the beſt way thou canſt take to provide well for them is this, be thou upright in heart, yea the greater thy cares are that way, the more carefull be thou to walke uprightly with God, and he will take that care upon him; *the generation of the upright ſhall be bleſſed.* 2.

Thirdly, He will be good to them in all other the comforts of this life, *Pſal.* 84.11. *No good thing will he withhold from them that walke uprightly.* Be thou upright in heart, and if wealth be good for thee, thou ſhalt have wealth; and if health be good for thee, thou ſhalt have health; and if credit bee good for thee, thou ſhalt have credit, *No good thing will he withhold from them that walke uprightly.* 3.

Fourthly, He will be thus good unto them, even in times of common calamity and combuſtion; even when he is in greateſt fury againſt the world and the places that they live in, yet even then he will be in a ſpeciall ſort, carefull of and good unto them that are upright in heart. *They ſhall not bee aſhamed in the evill time* (ſaith the Prophet, *Pſal.* 37.19.) *and in the daies of famine they ſhall be ſatisfied.* Thou trembleſt at the thought and conſideration of thoſe evill times, that approach ſo faſt towards us and our nation, labour thou for an upright heart and thou ſhalt find God will be good to thee, even when the worſt times ſhall come. Thou haſt no ſuch way to prepare and arme thy ſelfe againſt the expectation and feare of evill times, as to looke to thy heart, to make ſure that that be ſound and upright. *The Lord is a ſunne and ſhield* (ſaith the Prophet, *Pſ.* 84.11. but marke what followeth in the latter end of that verſe as I told you even now) *no good thing will he withhold from them that walke uprightly.* If he ſee that to be good for thee he will be *a ſheild to thee* when the evill day ſhall come, *In the time of trouble he will hide thee in his pavillion*, as *David* ſpeaketh, *Pſ.* 27.5. *When a thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand* (as the Prophet ſpeaketh, *Pſ* 91.7.) he can ſo hide thee that the judgement ſhall not touch thee. Thus he did hide diverſe when he ſent his deſtroying Angell to ſmite the city and other parts of the land with the peſtilence, and thus he can hide thee when he ſhall ſend his deſtroying Angell to ſmite our land with the bloudy ſword, if it pleaſe him; Nay thus he will hide thee if he ſhall ſee that good for thee, he will be *a ſheild* unto thee, *Pro.* 2.7. *He is a buckler to them that walke uprightly.* But if he will not be a ſheild he will certainely be *a ſunne* unto thee, he wil be a comforter to thee in that day. *Unto the upright there ariſeth light in the darkneſſe*, ſaith the Prophet, *Pſal.* 112.4. As when there was palpable darkeneſſe in all the land of Egypt, all the children of Iſrael had light in their dwellings, *Exod.* 10.23. So in times of greateſt miſery and perplexity that ſhall come upon the land, certainely God will be *a ſunne to them that walke uprightly; to the upright there ſhall ariſe light in darkeneſſe*; they ſhall find comfort in God even in that day, yea more then, then ever before. Thus you have ſeene how God will doe good to them, that are upright in heart in outward things. 4.

But that is not all, he will be better to them then ſo, he will do good to them alſo in ſpirituall things. Three ſpeciall bleſſings of this kind hee hath promiſed them. 2.

First, Such ſhall never fall away nor looſe his favour and grace. *O continue* 1.

thy

thy loving kindneſſe (ſaith the Prophet, *Pſal.*36. 10. and a propheticall prayer hath the nature of a promiſe as I told you before) *unto them that know thee, and thy righteouſneſſe to the upright in heart.* And *Pſal.*112.6. *Surely he ſhall not be moved for ever.* Thou art oft much diſquieted with the feare of this, that thou ſhalt never be able to hold out to the end; thou feareſt that thou maiſt fall, that thou ſhalt fall before thou dyeſt; labour to be upright in heart, and God will *continue his loving kindneſſe* unto thee, he will *love thee to the end, ſurely thou ſhalt never be moved.* Though the ſeed was loſt upon all the other three ſorts of hearers, though they all fell away and loſt thoſe beginnings of grace they had received, yet he that *had an honeſt and good heart* (as our Saviour ſpeaketh, *Luke* 8. 15) *he kept it.* If thy heart be not ſound thou that makeſt profeſſion of the truth with greateſt forwardneſſe and zeale, maiſt become a Papiſt before thou dieſt and a perſecuter of that truth which thou now profeſſeſt; and thou that ſeemeſt to be moſt reformed and ſanctified in thy life, maiſt prove a moſt profane and debauſhed man. The Prophet ſpeaking of thoſe Iſraelites that periſhed in the wilderneſſe, who though they had made a moſt zealous profeſſion, as you may read, *Deut.*5.27. *Speake thou unto us all that the Lord our God ſhall ſpeake unto thee, and wee will heare it, and doe it;* yet afterward became ſome of them groſſe Idolaters, ſome of them beaſtly adulterers; the Prophet I ſay giveth the reaſon of this, *Pſal.*78.37. why they *were not* more *ſtedfaſt in his covenant*; for *their heart* (ſaith he) *was not right with him*; and verſe 8. *They were a generation that ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God*: even then when they made the beſt ſhewes, their heart was never right. Thou canſt not be ſure to be preſerved from any ſinne (how foule ſoever it be, and how much ſoever thy heart ſeemeth now to abhorre it) nay thou ſhalt be ſure to fall fearefully one way or other, if thy heart be not upright, 2 *Chron.*12.14. *He did evill, becauſe hee prepared not his heart, to ſeeke the Lord*; that was the cauſe of all *Rehoboams* lewdneſſe, he profeſſed the true religion and made excellent ſhewes of goodneſſe for three yeares, 2 *Chron.*11.17. but he fell fearefully, hee had no care of his heart, his heart was never right. The Apple that is rotten at the Core, though it ſeeme never ſo beautifull, will quickly putrifie; and ſo will every profeſſour that is unſound at the heart. But if thy heart be upright, feare not, certainely thou ſhalt hold out, and perſevere to the end.

2. Secondly, Such as are upright in heart ſhall have ſtrength given them of God to endure any tryall he ſhall be pleaſed to bring them unto. *The eyes of the Lord* (ſaith the Prophet, *Hanani*, 2 *Chron.*16.9.) *run to and fro throughout the whole earth to ſhew himſelfe ſtrong in the behalfe of them, whoſe heart is perfect towards him.* When thou thinkeſt of the fiery triall that all Gods people may be brought unto thou trembleſt much and feareſt that ſo weake a wretch as thou art ſhall never be able to endure it. But looke thou to thy heart, that that be upright and ſound and certainely though thou be ſo weake, God will ſhew himſelfe ſtrong in thee when that triall ſhall come. What a meaſure of ſtrength and courage ſhall we find in the booke of Martyrs that a number of weake and ſimple women and children did ſhew in the time of that fiery triall? More a great deale (it is to be feared) then would bee found now if the like triall ſhould come. Wee have much more knowledge now then they had, but they had better hearts then we have. Feare not thine owne weakneſſe, if thy heart be upright. For as it is not any ſtrength that is in thee that can make thee ſtand in ſuch a triall, *In his owne might ſhall no man be ſtrong*, ſaith *Anna* in her ſong, 1 *Sam.*2.9. if ever we be ſtrong at ſuch a time, it muſt *be in the Lord onely and in the power of his might*, as the Apoſtle ſpeaketh, *Epheſ.*6.10. ſo the ſenſe we have of our owne weakeneſſe, is no hinderance to the Lords ſtrengthening of us but a furtherance unto it rather, His *power is made perfect in weakneſſe*,

2 Cor.12.9. As if he had said, it useth to shew it selfe most, in them that have most sense of their owne weakenesse. *Out of weakenesse* (saith the Apostle of the Martyrs in the time of *Antiochus*, *Hebrewes* 11.34.) *they were made strong.*

Thirdly, and lastly, Such as are upright in heart shall be sure to have a comfortable issue and a joyfull deliverance out of all their tentations. 3. *Marke the perfect man* (saith *David*, *Ps* 37.37) *and behold the upright, for the end of that man is peace.* Thou art oft subject to grievous tentations and spirituall desertions that maketh thy life wearisome and burdensome unto thee. Thy well-beloved is gone, thou hast no sense of Gods favour. Thou art apt to say with *Zion*, *Esa* 49.14. *The Lord hath forsaken me*, Thou art troubled with strong and fearefull tentations unto desperation. Well for all this, if thy heart bee upright (though thou perceive it not) nay if ever it were upright, certainely they shall end in joy. *Marke the perfect man, and behold the upright*, (As if he had said, It is our great sinne that we observe no better the manifold examples and experiments God giveth us of this) *for the end of that man is peace.* Yea proportionable to the measure of thy desertion and discomfort, shall thy joy be in the end. According to the comparison the Lord useth in this case, *Ps.*97. 11. *Light is sowen for the righteous; and gladnesse for the upright in heart.* And 126.5. *They that sow in teares, shall reape in joy.* Proportionable to the seedenesse of their sorrow, shall the harvest and crop of their joy be.

Now then (to conclude all that I have said of these motives) seeing there be so many promises made, so many excellent priviledges belonging to them that are upright in heart, let us not any longer content our selves with shewes of goodnesse, with professing, and thinking we are Christians, we feare God, we serve him; But let us be ashamed of, and bewaile, and strive against our hypocrisie and our halting with God; Let us labour to attaine to that uprightnesse of heart, which we have heard at large described to us out of Gods Word, and which the Lord our God so much delighteth in. *Applic.*

And for our helpe herein I will shew you some of the principall meanes which God hath in his Word directed us to use, for the obtaining of it. And I will passe over them as briefly as I can.

First, It is not possible for a man to have an upright heart, till his heart have first been truly humbled for sin. *Behold* (saith the Prophet, *Hab.*2.4.) *his soule which is lifted up, is not upright in him.* It must be humbled before it can be upright. As when a bell is crackt, it can never be mended, till it have beene first broken in pieces, and melted, and cast a new; so before the heart of man that is so full of cracks and unsoundnesse can be made sound and whole, it must first be broken. *David* could not rid himselfe of that guile that was in his heart, till he tooke this course, till with an humbled soule hee did *acknowledge against himselfe his wickednesse to the Lord*, as is plaine, *Psal.*32.2-5. *Means.*1

Secondly, He that would have an upright heart must labour for a true faith, for assurance of Gods fatherly love to him in Christ. *Let us draw neere* (saith the Apostle, *Heb.*10.22.) *with a true heart, in full assurance of faith.* For it is *faith onely that purifieth the heart* (as the Apostle speaketh, *Acts* 15.9.) as from all other corruptions, so from that falshood and hypocrisie that is in it, by nature. When *David* had professed, *Psal.*26.1. that he *had walked in his integrity*; he nameth this to be the cause of it, and the meanes whereby hee was brought unto and preserved in this integrity, verse 3. *For thy loving kindnesse is before mine eyes;* when wee once know that the service we doe is unto our father that hath so dearely loved us this will make us serve him heartily and unfeignedly. *Means.*2

Thirdly, He that would have, and keepe an upright heart must take heed of living in any knowne sinne, of doing any thing against his conscience. *Keepe* *Means.*3

thy

thy ſervant from preſumptuous ſinnes (ſaith *David*, *Pſal.*19.13.) *let them not have dominion over me, then ſhall I be upright. The end of the commandement is love* (ſaith the Apoſtle, 1 *Tim.*1.5.) *out of a pure heart, and a good conſcience.* Purity and truth of heart, can never be had or preſerved without a good conſcience.

*Means.*4 Fourthly, He that would have an upright heart muſt thinke oft of this and keepe it in his minde that Gods eye is upon him whereſoever he is, and whatſoever he goeth about. This the Lord himſelfe preſcribeth unto *Abraham*, *Gen.* 17.1. as a meane to breed and preſerve uprightneſſe of heart in him. *Walke before me* (ſaith he) *and be thou upright.* By this meanes *Paul* kept his heart upright in his miniſtery (and ſo may we do now) from ſeeking his owne praiſe or advantage, or the humouring of men. *As of ſincerity* (ſaith he, 2 *Cor.*2.17.) *as of God, in the ſight of God, ſo ſpeake we in Chriſt.* By this meanes *Noah* kept himſelfe upright in a moſt corrupt age (and ſo may we do now, as bad as the times are) *Noah was a juſt man* (ſaith the Holy Ghoſt, *Gen.*6.9.) *and upright in his generations, Noah walked with God.* He looked not to the practiſe of men, but ſet the Lord alwaies before him, and walked as in his ſight and preſence, and that kept him upright. By this meanes the Church and people of God, kept themſelves upright in times of extreame trouble and perſecution (and ſo may we doe when the like times ſhall come upon us) *All this is come upon us* (ſay they, *Pſal* 44.17,18.) even all that they had mentioned in eight verſes before) *yet have we not forgotten thee, neither have we dealt falſly in thy covenant, our heart is not turned backe.* Why, What was it that kept them from halting with God in ſuch a time as that was? That they tell us, verſe 21. even the conſideration of this that they could not hide themſelves from God, they were ever in his eye, *Shall not God ſearch this out?* (ſay they) *for he knoweth the ſecrets of the heart.* Certainely a ſecret Atheiſme that lodgeth in our breaſts whereby either we beleeve not, or remember not, that Gods eye is upon us, is a chiefe cauſe (as of all other foule ſins; according to that, *Ezek.*9.9. *The land is full of blond and the city full of perverſeneſſe: for they ſay, the Lord hath forſaken the earth, and the Lord ſeeth not*; ſo is it a chiefe cauſe) of all that falſhood and hypocriſie that is in our hearts.

*Means.*5 Fiftly and laſtly, He that would have an upright heart muſt diligently obſerve the falſhood and hypocriſie of his own heart, how apt it is to halt and diſſemble with God in every ſervice he doth unto him; and out of an humbled ſoule for it, complaine much to God of it, and beg helpe of him againſt it. By this meanes *David* here laboureth to get an upright heart; he complaineth to God in this verſe of the want of that truth in the inward parts, which God ſo much delighteth in (for as we have heard, he ſpeaketh of that here for the aggravation of his ſin) and then he beggeth of God helpe againſt this falſhood of his heart, verſe 10. *Create in me a cleane heart, ô God, and renew a right ſpirit within me.* And ſo doth he like wiſe, *Pſal.*119.80. *Let my heart be ſound in thy ſtatutes, that I be not aſhamed.* As if he had ſaid, O Lord give me a ſound heart. And certainely one chiefe cauſe why hypocriſie ſo much prevaileth and increaſeth in our hearts, is, becauſe we obſerve it no more, nor take our ſelves with it, we feele it no burden, nor trouble to us, we complaine not more to God of it, nor cry more earneſtly to him, for helpe againſt it. *We have not, becauſe we aske not*, as the Apoſtle ſpeaketh in another caſe, *Iam.*4.2.

LECTVRE

LECTVRES ON PSAL. LI. 6.

Lecture XCV. On Pſalme LI. 6.

August XIX. MDCXXVIII.

And in the hidden part thou hadſt made mè to know wiſedome.

WE have already heard that *David* ſuing unto God for mercy in the pardon of thoſe heinous ſinnes hee had falne into, doth make humble confeſſion of his ſinne and accuſe himſelfe before God for it; not onely in groſſe and generall, ver. 3. but more fully in the three verſes following. For 1. He acknowledgeth his ſin in particular, that very ſin that *Nathan* had charged him with, ver. 4. *I have done this evill in thy ſight.* 2. He aggravateth his ſinne by foure arguments; that is to ſay, 1. From the conſideration of the perſon againſt whom hee had ſinned, verſe 4. *Againſt thee, thee onely have I ſinned, and done this evill in thy ſight.* 2. From the conſideration of the fountaine and root from whence this his ſin did ſpring, even his vile and curſed nature, ver. 5. *Behold I was borne in iniquity, and in ſinne did my mother conceive me.* 3. From the conſideration of that delight the Lord taketh in the truth and uprightneſſe of the heart, which hee found his corrupt heart ſo farre from ſpecially in the committing of theſe foule ſinnes, in the beginning of this ſixt verſe, *Behold thou deſireſt truth in the inward parts.* 4. Laſtly, From the conſideration of that truth of ſaving grace which God had wrought in him before he fell into theſe ſinnes; in theſe laſt words of the ſixt verſe, *And in the hidden part, thou hadſt made me to know wiſedome.* For ſo I read the words. 1. Becauſe the originall will beare this ſenſe as well as the other; as might be ſhewed by many other places of Scripture (where words of the future tenſe are put for the preter-perfect tenſe) and as appeareth by the judgement of the moſt and beſt interpreters (that is to ſay, the Septuagint, the vulgar latine, *Pagin*, *Vatablus*, *Tremellius*, *Calvin*, *Bucer*, the Geneva tranſlatours) who all underſtand the words to be meant of the time paſt, not of the preſent or future time. 2. Becauſe this ſenſe doth beſt agree with the ſcope of the place; for *David* doth yet continue in the aggravation of his ſinne, and in profeſſing his humiliation, and ſorrow for it. The ſumme then of theſe words is an aggravation of his foule ſinnes from the conſideration of that ſound converſion, and truth of grace that God had wrought in him before hee did thus fall.

And in the words there are theſe three principall things to bee obſerved. 1. The deſcription *David* maketh of his owne true converſion and regenera-

tion, *In the hidden part he had knowne wiſedome.* 2. The author and worker of this his converſion, *In the hidden part thou hadſt made me to know wiſedome.* 3. The end and purpoſe *David* had in mentioning the truth of his converſion in this place; that is to ſay, to aggravate and increaſe his ſinne by the conſideration of it.

Nota. And for the firſt of theſe three points (before we can receive that inſtruction which the Holy Ghoſt intendeth to give us in them) three queſtions muſt firſt be moved and anſwered for the opening of the words.

Queſt.1. Firſt, What meaneth he here by *Wiſedome?*

Anſw. I anſwer, By wiſedome he meaneth true religion and piety, the knowledge of the right way how to ſerve God and to ſave our owne ſoules. This onely the Holy Ghoſt calleth true wiſedome. *Unto man he ſaid* (ſaith *Iob* 28.28.) *the feare of the Lord, that is wiſdome. Teach us ſo to number our daies,* to be ſo perſwaded of and to thinke of the uncertainty of our lives (ſaith *Moſes* in his prayer, *Pſal.*90.12.) *as we may apply our hearts unto wiſedome.* As if hee had ſaid, As we may ſeriouſly ſtudy and endeavour to pleaſe thee, and provide for the ſalvation of our owne ſoules. *But wiſedome is juſtified of her children,* ſaith our Saviour, *Matth.*11.19. As though he ſhould ſay, Though the right way of ſalvation which *Iohn Baptiſt* and I doe teach, be deſpiſed and rejected by the world, yet by all thoſe that God hath appointed unto ſalvation, it is approved of and received.

Queſt.2. Secondly, What meaneth he here by *the hidden part?*

Anſw. I anſwer, By it he meaneth the heart, which he called before *the inward parts.* Thus the Lord himſelfe expoundeth it, *Iob* 38.36. *Who hath put wiſedome in the inward parts? or who hath given underſtanding to the heart?* So the Apoſtle calleth the regenerate part *the hidden man of the heart,* 1 *Pet.*3.4. becauſe it is hidden and concealed from all men. *Who can know it? Ier.*17.9. *Thou even thou onely* (ſaith *Solomon,* 1 *King.*8.39.) *knoweſt the hearts of all the children of men.*

Queſt.3. Thirdly, And how is hee then ſaid here to have *knowne wiſedome in the hidden part?*

Anſw. I anſwer, He did not onely ſee and diſcerne in his judgement the right way of ſalvation, but God had made him able alſo with his heart, and in affection to approve and like of it, to know it feelingly, experimentally, effectually. And indeed this is the onely right and ſaving knowledge. This was the knowledge of Chriſt that the Apoſtle made ſo high account of. *Doubtleſſe* (ſaith he, *Phil.* 3.8.10.) *I count all things but loſſe, for the excellency of the knowledge of Ieſus Chriſt; that I may know him and the power of his reſurrection and the fellowſhip of his ſufferings;* that is, experimentally and effectually. And they that know not God and his waies thus in their heart, but in their braine onely, know him not aright. As it is ſaid of the Prieſts *Elyes* ſonnes, 1 *Sam.*2.12. (and may be too truly of many a Miniſter now, even of ſuch as can preach well) that they *knew not the Lord.*

The words then being thus opened, we ſee this Doctrine doth naturally ariſe from them for our inſtruction.

Doct.21 *That true and ſaving knowledge is the principall worke of Gods grace in the converſion of a man.* See the proofe of this Doctrine in three points.

1. Firſt, In every one whom God doth convert and regenerate hee worketh ſaving knowledge & ſpirituall underſtanding. This is the tenour of the new covenant, *Ier.*31.33,34. *I will put my law in their inward parts, and write it in their hearts, and will be their God and they ſhall be my people. And they ſhall teach no more every man his neighbour, and every man his brother ſaying, know the Lord; for they ſhall all know me from the leaſt of them to the greateſt of them, ſaith the Lord, For I will forgive their iniquity and I will remember their ſinne no more.*

Every

Every one whom God receiveth into covenant and to favour, whose ſinnes he forgiveth, even the leaſt, the weakeſt of them all, ſhall have an underſtanding heart given unto him, he ſhall not be onely taught by men, God himſelfe will be his teacher, God will write his law in his heart.

Secondly, This is the firſt worke of Gods grace in the regeneration and converſion of man. As in the firſt creation, this worldly and naturall light was the firſt worke that God made, *Geneſis* 1.3. ſo in the regeneration of man, which is a ſecond creation this ſpirituall and ſupernaturall light is his firſt work. *After two daies will he revive us*, (ſaith the Church, *Hoſ.*6. 2,3. ſpeaking of their true converſion and turning unto God) *in the third day he will raiſe us up, and wee ſhall live in his ſight, then ſhall wee have knowledge and endeavour our ſelves to know the Lord.* As if ſhe had ſaid, So ſoone as ever hee hath begun to revive us, we ſhall have knowledge. So when God ſendeth *Paul* to convert the Gentiles he mentioneth this as the firſt worke and fruit of his miniſtery, *Acts* 26.18. he ſaith he ſent him *to open their eyes, and to turne them from darkneſſe unto light.* As if he had ſaid, To deliver them from their blindneſſe and ignorance and to breed knowledge in them. So ſpeaketh the Apoſtle of the Iewes, 2 *Corinthians* 3.16. *Neverthelеſſe* (As if hee had ſaid, Though there bee now a vaile upon their heart) *when it ſhall turne to the Lord, the vaile ſhall bee taken away.* As though hee ſhould ſay, So ſoone as ever they ſhall be converted, they ſhall be able to underſtand, what *Moſes* hath written concerning Chriſt. 2.

Thirdly, and laſtly, The change and converſion of a ſinner is ſaid to conſiſt in this. *Bee yee transformed* (or changed ſaith the Apoſtle, *Romanes* 12.2.) *by the renewing of your mind.* When the mind is once renewed, a man is transformed, the ſaving change and converſion of his heart is wrought. *Ye have put on the new man which is renewed in knowledge* (ſaith the Apoſtle, *Col.*3.10.) *after the image of him that created him.* As if he ſhould ſay, The man that hath this knowledge is certainely renewed, become a new creature, hath Gods image ſtamped upon him. *After ye were illuminated* (that is, after ye were effectually called and converted ſaith he to the *Hebrewes* 10.32.) *ye endured a great fight of afflictions.* To be inlightned with this knowledge and to bee converted and effectually called, he maketh all one thing. And as the ſtate wee were in by nature, and all the miſery we were ſubject unto in that eſtate, is called *darkneſſe* and conſiſted chiefly in the blindneſſe and ignorance we then lived in; ſo the eſtate of grace, and all the comfort and happineſſe we enjoy in it, is called *light* and conſiſteth chiefly in the ſpirituall knowledge and underſtanding that we doe enjoy in it. *Ye were once darkneſſe* (ſaith the Apoſtle, *Epheſ.*5.8.) *but now are ye light in the Lord.* So ſpeaketh the Apoſtle, 1 *Pet.*2.9. *Shew forth the praiſes of him that hath called you out of darkneſſe into his marvellous light.* Gods ſaving grace in the heart of man, his effectuall calling and converſion, is ſeene in nothing more then in delivering him out of that darkneſſe, that blindneſſe and blockiſhneſſe and ignorance that was in him by nature, then in opening of his eyes and renewing his mind, then in cauſing him in his hidden part to know wiſedome, as the Prophet here ſpeaketh. 3.

Now if we ſhall inquire into the ground and reaſon of this why the Holy Ghoſt aſcribeth ſo much unto knowledge; we ſhall find two reaſons of it principally.

Reaſon 1 Firſt, Becauſe knowledge is the foundation, and that that giveth ſtrength and ſtability to all other graces. If the good profeſſion we make, if our faith, our love, our zeale, our repentance bee grounded upon ſound knowledge, then they will laſt, and abide as the houſe that is built upon a rock. But if theſe graces, or any other holy affections ſeeme to bee in us in never ſo great a meaſure, certainely they will bee of no continuance, unleſſe they bee groun-

ded upon knowledge. See this instanced in three particular graces. First, Our zeale and love to God and goodneſſe, will never hold out unleſſe it be grounded upon ſound knowledge. *This I pray* (ſaith the Apoſtle, *Phil.* 1.9.) *that your love may abound yet more and more, in knowledge and in all judgement.* As if he had ſaid, I know to my great comfort that you are now full of love to God, and to his truth and to his ſervants, and I pray God yee may continue, and increaſe in this grace, but that can ye never doe, unleſſe your love, your holy and good affections be ſupported and grounded upon knowledge and ſound judgement. Secondly, We ſhall never be able to abide conſtant in the profeſſion of the truth unleſſe we be well grounded in the knowledge of it. The Apoſtle telleth us, *Epheſ.* 4. 12--14. that the function of the miniſtery was ordained by Chriſt *to bring us to the unity of the faith and of the knowledge of the Sonne of God, that wee might bee no more children toſſed to and fro and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſſe, whereby they lie in wait to deceive.* As if hee had ſaid, 1 The Church of God will never want ſeducers and falſe teachers; and 2 they are very cunning, and will bee ready to cheat us with their falſe dice; and wee 3 are naturally like little children eaſily couſened, or like ſhips upon the ſea that have no anker, 4 wee ſhall never bee able to hold the truth, and keepe our ſelves from being deceived and ſeduced by them, unleſſe by living under a ſound and conſtant miniſtery, wee ground our ſelves well in the knowledge of the truth. So the Apoſtle ſpeaking of ſome that perverted the writings of *Paul*, 2 *Pet.* 3. 16. ſaith they were ſuch as were *unlearned and unſtable men.* Vnlearned men and ſuch as want knowledge, muſt needs be unſtable men, they cannot continue conſtant and ſteady in the profeſſion of the truth. So our Saviour giving the reaſon why thoſe hearers whom he compareth to ſtony ground, proved temporaries *indured but for a time* ſaith of them, *Mar.* 4. 16, 17. 1 that *they had no root in themſelves*, they were never well grounded in the truth, 2 that they did *receive the Word immediatly with gladneſſe*, they were ſomewhat too haſty in receiving the truth, if they had firſt taken paines to examine well the grounds of it (as thoſe Bereans did, *Actes* 17. 11.) before they had received it, they would not ſo ſoone have fallen from it. Certainely no conſtancy in religion can bee expected from thoſe men that are not well grounded in the knowledge of the truth. Thirdly and laſtly, Patience and comfort in affliction will never hold out nor continue, when the fiery triall ſhall come, unleſſe it be well grounded upon knowledge. This is plaine by that prayer which the Apoſtle maketh for the Coloſſians, *Col.* 1. 9--11. *I ceaſe not to pray for you, and to deſire that you may bee filled with the knowledge of his will in all wiſedome, and ſpirituall underſtanding, that yee may walke worthy of the Lord unto all pleaſing, being fruitfull in every good worke, and increaſing in the knowledge of God. Strengthened with all might according to his glorious power, unto all patience and long ſuffering with joyfullneſſe.* Marke 1 how earneſtly he prayeth for increaſe of knowledge in them that had already greatly profited in it; 2 that he deſireth this as the meanes whereby all other graces that were in them, were to receive their ſtrength, ſpecially the grace of patience to beare the croſſe of Chriſt with comfort. As if he had ſaid thus, I know it is not poſſible for you to be ſtrengthened in patience, nor to hold out in the fiery triall with comfort, unleſſe you be filled with the knowledge of Gods Word, in all wiſdome & ſpirituall underſtanding. This the Apoſtle teacheth us, *Rom.* 15.4. *Whatſoever things were written aforetime* (by the holy Prophets) *were written for our learning*, (to teach us, to breed knowledge in us) *that we through patience and comfort of the Scriptures might have hope.* As if he ſhould have ſaid, All true patience and comfort, and hope in the time of affliction, is grounded upon

upon that, which we have learned in the holy Scriptures. This *David* confirmeth to us by his owne experience in many passages of the 119. Psalme. That Psalme appeareth plainely to have beene made in the time of great affliction both outward and inward, that *David* was exercised with; and we shall find that in all his affliction he cryeth there unto God, for nothing so much, for nothing so earnestly as he doth for knowledge in the Word of God, See this in verse 124, 125, 143, 144, 169. And why doth hee thus cry for knowledge? Certainely he knew nothing was able to support and stablish his faith and hope, his patience and comfort in his affliction but onely this.

If any man shall object against this, That many of the Martyrs were most constant in their profession and shewed marvellous patience and comfort in their sufferings that yet had very little knowledge; we read in the book of Martyrs of some that suffered who were so ignorant as they could not tell how many Sacraments there were; or what a Sacrament is; may one of them answered she had heard there was one Sacrament, but what it was she knew not, Page 2091. of another we read that was so simple as he was commonly reputed litle better then an idiot, Pag 2232. of another who in a letter of his doth admire this, himselfe, that knowing himselfe to be so unlearned and ignorant as he was, yet he found such strength and assistance from God in his sufferings as he did, Page 2080. *Object.*

To this I answer, 1. That all these had full and certaine knowledge out of Gods Word of those truthes that they did suffer for, though they were very ignorant of many other. 2. They were filled with the knowledge of Gods will according to their measure, their knowledge was fully proportionable to the measure of the meanes and capacity that God had given them; and the least pot may bee as full, as the greatest vessell that is. 3. That little knowledge that they had was saving and spirituall, they were taught it of God, *in the hidden part God had made them to know wisedome*; or els they could never have held out in such sufferings, with such constancy and patience as they did. And this is the first reason why the Holy Ghost in the Scripture doth ascribe so much unto knowledge, it is the foundation of all other graces, and that that giveth strength and stability unto them. *Answ.*

Secondly, Knowledge is the seed from whence all other graces doe grow; it is the meanes whereby they are bred and begotten in us. This point is evident even in nature, for the will and affections are moved by the understanding; that sitteth at the sterne in the soule of man. A man can neither love nor hate, desire nor feare, rejoyce nor mourne for any thing, but according to the apprehension hee hath of it first in his understanding. But see the proofe of this out of the holy Scripture in these two points. 1. God doth never ordinarily worke any saving grace in any that hath no knowledge. 2. Where knowledge is once truly wrought, by the spirit of God, all other saving graces will follow. *Reason 2*

For the first, See what the holy Apostle saith, 2 *Pet.* 1. 2, 3. *Grace and peace bee multiplied to you through the knowledge of God, and of Iesus our Lord.* Knowledge is the meanes to bring us to the sense of Gods free grace and to that sweet peace that is the fruit of it, yea to have them multiplied in us. But he goeth further in the next words. *According as his divine power hath given us all things that pertaine to life and godlinesse, through the knowledge of him that hath called us to glory and vertue.* Knowledge is the meanes whereby God giveth and worketh in us every other grace also No man can attaine to true faith till hee have knowledge. *How shall they believe in him of whom they have not heard?* Rom. 10. 14. And *Esa.* 53. 11. *By his knowledge shall my righteous servant justifie many.* No man can pray aright or do any other service unto God, till hee have knowledge. *Know thou the God of thy fa-* 1.

ther, and ſerve him with a perfect heart, ſaith *David* to *Solomon*, 1 *Chron.* 28.9. *My lips ſhall utter praiſe: when thou haſt taught me thy ſtatutes*, ſaith *David*, *Pſalme* 119.171. As if hee had ſaid, Till then I can never doe it. *Bee more ready to heare*, (ſaith *Solomon*, *Eccleſ.* 5. 1.) *then to give the ſacrifice of fooles.* Till by hearing of the Word wee have gotten knowledge, all our prayers and ſervices we doe unto God are but the ſacrifice of fooles, they are not the fruits of Gods grace and ſpirit, nor acceptable unto him. To conclude this firſt proofe. *God will have all men* (his elect of all ſorts ſaith *Paul*, 1 *Tim.* 2.4.) *to bee ſaved and to come unto the knowledge of the truth.* This knowledge of the truth, is the meanes whereby all thoſe ſhall bee ſaved whom God will ſave.

2. Secondly, Where knowledge is once truly wrought, all other graces muſt needs follow. 1. Sound knowledge will breed holy affections and deſires. *If thou kneweſt that gift of God* (ſaith our Saviour to the woman, *Iohn* 4 10.) *and who it is that ſaith unto thee, give me to drinke, thou wouldſt have asked of him, and he would have given thee living water.* If a man knew Chriſt aright he could not chooſe, but thirſt after him and prize him above all the world. If a man did rightly know and were perſwaded of the comfort that is to bee found in godlineſſe and the reward thereof, it were not poſſible for him not to deſire and be in love with it. And if men did rightly know the torments that are prepared for wicked men, they muſt needs tremble and be afraid of them. 2. It will draw a man unto obedience and to a conſcionable practiſe of that he knoweth if his knowledge be ſound and ſaving. *Give mee underſtanding, and I ſhall keepe thy law*: (ſaith *David*, *Pſalme* 119. 34.) *yea I ſhall obſerve it with my whole heart.* 3. It will effectually reſtraine from ſinne and reforme the life of him that hath it. *They ſhall not hurt nor deſtroy in all my holy mountaine*: (ſaith the Lord, *Eſa.* 11.9.) *for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.* As if he had ſaid, Where the true knowledge of the Lord doth abound, it is not poſſible that any oppreſſion or violence ſhould reigne. *If yee have beene taught by him*, (ſaith the Apoſtle, *Epheſ.* 4. 21, 22.) *as the truth is in Chriſt Ieſus, that yee put off, concerning the former converſation, the old man, which is corrupt according to the deceitfull luſts.* As though hee had ſaid, Whoſoever hath beene taught of God to know Chriſt in truth muſt needs put off the old man. Therefore alſo the Holy Ghoſt maketh ignorance the cauſe of all ſinne, calling all the ſinnes which are pardonable, and for which ſacrifice was to bee offered by the law ἀγνοήματα *ignorances*, *Hebrewes* 9 7. *the luſts* wee had when wee were *in ignorance*, 1 *Peter* 1. 14. and *workes of darkneſſe*, *Epheſians* 5. 11. Yea hee aſcribeth all the ungraciouſneſſe and wickedneſſe of men to their want of knowledge and underſtanding. *There is none that underſtandeth*, (ſaith the Apoſtle, *Rom.* 3. 11.) *there is none that ſeeketh after God.* Why are men ſo profane, that they never ſeeke peace with God? Surely their brutiſh ignorance is the cauſe of it. Why are men in their hearts and lives ſo alienated from all goodneſſe? The Apoſtle will tell you the true cauſe, *Epheſ.* 4.18. *They have their underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſſe of their heart.*

Obiect. If any man ſhall object and ſay, That this is contrary to all ſenſe and experience, For all ſin doth much more abound now in theſe daies of light then it did in times of greateſt darkneſſe and blindneſſe; and in what places now is all outragious ſinne ſo rife, as in thoſe where there is moſt teaching and where knowledge doth moſt abound?

Anſw. To this I anſwer in the words of the Apoſtle, *Romanes* 3.4. Yet *let God bee true and every man a liar.* Certaine it is, becauſe God hath ſaid it, that not

not knowledge but the want of knowledge, is the cauſe of all the wickedneſſe of theſe daies, of theſe places, of theſe perſons that you ſpeake of. 1. Many that live in theſe daies of light and in places where the light ſhineth moſt bright, are blind and receive no benefit by the light. They are as ignorant as thoſe that live in the darkeneſſe of Egypt. *They love darkeneſſe more then the light*, yea they *hate the light*, as our Saviour ſpeaketh, *Iohn* 3. 19, 20. *For this cauſe God giveth them up unto vile affections*, as the Apoſtle ſpeaketh of the Gentiles, *Romanes* 1. 26. And marke what he addeth, verſe 28, 29. *As they regarded not to know God, God gave them up to a reprobate minde, to doe thoſe things that are not convenient; being filled with all unrighteouſneſſe, fornication, wickedneſſe, covetouſneſſe, maliciouſneſſe, full of envy, murder, debate, deceit, malignity, whiſperers, &c.* And if God were ſo ſevere againſt them that regarded not but deſpiſed the light of nature, what muſt he needs bee againſt them that regard not but deſpiſe the light of his glorious Goſpell. Marvell not though ſuch men be more outragiouſly lewd (or at leaſt more ſenſleſſe and obdurate more hardly moved and brought unto repentance) then any other men in the world. 2. Though it cannot bee denied but many a wicked man hath knowledge (For ſo the Apoſtle ſpeaketh of the hypocriticall Iew, *Romanes* 2. 18. *Thou knoweſt his will, and approveſt the things that are more excellent, being inſtructed out of the law*; and verſe 20. *Thou haſt the forme of knowledge and of the truth in the law.* As if he ſhould ſay, Thou haſt the knowledge of the will of God as it is revealed in his Word, yea thou art expert in the whole body of true religion, gathered out of the law of God, and in thy judgement approveſt of it) yet of him wee may ſay as the Apoſtle doth, 1 *Corinthians* 8. 2. *Hee knoweth nothing yet as hee ought to know.* Their knowledge is not true, ſaving, and ſpirituall knowledge. They were never *taught of him, as the truth is in Jeſus*, as the Apoſtle ſpeaketh, *Epheſians* 4. 21. Their knowledge ſwimmeth in their braine, it ſoaketh not into their heart. In their *hidden part God* never *made them to know wiſedome* as he did *David* heere. But of this wee ſhall ſay more when we come to the uſes of this Doctrine.

Lecture XCVI. On Pſalme 51. 6. Septemb. 2. 1628.

IT followeth now that wee proceed to ſhew you what uſes this Doctrine may ſerve us unto. And they are principally two. Firſt, To exhort and ſtirre us up unto a duty wee owe both unto others and to our ſelves. Secondly, To reprove us for neglect of duty in this kind. That which wee are heere to bee exhorted unto is, Firſt of all a duty that wee owe unto others, Secondly, a duty that every one of us oweth unto himſelfe. *Uſe* 1.

And for the firſt Branch of this Exhortation it concerneth three ſorts.

1. All of us in generall. 2. Such of us as are maſters of families. 3. Laſtly, Such of us eſpecially as are Miniſters of the Goſpell.

For the firſt, Seeing (as wee have heard) knowledge is both the foundation and the ſeed of all other graces; wee are bound to deſire and procure (ſo farre as in us lieth) that all men may have the meanes of knowledge. It cannot be denied nor doubted of but we are all bound to pity and commiſerate the eſtate of all wicked men, even of Turks and Indians, of Iewes and Papiſts of the moſt diſſolute and profane men; we are bound I ſay to pity their 1.

eſtate, and unfeinedly to deſire and pray for their ſalvation. *I exhort* (ſaith the Apoſtle, 1 *Tim.*2.1.) *that firſt of all, ſupplications, prayers, and interceſſions bee made for all men.* And that prayer which the Church maketh, *Pſalm.*67.3. and (to expreſſe the vehemency of her deſire therein) repeateth againe verſe 5. ſhould (doubtleſſe) bee the prayer of every good ſoule. *Let the people praiſe thee ô God, yea let all the people praiſe thee.* As if ſhee had ſaid, Oh that all people, even the worſt men that live upon earth, might bee brought to honour and worſhip thee aright. And the very ſumme and effect of all the three firſt petitions of the Lords prayer, *Matthew* 6.9,10. is no more but this. Oh that thy great name may be knowne, and duly honoured every where, that all that thou haſt appointed to ſave, may come in, and become thy ſubjects and ſervants, and ſo live as becommeth thy ſubjects and ſervants to doe. So that he that doth not heartily deſire this, did never yet know how to pray aright. Now if any of us doe indeed pity the eſtate of wicked men, and deſire that they may bee ſaved, let us then pray (and procure for them ſo farre as in us lyeth) that they may have the meanes of knowledge. For this is the way, yea this is the onely way to bring them unto ſalvation. *God will have all men* (ſaith the Apoſtle, 1 *Timothy* 2.4. that is, ſome of all ſorts of men, for that phraſe cannot bee properly meant of any that ſhall periſh) *God will have all men to bee ſaved, and to come unto the knowledge of the truth.* As if hee had ſaid, Looke whom God will have to bee ſaved, them hee will bring to the knowledge of the truth. So when the Church maketh ſo fervent a prayer unto God for the converſion of all nations, *Pſalm.*67 3,5. ſhee prefixeth this, as the meanes whereby that was to be effected, and brought to paſſe, verſe 1,2. *God be mercifull unto us* (to the whole catholique Church, to the whole number and company of his Elect, for ſo that prayer is to bee underſtood) *God bee mercifull unto us, and bleſſe us, and cauſe his face to ſhine upon us, that thy way may bee knowne upon earth, and thy ſaving health among all nations.* As if ſhee had ſaid, This is the greateſt mercy and bleſſing, the greateſt fruit of Gods ſpeciall favour unto a people, when hee giveth them the meanes, whereby they may *know his wayes*, how to ſerve and pleaſe him, and *his ſaving health*, how to attaine unto the eternall ſalvation of their owne ſoules, and till this mercy bee vouchſafed to them (as appeareth by the coherence of the third verſe, with theſe two) men can never praiſe God, nor worſhip him aright. This is the greateſt outward fruit of Gods mercy and goodneſſe towards men of all others, when hee giveth them able, and faithfull teachers, to bring them unto knowledge. As the Apoſtle alſo teacheth us, *Epheſ.*4.8. *When Chriſt aſcended up on high, and led captivitie captive* (went up in his triumph after he had conquered Satan upon the croſſe) *he gave gifts unto men.* And what were thoſe gifts which that great King and conqerour at ſuch a time, when hee would expreſſe his bounty to the full, did beſtow upon men? Surely they are expreſſed verſe 11. *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and teachers.* As if he had ſaid, He gave able miniſters unto his Church, as the greateſt outward gift that he had to beſtow upon them. And as this is the greateſt outward worke of mercy and love in God towards man; ſo is it certainly the greateſt worke of mercy and charity in man towards man; to provide for them the meanes of ſound knowledge and inſtruction. The Papiſts glory much of their good workes, and thinke they have therein a great advantage againſt us. And if their religion were indeed more fruitfull in good works then ours is, they had a juſt and great advantage againſt us, for *you ſhall know them by their fruits*, ſaith our Saviour, *Mat.*7.16. But what are the workes whereby they teach men they may merit moſt at Gods hands? Surely to give largely to the Church. To what end? Was it to provide thereby that the people might bee taught and inſtructed how to know God,

and

and to worſhip him aright? No, no, the whole endeavour of their Church hath beene to *take from men the key of knowledge*, as our Saviour ſpeaketh, *Luk.* 11.52. that is, the meanes of knowledge, whereby (as by a key) men are to have their entrance into the kingdome of heaven; all that was given to their Church (wherein (as their fore-fathers the Phariſees did) they teach men to put ſuch confidence) was to maintaine a ſort of idle fellowes to ſay maſſes, and ſing dirges for their ſoules. And what goodneſſe (I pray you) was there in theſe workes? No, no, bleſſed bee the Lord our God, the Papiſts have no juſt cauſe of glorying againſt the Goſpell in this behalfe. For though we have too many amongſt us, whom the Lord hath greatly bleſſed with worldly wealth, that neither in their life, nor at their death, doe *honour God with their ſubſtance*, as the holy Ghoſt telleth us, *Prov.* 3.9. they are bound to doe, and that even with *the firſt fruits of all their increaſe*. As if hee had ſaid, God ſhould have the firſt part of all. Though wee have many (I ſay) that are too ſtraithanded and hearted this way, that being of great ability, give nothing to God, (or at leaſt nothing proportionable unto their eſtates) that when they make their wills, and find they have hundreds, and thouſands to diſpoſe of, yet never thinke of God, give nothing (to ſpeake of) unto pious uſes, all is too little they thinke for their children and kindred; (And ſhall their children and kindred proſper the better for this thinke you, when God is robbed of his part? No, no, the ſentence of God ſhall ſtand, which hee pronounceth of the man that is bountifull in the workes of charity, *Pſalm.* 37.26. *Hee is ever mercifull, and lendeth, and his ſeed is bleſſed*; his children ſhall bee never the poorer for that) Though wee have (I ſay) too many ſuch of our profeſſion; yet is not this the fault of our religion (our religion teacheth the neceſſity of ſuch good workes, as much as Popery doth) this is onely the fault of theſe carnall, and worldly minded profeſſours of our religion, *having a ſhew of godlineſſe, but denying the power of it*, as the Apoſtle ſpeaketh, 2 *Tim.* 3.5. theſe are *ſpots* in our Church, as the Apoſtle ſpeaketh, *Iude* 12. they blemiſh and ſhame our religion. But though wee have too many ſuch, yet is it (thanks bee to God) notorious to the world, that the Goſpell hath beene more fruitfull in all ſorts of good workes (that have beene good workes indeed) then ever popery was. More hath bin given in this land within theſe threeſcore yeeres to the building and increaſe of hoſpitals, of Colledges, and other ſchooles of good learning, and to ſuch like works as are truly charitable, then were in any one hundred yeeres, during all the time and reigne of popery. But this is a good worke, paſſing all other, wherein the Goſpell glorieth and triumpheth againſt popery, that the Goſpell hath made men carefull, and liberall to provide for the ſoules of Gods people, to provide meanes of knowledge, and ſound inſtruction for them; That there have beene ſo many good Lectures founded of late; That there hath bin ſuch care taken, and coſt beſtowed, for the redeeming of Impropriations, & reſtoring of them to the Church; That even in this laſt Seſſion of Parliament, there was ſo earneſt endeavour uſed by the ſtate, (and God be mercifull unto them that were the hinderers of ſo honourable, and pious a worke) that out of every impropriation in the land, there ſhould bee ſo much taken, as might make a competent maintenance for an able teacher. Theſe, theſe are the works, which as they be proper and peculiar to the Goſpell, and ſuch as popery could never skill of, ſo are they of all other the beſt works, moſt acceptable unto God, and moſt profitable unto men. And certainly (to conclude this firſt branch of my exhortation) of all good workes, of all workes of charity that any man can doe, this is the beſt, and that that will yeeld him moſt comfort, when he hath beene the inſtrument to provide the meanes of knowledge and inſtruction for a people, to ſettle and eſtabliſh a ſound miniſtery among them that had none before, and to maintaine (and ſo to give incouragement

couragement) to an able and conſcionable miniſter, that is already ſetled and placed among a people. It is ſaid of good *Iehoſhaphat*, 2 *Chron.* 7.6 that *his heart was lift up in the wayes of the Lord.* As if the holy Ghoſt had ſaid thus of him. Hee did moſt zealouſly ſeeke to promote and advance the true religion of God. And how did hee moſt ſhew his goodneſſe and zeale? That you ſhall ſee in the three next verſes, Hee provided carefully, that all his people might bee well taught and inſtructed; he ſent teaching Levites, and able miniſters into all parts of the land, and magiſtrates alſo with them, to protect and encourage them in their miniſtery. And this is noted for one of the beſt works that ever *Hezechiah* did 2 *Chron* 30.22. *He ſpake comfortably to all the Levites that taught the good knowledge of the Lord*, 1. he encouraged and heartned (he ſpake to the heart ſaith the originall of) all the Levites, 2. hee encouraged them becauſe they were able, and conſcionable teachers, becauſe *they taught the good knowledge* of God to the people. And hee did not ſo himſelfe onely, but it is ſaid further of him, 2 *Chron.* 31.4. *Hee commanded the people* (to doe the like) *to give the portion of the Prieſts and the Levites, that they might bee encouraged in the Law of the Lord.* Hee knew they could never doe their duty with any heart and encouragement, if due maintenance were with-held from them. See yet a third example for this, in King *Ioſiah*, of whom wee read alſo, 2 *Chron.* 35.2,3. that *hee encouraged the Prieſts and Levites to the ſervice of the houſe of the Lord.* No good worke wee can doe, will better argue that wee are truly religious, and feare God indeed, then the kindneſſe and bounty wee ſhew to Gods faithfull miniſters. *Obadiah feared God greatly* (1 *Kings* 18 34. and marke the reaſon is given to prove this) *for when Iezebel cut off the Prophets of the Lord, Obadiah tooke an hundred Prophets and hid them, and fed them.* And it is worthy further to be obſerved in the example of *Iehoſhaphat*, 2 *Chron* 17.7. that hee is ſaid to have *ſent his princes to teach in the cities of Iudah.* They were not preachers certainely, hee ſent them onely to countenance and encourage the Levites, and even for that cauſe they are ſaid to teach in the cities of *Iudah.* And ſo all you that doe encourage the miniſters of God, that doe comfort, and protect them in their miniſtery, are your ſelves doers of this bleſſed worke. So ſaith our Saviour, *Matth.* 10.41. *Hee that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophets reward.* A Prophets reward is due to him that doth the worke of a Prophet, but every one that doth entertaine and encourage the faithfull miniſters of the Goſpell any way, doth the worke of a Prophet for he ſhall receive a Prophets reward.

Applic. I know well this is a great paradox to many now a dayes, 1. they thinke they may beſtow their bounty twenty wayes better, then in placing, and maintaining of able miniſters; 2. they thinke there is no want of preaching, there are preachers enough and too many too every where, 3. they thinke it a great priviledge to give nothing to the maintenance, or to increaſe the maintenance of a preacher, 4. they are ſo farre from encouraging the miniſter by any free gift for the increaſe of his maintenance, that by ſpoyling, and with-holding from him that which is his due, they diſcourage him in his miniſtery, all that they can. But to theſe men I have foure things to ſay. Firſt. That in the judgement of thoſe three worthy Kings (nay in the judgement of the holy Ghoſt, who noteth and commendeth them for this) to place and maintaine able miniſters, is a chiefe good worke, a principall worke of mercy above all others. Secondly. That notwithſtanding the plenty of teachers they talke of, yet there bee ſtill a great number of congregations that want able teachers, whoſe caſe is extreamely to bee pitied, thinke of their caſe, and judge of it by the Prophets words, *Now for a long ſeaſon* (ſaith he, 2 *Chron.* 15.3.) *Iſrael hath beene without the true God, and without a teaching Prieſt, and without law.*

Thirdly.

Thirdly. That the want of ſound knowledge, and inſtruction, is the chiefe cauſe of all the wickednes in the land, and that ſo many periſh in their ſins, as appeareth by that complaint the Lord maketh, *Hoſ.*4.6. *My people periſh for want of knowledge.*

Fourthly and laſtly. To him that is ſtill reſolved (notwithſtanding all that hath beene ſaid) it is no good worke, no deed of charity, to place and maintaine able miniſters, it is no ſinne at all to ſhew no kindneſſe, to give no encouragement that way to his teacher, no nor to with-hold from him what hee can, I can ſay no more but what the Angell of God ſaith. *Revel.*22.11. *Hee that is unjuſt, let him bee unjuſt ſtill.* But let him withall blot out of his Bible, (and ſo his owne name alſo out of the booke of life) that expreſſe commandement of God, *Gal.*6.6. *Let him that is taught in the word, communicate with him that teacheth in all good things.* And this ſhall ſuffice for the firſt branch of my exhortation that concerneth the duty wee owe unto other men, wee are bound to deſire, and procure (ſo farre as in us lyeth) that all men may have the meanes of knowledge.

Secondly. If knowledge bee both the foundation, and the ſeed alſo of all other graces (as wee have heard it is) then ſuch of us as have charge of others, (as all we that are parents and governours of families have) are bound to uſe our beſt endeavour, to bring them to knowledge that are under our charge. It is a vaine thing for us to hope that either by correction, or example, or by any other meanes of civill education, they can bee brought to grace, till the knowledge of religion bee firſt wrought in them. This is plaine by that direction the Apoſtle giveth unto parents, *Epheſ.*6.4 and that that he ſaith to parents of their children, may as well bee ſaid to maſters of their ſervants. *And ye fathers, provoke not your children to wrath, but bring them up in the inſtruction, and information of the Lord.* To this end. 1. We muſt hold our ſelves bound to teach them our ſelves. *God eſtabliſhed a teſtimony in Iacob,* (ſaith the Prophet, *Pſal.*78.5.) *and appointed a law in Iſrael, which hee commanded our fathers that they ſhould make them knowne unto their children.* All parents you ſee are commanded to inſtruct their children themſelves, in the law of God. 2. Wee are bound to bring our children and ſervants with us, to the publique meanes of knowledge and inſtruction. When *Elkanah* went to the houſe of God in *Shiloh*, 1 *Sam.*1.21. his manner was to take his whole family with him. 3. We are bound to examine our children and ſervants, what they have learned, and how they have profited in knowledge, by that which hath beene taught them. For this we have the example of the beſt maſter of a family that ever was, *Matth.*13.51. For though many that have beene from their childhood brought up thus in the knowledge of religion, for the preſent ſeeme to be as void of grace as any other, yet is not our labour loſt, for (if they belong to God) even this dead and ſenſleſſe knowledge which they have gotten by theſe our endeavours, will be of good uſe unto them one day, and a great advantage unto them, when the time of their viſitation ſhall come; as there is good uſe of laying the wood together in the chimney before-hand, though it will not burne till fire be put to it. So that knowledge which the Iewes learned of *Iohn* the *Baptiſt*, concerning Chriſt though for the preſent they regarded it not, but rather were offended at it, yet in the day of their converſion, it proved a great advantage unto them, and helpe unto their faith, *Iohn* 10.41.42. 2.

Thirdly and laſtly. Seeing knowledge is both the foundation and ſeed of all other ſaving graces, wee that are miniſters, muſt be exhorted to make it our firſt and chiefe care to bring the people to knowledge, to ground and ſtabliſh them in it. True it is, this is not all that we have to doe, we muſt apply, as well as teach. *Hee that propheſieth* (ſaith the Apoſtle, 1 *Cor.*14.3) *ſpeaketh unto edification,* 3.

edification, and exhortation, and comfort. Wee must labour to worke upon the heart and affection, as well as upon the understanding; *Speake to the heart of Ierusalem*, saith the Lord, *Esay* 40.2. Yet is this our first and chiefe worke, *to open the eyes* of Gods people, *and to turne them from darknesse to light*, as the Lord told *Paul*, *Acts* 26.18. to worke upon their understanding, and to bring them to knowledge. As he is said to bee *a pastor according to the Lords owne heart*. *Ieremy* 3.15. that *feedeth the people with knowledge and understanding*. That is that, that feedeth the soule. The Preachers chiefe care must be to *teach the people knowledge*. *Eccl.*12.9. The minister then that hath taken the charge of soules upon him, and would approve himselfe to be a pastor, according to Gods owne heart and liking, must doe these things.

First. He must hold himselfe bound to catechise, as well as to preach, and count catechising a chiefe part of his ministery. The Apostles (the great master builders) tooke this course, they taught first the chiefe principles of religion, and laid that as a foundation to all their preaching, *Heb.*6.12. The Romans had a *forme of Doctrine* (a catechisme) *delivered unto them* this way, *Rom.* 6.17. And so had other Churches also, that the Apostles did plant. *Hold fast the forme of sound words* (saith the Apostle. 2 *Tim.*1.13.) *which thou hast heard of me.*

Secondly. Hee must not content himselfe to teach diligently, but hold himselfe bound also to teach plainely, that the people may understand the text that hee handleth, understand how his Doctrine riseth from it, understand how it is confirmed by the word. Thus is the preaching of the Levites commended, *Nehem* 8.7,8. *They caused the people to understand the law; they gave the sense, and caused the people to understand the reading.* Thus it is said of *Moses*, that hee *laid before their faces, all the words that the Lord had commanded him*, *Exodus* 19.7 Hee made all things most plaine, and evident unto them.

Thirdly. We must lay a good foundation of Doctrine, for all our exhortations and reproofes, and deale substantially, and soundly in our ministery. *Be instant* (saith the Apostle, 2 *Tim.*4.2.) *reprove, rebuke, exhort*, but do it *with all long suffering and doctrine.*

Fourthly and lastly. We must study and take paines for our sermons. It is said of *Ezra.*7.10. that *hee prepared his heart to teach in Israel, statutes, and judgements*, hee studied much. *Because the preacher was wise* (saith *Solomon*, *Eccles.*12.9,10.) *he still taught the people knowledge, yea hee gave good heed, and sought out, and set in order many parables. The preacher sought to find out acceptable words, and that which was written, was upright, even words of truth.* I know well there is a great difference betweene that preacher, and the best of us, for hee spake and wrote by divine, and immediate inspiration, but that addeth much to the strength of the proofe I bring from this place. For 1. If hee gave good heed to that he taught, and sought out, and set in order his parables, was carefull both to find out good matter, and to deliver it in a plaine and good method, if hee had such need to take these paines? If *Paul* the Apostle, 2 *Timothy* 4.13. had such need of bookes, and of his parchments too (which may appeare to bee note-bookes of his owne making; the *Syriak* translateth it, the *bundle of writings folded up together*, for they used then, parchment to write in, as wee doe paper now) how much more need have wee (who may expect no immediate inspirations as they had, but must attaine all the knowledge wee have, by reading, and meditation, and prayer to God for his blessing upon these ordinary helpes) both to have bookes to read, and note-bookes, and common-place bookes of our owne, and to study hard, that wee may bee well furnished, and prepared for this worke? 2. His reasons concerne us as much as him. For 1. we must still teach the people

people knowledge; ſtrive to teach them more then they knew before; and bee as good ſtewards, bringing forth new as well as old. *Matthew* 13.52. 2. We muſt labour to find out acceptable words, ſuch as may give our hearers content, and make them delight to heare us. 3. Yet not by humouring them, but by words of truth. And this cannot bee done without ſtudy.

Lecture XCVII. On Pſalme 51.6. Septemb. 9. 1628.

WEE proceed now unto the ſecond branch of the exhortation, which is to ſtirre us up unto a duty that every one of us oweth to his owne ſoule. And that is no other then that very exhortation the holy Ghoſt giveth us, *Pro.*4.5. *Get wiſedome, get underſtanding.* And verſe 7. *Wiſedome is the principall thing, therefore get wiſedom, and with all thy getting* with all that thou haſt gotten, with all thy wealth and ſubſtance) *get underſtanding.* 2.

Now when I exhort you to get knowledge and underſtanding, I deſire to perſwade you unto theſe two things.

Firſt. That you would not reſt nor content your ſelves with any other good thing that may ſeeme to bee in you, ſo long as you remaine ignorant, and want knowledge, not in this, that your life is civill, and honeſt, and vertuous, that you are juſt and mercifull too, and doe many good deeds, but, *joyne to your vertue knowledge*, ſaith the Apoſtle, 2 *Peter.*1.5. An unblameable and a vertuous life will not ſerve the turne without knowledge, no nor this neither, that you have a good meaning and deſire to doe well, that you are devout, and given much to prayer. For the Apoſtle beareth record, *Rom.* 10.2. that they had *the zeale of God* (a zealous care to pleaſe God, and to ſerve him) and yet becauſe it was without knowledge, *the wrath of God came on them to the utmoſt* for all that, as he telleth us, 1 *Theſ* 2.16. 1.

Secondly. I would faine perſwade you, not to reſt, nor content your ſelves with ſome ſmattering or ſmall meaſure of knowledge, but ſeeke to bee rich in knowledge, to increaſe and abound therein, to attaine unto a ſetled and well grounded judgement in the matters of your religion, to a certainty, and full reſolution in them. *Brethren* (ſaith the Apoſtle, 1 *Cor.*14.20.) *bee not children in underſtanding, in malice bee yee children, but in underſtanding bee yee men* of ripe age. *Let every man be fully perſwaded in his mind*, ſaith hee, *Rom.* 14.5. Even in the leaſt matter of conſcience and practiſe, a Chriſtian ſhou'd ſeeke for certainty, and full aſſurance of underſtanding. And this none of us can attaine unto, unleſſe *the word of Chriſt dwell richly*, and plentifully in us, as the Apoſtle ſpeaketh, *Col.*3.16. 2.

But for the better enforcing of this exhortation, that is ſo neceſſary. I will ſpeake diſtinctly of it, and obſerve this methode in the handling of it. 1. I will ſhew you what this knowledge is, that we are bound to ſeeke for, above all other things, and to bee at ſuch coſt and charge for the obtaining of it, 2. I will give you Motives that may provoke us thus to ſeeke it. 3. I will ſhew you the meanes we muſt uſe for the obtaining of it.

For the firſt. It is certaine, that not all knowledge, no not all knowledge in the holy Scriptures, in the true religion of God, is ſo highly eſteemed of. 1. Many an hypocrite that was never converted unto God, nor ever had truth of grace in him hath attained unto knowledge, even unto this knowledge. Therefore the Apoſtle ſpeaketh of knowledge, as of an ordinary gift, common to all that live in the Church, 1 *Cor.*8 1. *Wee know that wee have all knowledge.* As if hee had ſaid. That is no ſuch great matter to bee gloried in. Yea many an hypocrite, hath had a great deſire to get, and to grow in knowledge, and hath delighted much in it. *They ſeeke mee dayly* (ſaith 1.

the Lord of thoſe hypocrites, *Eſay.*58.2) *and delight to know my wayes.* 2. It cannot bee denyed, but many an hypocrite and graceleſſe man, hath much excelled many of Gods deareſt ſervants this way. *Iudas* no doubt, had more knowledge then a great number of Chriſts beſt hearers had. Yea, Satan himſelfe the prince of darkeneſſe, knoweth the truth much more clearely and certainely, then many of Gods Elect doe, and could ſay to Chriſt, even then when hee was unknowne to the greateſt part of the Church, *Marke* 1. 24. *I know thee who thou art, even the holy one of God.* Yea, 3. there is a kind of knowledge, that is a great barre and impediment unto grace, and maketh men more wicked and uncapable of grace, then otherwiſe they would bee. *Thy wiſedome and thy knowledge* (ſaith the Lord, *Eſa.*41. 10.) *it hath perverted thee, and thou haſt ſayd in thy heart, I am, and none elſe beſides mee.* In which reſpect it hath beene obſerved in all ages, that there hath beene more grace and power of godlineſſe, in the common ſort of ſimple people oft-times, then in the greateſt ſchollers. *The common people heard Chriſt gladly*, ſaith the Evangeliſt, *Marke* 12.37. But of the moſt learned men that were in thoſe dayes, it is ſayd *Iohn* 7.48, 49. *Have any of the rulers, or of the Phariſees beleeved on him? But this people that know not the law, are accurſed.* Inſomuch as it is ſpoken of, as a matter of great wonder, *Acts* 6.7. that a *great company of the Prieſts were obedient unto the faith.*

What is then the knowledge that wee ſhould ſo deſire, and make ſuch high account of? Surely ſuch knowledge as *David* heere ſpeaketh of, *In the hidden part thou hadſt made mee to know wiſedome*; ſuch knowledge as the ſpirit of God worketh in the hearts of ſuch, as hee doth effectually convert, ſaving knowledge, ſanctifying knowledge. This is called *the good knowledge of God.* 2 *Chron.*30.22, the other will doe a man no good at all, unleſſe it grow unto this. Of all the knowledge that is in naturall, and unregenerate men, that may bee truly ſaid which *Salomon* ſpeaketh, *Eccleſ.*1.18. *Hee that increaſeth knowledge, increaſeth ſorrow*; the more thy knowledge is, unleſſe it bee for the preſent, or (at leaſt) prove in the end, a ſanctified knowledge, the more ſhall the ſorrow and anguiſh of thy ſoule bee one day. Nay, this onely deſerveth the name of true knowledge. *The knowledge of holy men* (ſaith *Solomon*, *Proverbs* 9,10. of regenerate and goodly men) *is underſtanding.* This is the knowledge wee ſhould ſeeke, and make reckoning of. *Teach me good judgement and knowledge*, ſaith *David*. *Pſalme* 119. 66. Though wee have but a little knowledge, yet if wee can find, that little knowledge wee have, is ſanctified knowledge, the knowledge of the holy, wee may take more comfort in it, then the greateſt Clearks in the world can doe in all their learning. The want of this knowledge ſhould humble the beſt of us, that though wee have much light and knowledge, wee have but a little of this ſaving and ſanctified knowledge. This is that the Prophet *Agur* complaineth of, *Proverbs* 30.2,3. *Surely I am more bruitiſh then any man, and have not the underſtanding of a man, I have not learned wiſedome, nor have the knowledge of the holy.* As if hee ſhould ſay, Till I have the knowledge of the holy and regenerate, till I find I have ſanctified knowledge, I am bruitiſh, and voyd of underſtanding. Every unregenerate man certainely (how great a clearke ſoever hee bee) hath no true light in him, but *is in darkeneſſe even unſtill now*, as the Apoſtle ſpeaketh, 1 *Iohn* 2.9. and with all his knowledge, and learning, ſhall *periſh for want of knowledge*, as the Lord ſpeaketh, *Hoſea* 4.6. O let every one of us take heed it bee not ſo with us. *Take heed* (ſaith our Saviour, *Luke* 11.35. *that the light that is in thee, bee not darkeneſſe.* Take heed leſt that knowledge that is in thee, bee no better then naturall and carnall knowledge, that that

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is in hypocrites and caſt-awaies, and in the divels themſelves. *If the light that is in thee be darkneſſe:* (ſaith Chriſt, *Mat.* 6. 23) *how great is that darkneſſe?* Examine thy eſtate even by the nature and qualitie of that knowledge that is in thee.

And for our helpe herein I will ſhew you the ſignes and notes whereby ſound and ſaving knowledge, ſuch as is the worke not of nature, but of Gods ſanctifying ſpirit, may be diſcerned and judged of. And they be referred to theſe three heads, The firſt is taken from the object of this knowledge. The ſecond from the properties and qualities of it. The third and laſt from the effects of it in him that hath it.

And concerning the object of it we have theſe two notes to know it by. *The object of true knowledge* 1.

Firſt, the object of all ſaving knowledge is the Word of God; hee that hath it, hath gotten it out of this booke, loveth it, delighteth in it, ſtudieth it, eſteemeth more of it then of all the bookes in the world. Hee that hath gotten his knowledge out of other bookes more then out of the holy Scriptures, affecteth and delighteth in other bookes more then in them, hath juſt cauſe to ſuſpect hee hath no ſaving knowledge in him. *By thy precepts* (thy Word) *I get underſtanding*, ſaith *David*, *Pſalm.* 119. 104. and verſe 99. *I have more underſtanding then all my teachers; for thy teſtimonies are my meditation.* Thus got hee his knowledg. And the knowledge hee got thus hee eſteemed the onely knowledge, and ſuch as he tooke comfort in, *O how love I thy law? It is my meditation all the day*, verſe 97. And *Paul* commending the knowledge that *Timothy* had learned, and charging him to hold and continue in it, 2 *Timothy* 3. 14. commendeth it by this note, verſe 15. *From a child thou haſt knowne the holy Scriptures, which are able to make thee wiſe unto ſalvation.* As if hee had ſaid, That is an excellent knowledge indeed, that is able to make a man wiſe unto ſalvation; and no knowledge can doe this, but the knowledge of the holy Scripture onely.

Secondly, Though the whole Scripture be the object of ſaving knowledge, and hee that is taught of God, deſireth to know the will of God in all things, and dareth not ſhut his eyes againſt any light, that hee may receive from the Word. *Wee are preſent before God* (ſaith *Cornelius*, *Acts* 10. 33.) *to heare all things that are commanded thee of God*; Yet the ſpeciall object of ſaving knowledge, are thoſe parts of the Word that are moſt uſefull and profitable, that concerne our ſelves. If a man be never ſo learned in the Scriptures *and underſtand all myſteries and all knowledge*, as the Apoſtle ſpeaketh, 1 *Cor.* 13. 2. yet if hee know not and deſire not to know above all things, the things that concerne his owne practiſe, his owne ſalvation, hee hath no ſound or ſaving knowledge in him. *The wiſedome of the prudent is to underſtand his way*, ſaith *Solomon*, *Pro.* 14. 8. That is ſound wiſdome and knowledge, to know how things ſtand at home betweene God and his own ſoule, to underſtand his own way whether it be right or wrong. *Let the word of Chriſt dwell in you richly in all wiſedome* (ſaith the Apoſtle, *Col* 3. 16.) *teaching and admoniſhing your owne ſelves* (ἑαυτοὺς) As if hee ſhould have ſaid, if you cannot teach and admoniſh your owne ſelves, the word of Chriſt dwelleth not in you in wiſedome: there is no ſaving knowledge in you This is ſaving knowledge for a man to know his owne ſinnes, the evill of his owne waies. *Make me to know my tranſgreſſion and my ſinne*, ſaith *Iob* 13 23. that I may be humbled for it and forſake it. This is ſaving knowledge to know Chriſt aright *I determined not* (ſaith *Paul*, 1 *Corinthians* 2. 2.) *to know any thing among you ſave Ieſus Chriſt, and him crucified.* This is ſaving knowledge to know how wee may walke in our whole converſation; to pleaſe and honour God. *Cauſe mee to know the way wherein I ſhould* 2.

walke, saith *David*, *Psal.* 14?.8. This was that, that the people and publicans and souldiers (when God had effectually touched their hearts by *Iohns* ministery) desired to know, and learne of *Iohn*, *Luk.* 3.10, 12, 14. (though doubtlesse they might have learned of him, many other high and excellent points) *What shall we do?* And though a man abound never so much in knowledge yea even in the knowledge of the Scripture, yet if he know not these things, if he *cannot see a farre off* nor discerne these things that belong to his future estate *hee is blind*, saith the Apostle, 2 *Pet.* 1.9. he seeth nothing to the purpose. He that cannot see nor understand that his swearing, or his drunkennesse, his usury, or his idlenesse, is a sin, certainely he hath no saving knowledge in him.

The properties of saving knowledge

The second sort of signes, is taken from the property the quality and nature of saving knowledge; And those are also two.

1. For first, Saving knowledge is a cleare and certaine knowledge of those profitable and necessary truths, that God hath revealed to us, in his Word. I know there are degrees in this certainty; some see and know the things of God more clearely and certainely then others of Gods servants doe; yet every one that is taught of God, hath (in his measure) a cleare and certaine knowledge of these things. The Word was written to that end to bring us to this certainty of knowledge, *Proverbes* 22.20, 21. *Have not I written to thee excellent things in counsels and knowledge: that I might make thee know the certainty of the words of truth?* And the ministery of the Word was ordained by Christ and given to his Church to that end also, *Ephesians* 4. 14. And every one that is taught of God is able to say with the Apostle, *Iohn* 6.69. *We beleeve and are sure, that thou art that Christ the son of the living God.* And with *Paul*, *Rom.* 14.14. *I know and am perswaded*, this is the truth of God. *My people shall know my name*, (saith the Lord, *Esa.* 52.6.) *they shall know in that day, that I am he that doth speake, behold it is I.* And he that knoweth himselfe thus to bee taught of God is so sure of the truth, that nothing that is objected by any adversary against it (though so learnedly as he knoweth not how to answer him) shall bee able to draw him from it. *The sheepe follow him* (saith our Saviour, *Iohn* 10.4,5.) *for they know his voice, and a stranger will they not follow, but will flee from him; for they know not the voice of strangers. He that is spirituall* (taught of God) *judgeth all things*, (saith the Apostle, 1 *Corinthians* 2.15. he hath judgement to discerne of that that is taught) *yet hee himselfe is judged of no man*; no man shall alter him or sway with him against the truth. *I have not departed from thy judgements*: (saith *David*, *Psal.* 119.102.) *for thou hast taught me.* They that have indeed beene taught of God, shall never depart from his truth. They that either are fallen away from the truth, that once they professed, or that cannot attaine to any certainty in religion, but are *like children tossed to and fro and carried about with every winde of doctrine* (as the Apostle speaketh, *Ephes.* 4.14.) certainely were never taught of God, had never any saving knowledge in them.

2. Secondly, Saving knowledge hath no fullnesse nor satiety in it, but the more any man hath of it, the more he still desireth to have. *A wise man will heare* (saith *Solomon*, *Pro.* 1.5.) *and will increase learning.* And 15.14. *The heart of him that hath understanding, seeketh knowledge.* And 18.15. *The heart of the prudent getteth knowledge; and the eare of the wise seeketh knowledge.* *David* may bee a notable example for this, who though hee had attained to that measure of this knowledge, as hee excelled all his teachers, yet seeketh still to God for more knowledge, as if hee had beene the most ignorant man in the world, *Psalme* 119. 27. *Make mee to understand the way of thy precepts*; verse 73. *Give mee understanding that I may learne thy commandements*; verse 125. *I am thy servant, give mee understanding*

ſtanding that I may know thy teſtimonies; verſe 144. *The righteouſneſſe of thy teſtimonies is everlaſting, give me underſtanding and I ſhall live.* They then that thinke they have knowledge enough, and feele no need they have to learne any more, that wonder at and deride the folly of them, that thinke they can never heare enough, or read enough, certainely were never taught of God, nor have any ſaving knowledge in them. *Wo unto you that are full,* (ſaith our Saviour, *Luke* 6.25.) *for ye ſhall hunger.*

Lecture XCVIII. On Pſalme 51. 6. Septemb. 16. 1628.

THe third and laſt ſort of the ſignes of ſaving knowledge, is taken from the effects of it; and thoſe are foure principally. *The effects of ſaving knowledge* 1.

First, Whereas carnall knowledge even of heavenly things (I meane ſuch a knowledge of them, as a man by the ſtrength of his owne wit in hearing or reading or ſtudy even of the Word of God attaineth unto) will puffe up a man and make him proud and apt to cenſure and deſpiſe others. *Knowledge puffeth up,* ſaith the Apoſtle, 1 *Corinthians* 8.1. Yea *Paul* himſelfe was apt to *bee exalted above meaſure with the abundance of revelations,* he had received above other men as himſelfe ſaith, 2 *Corinthians* 12.7. Saving knowledge that is wrought in the heart by the ſpirit of grace, hath a quite contrary effect; for it humbleth a man and maketh him thinke more lowly of himſelfe, then ever he did before. See this in *Iames* 3.13. *Who is a wiſe man and endued with knowledge among you?* (ſaith he) *let him ſhew out of a good converſation his workes with meekneſſe of wiſedome.* As if he had thus ſaid, If he have true and ſaving knowledge and wiſedome indeed, let him ſhew it by his meekeneſſe and humility in his whole converſation. *The meeke will he guide in judgement:* (ſaith *David, Pſal.*25.9.) *and the meeke will he teach his way.* As if hee had ſaid, Thoſe that are taught of God, will be meeke and humble men. And indeed, it muſt needs be ſo. For the more this light ſhineth into the heart of a man, the more ignorance and corruption ſhall he ſee to be in himſelfe. *All things that are reproved* (evill and reprovable ſaith the Apoſtle, *Epheſ.* 5.13.) *are made manifeſt by the light* This experience ſheweth us in the beſt of Gods ſervants, and ſuch as have moſt ſaving knowledge in them. None complaine ſo much of their ignorance, none ſo much humbled, in the ſenſe of their owne corruptions, as they are. Nay themſelves before their converſion, when they had farre leſſe knowledge and leſſe goodneſſe then now they have, never thought ſo baſely of themſelves, as now they doe. What is the cauſe of this? Surely God hath now opened their eyes, that were ſhut before, this light of grace hath diſcovered that ignorance and corruption of heart unto them, that before they never diſcerned nor thought had beene in them.

Let every one of us by this note, try his owne knowledge whether it be the good knowledge of God, ſuch as will doe us good, whether it be the worke of Gods ſpirit and grace or of nature onely. 1. Seeſt thou no matter of ſhame and humbling in thy ſelfe, no ignorance and blockiſhneſſe, no ſluttiſh and foule corners in thine owne heart that thou never diſcernedſt before? Nay art thou not indeed humbled oft for theſe things? Certainely this light of ſaving knowledge never yet ſhined in thy heart. The firſt worke of it whereſoever it commeth is the diſcovering of ignorance and corruption, and the humbling of the heart for it. 2. Art thou well perſwaded of thine owne knowledge, and proud of it; doth it puffe thee up and make thee cenſorious and apt to deſpiſe others, that thou thinkeſt have not that knowledge and grace that thou haſt, like the ſupercilious Phariſees, *Iohn* 7.49. *This people who know not the law are accurſed* (a fault that many of our young profeſſours doe much diſho- *Applic.*

nour the Goſpell by) certainely (thou maiſt have knowledge I will not deny but) thou wert never yet taught of God, ſaving and ſanctified knowledge thou haſt not? For ſo ſaith the Apoſtle, 1 *Cor.*8.2. *If any man thinke he knoweth any thing*, (if he be conceited and proud of his knowledge, if it make him ſwell and puffe him up as he had ſaid, verſe 1.) *he knoweth nothing yet, as he ought to know.*

2. The ſecond effect of ſaving knowledge is this. It ſwimmeth not nor floteth aloft in the braine onely, of him that hath it, but it ſoaketh and ſinketh downe to the heart, it worketh upon the heart and affections of a man. And as God is ſaid to know them onely whom he doth affect, and love and care for; as he ſaith to his people, *Amos* 3.2. *You onely have I knowne of all the families of the earth*; And of wicked men whom he loveth not, nor affecteth he ſaith, *Mat.* 7.23 that he *never knew them.* So man is ſaid to know nothing in religion, unleſſe his heart be affected with that which he knoweth. Thus ſpeaketh *Ioſhuah* of the knowledge of Gods people, *Ioſh.*23.14. *Ye know in all your hearts, and in all your ſoules.* As if he had ſaid, Ye know the truth of God in his promiſes, not ſpeculatively onely but feelingly, comfortably, and experimentally. So ſpeaketh the Lord of his peoples knowledge, *Eſa.*51.7. *Hearken unto mee ye people that know righteouſneſſe, in whoſe heart is my law.* As though hee ſhould ſay, No man knoweth righteouſneſſe and religion indeed, and with a ſaving knowledge, unleſſe the law of God and that that he knoweth in religion, be in his heart and affection, as well as in his braine and underſtanding. *O taſt and ſee* (ſaith *David*, *Pſalme* 34.8.) *that the Lord is good.* As if hee had ſaid, You can never ſee nor diſcerne and underſtand it well, unleſſe yee taſt and feele the ſweetneſſe of it in your owne hearts. So the Apoſtle ſaith, 2 *Cor.*2.14. that by his miniſtery God made *manifeſt the ſavour of his knowledge, in every place.* That knowledge of God which the faithfull gat by his miniſtery, and whereby they were converted had ſavour in it, it was a ſavoury knowledge. This light of ſanctified knowledge is not like the light of a gloworme, or like the light that the Moone giveth, which glittereth and ſhineth but hath no heate in it at all; but it is like that of the Sunne yea of the ſpring or ſummer ſunne which doth not onely give light unto the world, but it warmeth alſo and quickneth every thing. Therefore is this light called *the light of life*, *Ioh.*8.12. No man knoweth God aright with a ſaving and ſanctified knowledge, but he muſt needs feare him, and love him, and put his truſt in him. The ſpirit of knowledge is called, *Eſa.*11.2. *The ſpirit of the feare of the Lord.* Theſe graces goe alwaies together. So ſpeaketh the Apoſtle likewiſe of love, 1 *Iohn* 4.8. *He that loveth not, knoweth not God, for God is love.* So *Pſal.*9.10. *They that know thy name, will put their truſt in thee; for thou Lord haſt not forſaken them that ſeeke thee.* No man knoweth himſelfe or his owne ſins both of nature and practiſe aright, with a knowledge of the holy ſpirits working, but he muſt needs *loath himſelfe in his owne ſight*, as the Prophet ſpeaketh, *Ezek.* 36 31. No man can know Chriſt aright, know him to be his Saviour, but hee muſt needs be affected with it, and joy more in it then in any thing in the world beſides. So ſpeaketh the Apoſtle, 1 *Pet.*1.8. *In whom though now ye ſee him not, yet beleeving in him*, (knowing that he loved you and gave himſelfe for you) *ye rejoyce with joy unſpeakable and full of glory.* To conclude this ſecond effect of ſaving knowledge, No man can have any knowledge in the Scriptures of Gods teaching, but he muſt needs affect the Word, love it, and delight in it. So *David* in that very octonary and part of *Pſal.*119. that is to ſay, part 13. wherein he ſpeaketh of the knowledge and underſtanding he had gotten by ſtudying the Scriptures, profeſſeth how he was affected to the Word, verſe 97. *O how love I thy law?* And verſe 103. *How ſweet are thy words unto my taſt? Yea ſweeter then hony unto my mouth.* And verſe 50. *Thy Word hath*

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quickned me. As if he ſhould ſay, It hath not beene a dead and ſenſleſſe knowledge that I have gotten by it, but ſuch as hath enlightned me and bred holy affections in me.

Now if we would examine our ſelves by this note, we ſhould find that many of us that make a goodly ſhew in the Church of God, after all theſe meanes of knowledge we have enjoyed, have little or no ſaving knowledge in us. Of a number of us it may be ſaid as the Apoſtle ſpeaketh, 1 *Cor.*8.1. *We know that we have all knowledge*, and a great deale of it, many of us. But we are not affected with that we know, it worketh not upon our hearts; we have a great deale of light in our underſtanding, but it is but like as the Moone-ſhine or the glittering of the glo-worme, it warmeth not our hearts at all, but they remaine ſtill as cold and dead as any ſtone. We have the knowledge of God and of all his attributes, his holineſſe, his juſtice, his omniſcience, his power, his goodneſſe; but what affections doth this knowledge worke in our hearts? What reverence, what feare to offend him, what deſire to be reconciled unto him, what love unto his name? We know well enough what ſin is, and what the curſe of God is, that is due unto ſin; yea that our ſelves are ſinners, and that if we be not ſtill, yet certainely we were under this curſe; yet all this that wee know, never maketh our hearts to quake, worketh no feare, nor ſorrow, nor humiliation in them. We ſay we know Chriſt not onely to be an allſufficient Saviour to the elect, but that he hath redeemed us from the curſe of the law, his body was broken for us, and his bloud was ſhed for us, but we are not affected with this at all, we taſt no more ſweetneſſe in Chriſt, then in a chip, wee rejoyce not in him. In a word wee have knowledge in the Scriptures and increaſe in it daily, by reading and hearing we learne more and more, but nothing we read or heare or learne affecteth or moveth us, or if it worke any motions in us, they are but ſudden flaſhes that vaniſh quickly; and can this be ſaving knowledge? No no, beloved deceive not your owne ſoules; the knowledge that Gods ſpirit worketh, reſteth not in the braine but ſinketh and ſoaketh into the heart, and worketh kindly upon the affections of a man. Labour therefore for good affections and make much of them, mourne for this that thy heart is ſo ſenſleſſe and dead. Know that as good affections without knowledge will yeeld thee no comfort, no more will knowledge without good affections. It will doe you no good to know God, unleſſe you feare him and love him. *If any man love God* (ſaith the Apoſtle, 1 *Cor.*8.3. and that that he ſaith of love, may be ſaid of feare) *the ſame is knowne* (and approved) *of him.* It will doe you no good to know your ſelves to be ſinners, and to be able to make large confeſſions of them, unleſſe you can mourne and be humbled for them. When Chriſt had ſaid, *Matth.*5.3. *Bleſſed are the poore in ſpirit*; he addeth verſe 4. *Bleſſed are they that mourne.* As if he had ſaid, Without this, the other will never make us happy. It will doe us no good to know Chriſt, unleſſe we can rejoyce in him. *We are the circumciſion* (ſaith *Paul, Phil.*3.3. the true people of God) *which worſhip God in the ſpirit, and rejoyce in Chriſt Ieſus.* It will doe us no good to read and heare much and ſo to increaſe in the knowledge of the Word, unleſſe we be affected with that we heare and learne. *Theſe words which I command thee this day* (ſaith the Lord, *Deut.*6.6.) *ſhall bee in thine heart. If ye will not heare* (ſaith the Prophet, *Mal.*2.2.) *and if ye will not lay it to heart.* As if he had ſaid, As good not heare at all, as not lay that to heart, and not to be affected with that we heare. *Applic.*

The third effect of ſaving and ſanctified knowledge is this; It will reforme the heart and life of him that hath it; it is an operative, a powerfull and effectuall knowledge. It will make the man that hath it a godly man. In phyſick, and law, and other ſciences a man may attaine to a good underſtanding and ſound judgement in them, though he never practiſe them himſelfe. But in 3.

Divinity it is otherwiſe; a man knoweth nothing aright in religion, till he become a practiſer of that he knoweth. This the Apoſtle teacheth us notably, *Epheſ.*4.20--24. *But ye have not ſo learned Chriſt* (ſaith he; that is to ſay, to profeſſe your ſelves to bee Chriſtians and yet to live lewdly ſtill) *if ſo bee that ye have heard him, and have beene taught by him, as the truth is in Ieſus.* Why? What is it to be taught by Chriſt as the truth is in Chriſt Ieſus? That hee telleth us in the next words, verſe 22. *that ye put off, concerning the former converſation the old man; and be renewed in the ſpirit of your minde: and put on the new man which after God is created in righteouſneſſe and true holineſſe.* As though he had ſaid, Every one that hath learned Chriſt aright, and is taught of God (hath true and ſanctified knowledge in him) cannot but forſake his old ſins, and become a new man. It is ſuch a knowledge of God as whereby *wee are changed into the ſame image* (as the Apoſtle ſpeaketh, 2 *Cor.*3.18.) *from glory to glory, even as by the ſpirit of the Lord.* See this briefly confirmed in both the parts of true godlineſſe; that is to ſay, both in eſchewing of evill, and in doing of good. For the firſt, Heare what the Lord ſaith, *Iob* 28.28. *To depart from evill is underſtanding.* As if he had ſaid, This is the onely right knowledge, ſanctified and ſaving underſtanding, that hath power in it to kill ſin in a man, to make him forſake all knowne ſins. Yea the knowledge of Gods Word, if it be of Gods teaching, will make a man not onely to eſchew evill, but to doe it out of a zealous hatred of ſin. *Through thy precepts I get underſtanding* (ſaith *David*, *Pſal.*119.104.) *therefore I hate every falſe way.* As if he ſhould ſay, The more my knowledge in thy Word increaſeth, to more my hatred to every ſinne increaſeth likewiſe. See this alſo in the other part of godlineſſe, In doing of good *A man of underſtanding, walketh uprightly*, ſaith *Solomon*, *Pro.*15.21. If wee know any duty God requireth of us, with a ſanctified knowledge, we cannot but make conſcience of the practiſe of it, yea practiſe it with uprightneſſe and ſincerity of heart. *A good underſtanding* (ſaith *David*, *Pſal.*111.10.) *have all they that doe his commandements.* As if hee had ſaid, That and that onely is good underſtanding, ſanctified and ſaving knowledge, that draweth a man to obedience, to the practiſe of that he doth know. So the Lord ſpeaketh of the knowledge that was in good *Ioſiah*, *Ier.*22.16. *He judged the cauſe of the poore and needy--was not this to know me, ſaith the Lord?* As if he ſhould have ſaid, This was ſound and ſanctified knowledge indeed, that made him conſcionable in the duties of his particular calling. *The wiſedome that commeth from above* (as the Apoſtle ſpeaketh, *Iames* 3.17. this knowledge that is of Gods teaching) *is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy, and good fruits.*

Applic. Let me now make ſome application of this in two points.

1. Firſt, To ſtop the mouthes of Papiſts and others that object our religion cannot be the truth, becauſe it bringeth forth no better fruits, it reformeth not the lives of them that profeſſe it moſt, and have moſt knowledge in it; that cry out againſt all profeſſion and following after the meanes of knowledge, becauſe many that know moſt are worſe men then any other. To theſe men I have three things to anſwer. 1. Firſt, That our religion may be the true and holy religion of God though they that profeſſe it bee moſt lewd and wicked men. For ſo was the religion that Chriſt and his Apoſtles taught, though *Iudas* who was both a profeſſour and a preacher of it were ſo lewd a man. 2. Secondly, That our religion and every principle and doctrine in it (even thoſe that are moſt ſlandered to tend unto licentiouſneſſe, the doctrine of predeſtination, of converſion by grace onely, of juſtification by faith alone, of certainty of ſalvation, of finall perſeverance) is ſo holy, ſuch an enemie to all ſin, ſo effectuall to reforme the heart and life of a man; as it is not poſſible for him that truly underſtandeth and beleeveth it, but his heart and life muſt needs bee reformed by it.

Even

Even ſuch a religion as the Apoſtle deſcribeth and calleth, 1 *Tim.* 6 3. *A doctrine which is according to Godlineſſe.* Thirdly, That ſuch profeſſours of it at whoſe lives they ſtumble ſo, what ſhew ſo ever they make of knowledge in it, though they profeſſe it, yet they doe not indeed underſtand and beleeve it, they have no true and ſound knowledge in it; for they are *ſenſuall, and not having the ſpirit, Jude* 19. And it is not *fleſh and blood that can reveile* theſe things unto a man, as our Saviour teacheth, *Matth.* 16.17. But *there is a ſpirit in man*: (ſaith *Elihu, Iob* 32.8.) *and the inſpiration of the Almighty giveth them underſtanding.* He that liveth in any knowne ſinne, underſtandeth nothing aright in our religion. Of every ſuch a one (be he never ſo learned) that may be ſaid which the Holy Ghoſt ſpeaketh of the harlot, *Pro.* 9.13. *He is ſimple, and knoweth nothing.* He that maketh not conſcience of every commandement and duty that God hath enjoyned him in his generall or particular calling, hath no ſound and true knowledge of God or of religion in him. *He that ſaith I know him* (ſaith the Apoſtle, 1 *Iob.* 2.4.) *and keepeth not his commandements, is a lyar, and the truth is not in him.* 3.

Secondly, Let me apply this by way of exhortation unto every one of you. Labour to feele the knowledge thou haſt gotten out of Gods Word, to bee a powerfull and effectuall knowledge in thee; that it ruleth and maſtereth thee ſo, as thou dareſt not goe againſt it, dareſt not but obey it. Not onely in groſſe and great ſins but even in ſmalleſt; even to the reforming of thy choller and moderating of thy paſſions *He that hath knowledge ſpareth his words,* (ſaith *Solomon, Pro.* 17.27.) *and a man of underſtanding, is of a coole ſpirit.* Els thou canſt have no comfort in all thy knowledge, if it be not powerfull to reſtraine thee, to reforme thee, *Iohn* 13.17. *If ye know theſe things, happy are ye, if ye doe them*; As if he had ſaid, not els. It is no happineſſe to have knowledge, carnall knowledge, naturall knowledge, that is not ſanctified, not effectuall. 2. The more thou haſt of it the more it will increaſe thy ſinne, *Iames* 4.17. *He that knoweth to doe well, and doth it not, to him it is ſinne.* And (conſequently) the more thou haſt of it, the more extreame ſhall thy condemnation and torment be. You know the ſaying of our Saviour, *Luke* 12.47. *The ſervant that knoweth his maſters will and doth it not, ſhall bee beaten with many ſtripes.* And ſo it is with Satan; who as he knoweth more in religion then any man (and is therefore called δαίμων) ſo ſhall his torments be greater then any mans; both in the life to come, *Matth.* 25.41. thoſe unſpeakable torments are *prepared* chiefly *for him and his angels*; and even in this life alſo his knowledge increaſeth his torments, *The divels beleeve and tremble* ſaith the Apoſtle, *Iames* 2.19. The certaine knowledge he hath of things revealed in the Word, worketh unſpeakable horrours in him. O glory not in that knowledge that hath no power in it to reforme thee; but tremble to thinke how this will one day increaſe thy torments. 2.

Followeth the fourth and laſt effect of ſaving knowledge (which I will but name) It will ſtrengthen a man and make him able to withſtand any tentation. *A wiſe man is ſtrong,* (ſaith *Solomon, Pro.* 24.5.) *and a man of knowledge increaſeth ſtrength.* As though he ſhould ſay, As a mans knowledge increaſeth (if it be ſpirituall, and ſanctified knowledge) ſo ſhall his ſtrength to reſiſt any tentation increaſe likewiſe. *When wiſedome entreth into thy ſoule* (ſaith *Solomon, Pro.* 2.10,11.) *and knowledge is pleaſant unto thy ſoule, Diſcretion ſhall preſerve thee, and underſtanding ſhall keepe thee.* And he inſtanceth in two tentations which it will preſerve a man in, (in the verſes following) which experience of all ages hath found to be moſt ſtrong and prevalent. 1. From the counſell and example of lewd men, verſe 12--15. 2. From the allurements of harlots, verſe 16. And therefore the knowledge of that man who hath not ſtrength to overcome, but is as weake as water to reſiſt any tentation; can both eſchew evill 4. *Applic.*

evill and doe good till he be tempted, but thinketh it a ſufficient excuſe for any ſin, that he was tempted; as our firſt parents did, *Gen.*3.12,13. is but carnall and naturall, it is no ſanctified nor ſaving knowledge. Certainely God did never yet *in his hidden part make him to know wiſedome*, as he had done unto *David*. Know you, there can be no ſaving knowledge, nor indeed any truth of grace, in that man that hath no power to reſiſt tentation, As appeareth by the concluſion Chriſt maketh of every Epiſtle that he wrote to the ſeven Churches, *Revel.*2. & 3. where the promiſe is made *to him that overcommeth*, and to none but him. Remember that this is ſpoken of a principall part of our miſerable condition in the ſtate of nature that *we were* then *without* ſtrength, *Rom.* 5.6. He that is without all ſtrength to reſiſt tentation, certainely is ſtill in the ſtate of nature, he is ſtill in his ſins.

Lecture XCIX. On Pſalme 51. 6. October 7. 1628.

NOw we proceed unto the Motives that may perſwade us to ſeeke for this knowledge. And the Motives (beſides thoſe that were delivered in the reaſon and ground of the Doctrine) may be referred to theſe two conſiderations principally. Conſider 1 the things themſelves that we are exhorted to know, and to have underſtanding in; 2 the neceſſity and benefit of knowledge, compared with the danger of ignorance in theſe things; and we cannot chooſe but be aſhamed of our ignorance, in the matters of our religion, and deſire knowledge unfeignedly.

Motive 1 For the firſt, There be many other things the knowledge whereof though it be profitable and uſefull unto men, yet doth it not concerne all men, to bee skilfull in them. There is great uſe of knowledge in law and phyſick, and in many other liberall arts and ſciences, yea even in husbandry and in ſundry handy-crafts. And this skill many have even in handy-crafts, is ſaid to be a ſingular gift of God, *Exod.*31.3,4. And ſo is that skill that men have in husbandry alſo, *Eſa.*28.24--26. Yet it is no ſhame at all to many a man, to want knowledge in theſe things. But the matters of religion concerne all alike, men and women, old and young, poore and rich; they belong to all, all are equally intereſted in them, and therefore it behoveth all to have knowledge in theſe things. See the truth of this in two points.

1. Firſt, All men claime a common intereſt in God; and therefore it concerneth one as well as another (the Tradeſman as well as the Preacher, the Plowman as well as the Gentleman, the pooreſt beggar as well as the greateſt Prince) to know him, to know how we may beſt ſerve and pleaſe him. There is no man amongſt us (no not the meaneſt of us all) but would thinke himſelfe greatly wronged if any ſhould ſay unto him, as the two tribes feared the poſterity of the other ten tribes would ſay unto their poſterity, *Ioſh.*22.24,25. *What have ye to doe with the Lord God of Iſrael? Ye children of Ruben and of Gad, ye have no part in the Lord.* And indeed that which the Apoſtle ſaith of Iewes and Gentiles, *Rom.*3.9. may fitly be applyed to all the ſeverall ſorts and conditions of men. *Is he the God of* preachers, of rich men of great men *onely? Is he not alſo the God of* husbandmen and tradeſmen and poore men? Yes of theſe as well as of the other. *Upon whom doth not his light ariſe?* ſaith *Bildad*, *Iob* 25.3. *He that is Lord over all*, (ſaith the Apoſtle, *Rom.*10.12.) *is rich unto all that call upon him. He giveth to all life and breath and all things* ſaith the Apoſtle, *Acts* 17.25. And to what end is the Lord ſo good and bountifull unto all men? That the Apoſtle telleth us, verſe 27. *That they might ſeeke the Lord*; that is to ſay, ſeeke to know, to ſerve and pleaſe him. Seeing then that every man challengeth a part and intereſt in God, as much as any other, and depend-

eth,

eth upon him for all preſent comforts and for his happineſſe hereafter, why ſhould any man thinke it concerneth not him, to know God and his will as much as any other man? See how the Lord upbraideth Iſrael with this, *Eſa.* 1. 3. ***The Oxe knoweth his owner, and the aſſe his maſters crib, but Iſrael doth not know.*** Not to know him, to have no deſire to know him, that made us and preſerveth us, and without whom wee cannot live or ſubſiſt one moment, is certainely more then brutiſh ſtupidity, in any man. See how this conſideration prevailed with *David*, *Pſal.* 119.73. ***Thy hands have made mee, and faſhioned me, give me underſtanding that I may learne thy commandements.*** As if he ſhould have ſaid, Even becauſe I have my being of thee, therefore I deſire to know thy will; and verſe 68. ***Thou art good, and doſt good; teach mee thy ſtatutes.*** Every man that can ſay God is good and doth good to him, ſhould count it a ſhame for him not to know him, to bee ignorant of his will.

Secondly, All Gods people men and women rich and poore have equall right and intereſt in the holy Scriptures, one as well as another. They were written for the uſe not of ſchollers onely and learned men, but even of the ſimpleſt and pooreſt of Gods people; and therefore it concerneth all to bee well acquainted with them to be skilfull in them. ***Thoſe things which are revealed*** (ſaith *Moſes* ſpeaking in the name of all Gods people, *Deut.*29.29) ***belong unto us and to our children.*** As though he had ſaid, The whole will of God revealed in his Word, concerneth us all. ***Whatſoever things were written afore-time*** (even in the Old Teſtament as well as in the New, ſaith the Apoſtle ſpeaking to all Gods people, *Rom.*15.4.) ***were written for our learning.*** As if he had ſaid, There is nothing in the holy Scripture but it concerneth us to know it, and learne it, to be inſtructed in it. ***I have written to him*** (ſaith the Lord, *Hoſ.*8.12. ſpeaking of *Ephraim* the whole Church of Iſrael, as of one man) ***the great things of my law, but they were counted as a ſtrange thing.*** As if he had ſaid, The whole Scripture is as a letter or Epiſtle ſent from God to every man and woman that is a member of his Church; and it is an high contempt done to God, by any man that refuſeth to receive it or counteth it as a ſtrange thing, that thinketh there is any thing in it that concerneth not him. Nay there is nothing that a Chriſtian man is more intereſted in, which a man may ſay it belongeth to him and is his owne, wherein he may challenge a propriety to himſelfe, then the holy Scriptures. It is therefore called his inheritance. ***Moſes commanded us a law*** (ſay Gods people, *Deut.*33.4.) ***even the inheritance of the congregation of Iacob.*** And ſo *David* ſpeaketh of it, *Pſal.* 119.111. ***Thy teſtimonies have I taken as an heritage for ever.*** And what may be ſaid more properly to be a mans owne then his inheritance is? Or who would not be deſirous to know his owne inheritance, yea and every parcell, every foot of land, that doth belong unto it? 2.

Motives. The ſecond ſort of Motives to perſwade us to ſeeke knowledge is taken from the conſideration of the neceſſity and benefit of knowledge compared with the danger and miſchiefe of ignorance. This wee ſhall ſee in foure points.

1. Firſt, Knowledge is a duty commanded us of God, and that in the firſt and greateſt commandement of his law. Every man is bound to know God and his will revealed in his Word, as well as he is bound to feare God, or to love him, or to beleeve in him, or to performe any other duty of ſervice or worſhip unto him. ***And thou Solomon my ſonne*** (ſaith *David*, not as a father onely, but as a Prophet too, 1 *Chron.*28.9.) ***know thou the God of thy father. Be ye not unwiſe*** (ſaith the Apoſtle, *Epheſ.*5.17.) ***but underſtanding what the will of the Lord is.*** Yea you are all bound to increaſe in knowledge (as God giveth you meanes) and to ſeeke to abound in it. The words of the Apoſtle,

poſtle, 1 *Cor.*14.20. *Brethren be not children in underſtanding but in underſtanding be perfect men*, and *Col.*3.6. *Let the word of Chriſt dwell in you richly*, are plaine and direct commandements of God given unto every man. On the other ſide, Ignorance in theſe matters is a ſin that grieveth God much, and highly provoketh him. See how God complaineth of this, *Ier.*4.22. *My people are fooliſh they have not knowne me, they are ſottiſh children, and have no underſtanding.* Yea ſee how angry Chriſt was for this even with elect Diſciples, *Are ye alſo yet without underſtanding?* ſaith he to them, *Matth.*15.16. when they underſtood not the meaning of that he had ſaid, touching that which defileth a man. And at another time, *Mar.*8.17. *Perceive yee not yet, neither underſtand? Have ye your hearts yet hardned?* And how doth the Apoſtle, *Heb.*5.11.12. rebuke them for being ſuch dullards under the meanes of knowledge, that they had ſo long enjoyed? Yea he threatneth them, *Heb.*6.1--4. that if they did not ſtirre up themſelves and endeavour to grow to greater ripeneſſe and perfection in knowledge, they would bee in danger to fall quite away from God even into the unpardonable ſin. Certainely God will be angry even with you that are his owne people, if you profit not in knowledge, according to the meanes he giveth you. What will hee then bee with them that have no ſpirituall knowledge in them at all, nor any deſire of knowledge? Let no man thinke it an advantage to him to be ignorant of the will of God when he may have the meanes of knowledge, or that ſuch ignorance will be any excuſe to his ſin. To ſuch the Lord will ſay as *Abiah* the King of Iuda ſaid to Iſrael, 2 *Chron.*13.5. *Ought ye not to know*; whether thou knoweſt my will or no, that is nether here nor there, but oughteſt thou not to have knowne, is it not thy ſin that thou art ſo ignorant of it? *Say not thou before the Angel* (before Chriſt the Angell of the covenant ſaith *Solomon*, *Eccle.*5.6.) *it was an errour* (it was out of mine ignorance that I made ſuch a vow) *wherefore ſhould God be angry at thy voice, and deſtroy the worke of thine hands?* As if he had ſaid, That will not excuſe thy raſh vow but rather ſuch an excuſe will anger the Lord and provoke him to accurſe thee in whatſoever thou takeſt in hand. Be not deceived (beloved) certainely God will be highly offended with you, even for your ignorance. The wrath of God is revealed from heaven againſt men for their ignorance many waies. 1. In corporall judgements. *My people are gone into captivity* (ſaith the Lord, *Eſa.*5.13.) *becauſe they have no knowledge.* This is the cauſe of many judgements of God that have fallen upon the ſtate, and upon many of your owne families and perſons, that there is ſo much ignorance, ſo little deſire of knowledge among men. 2. In ſpirituall judgements. *The people that doth not underſtand ſhall fall*, *Heſ.*4.14. Certainely God puniſheth the wilfull ignorance of many men, and their contempt of knowledge, by giving them up unto many foule ſins. *As they regarded not to know God* (ſaith the Apoſtle, *Rom.*1.28.) *even ſo God delivered them up unto a reprobate mind, to doe thoſe things which are not convenient.* 3. With eternall judgements. *It is a people that doe err in their heart:* (ſaith the Lord, *Pſal.*95.10,11.) *and they have not knowne my waies; unto whom I ſware in my wrath that they ſhould not enter into my reſt.* As if he had ſaid, Even for this cauſe they ſhall never come to heaven (for that is meant by Gods reſt there, and not the land of Canaan onely as is plaine by that application the Apoſtle maketh of this place, *Heb.*3. & 4.) *becauſe they have not knowne my waies*, ſaith the Lord. Certainely men ſhall be damned not onely though they ſinned ignorantly (their ignorance ſhall be no excuſe unto them) but even becauſe of their ignorance. When Chriſt ſhall come at the laſt day *in flaming fire* (as the Apoſtle ſpeaketh, 2 *Theſſ.*1.8.) *he will take vengeance on them that know not God. It is a people of no underſtanding* (ſaith the Lord, *Eſa.*27.11.) *therefore he that made them will not have mercy upon them, and he that formed them, will*

will ſhew them no favour. Let no man plead for his ignorance, that yet his puniſhment in hell ſhall not bee ſo great as theirs that have had much knowledge, and yet have done as bad as hee. His ignorance will bee ſome priviledge unto him; For ſo ſaith our Saviour, *Luke* 12.48. *Hee that knew not his maſters will, and did commit things worthy of ſtripes, ſhall bee beaten with few ſtripes.* For 1. No heart can conceive how great and intolerable his miſery ſhall bee, that ſhall have the feweſt ſtripes, that ſhall have the leaſt portion in thoſe torments, *where the worme ſhall never dye, and the fire ſhall bee never quenched,* as our Saviour ſpeaketh oft. *Marke* 9.44.46.48. 2. Though the ignorance of that man that wanted either meanes, or capacity, may find ſome mitigation of torments in hell, yet is there no hope that thy ignorance that is willfull ſhould doe ſo.

Secondly. Knowledge (I meane ſanctified knowledge, ſuch as you heard deſcribed unto you the laſt day) is a certaine ſigne a man is the elect child of God, and in the ſtate of grace. To ſpeake diſtinctly of this point. 1. It is a ſigne of a mans election. So *Ananias* ſpeaketh of it, as of an high favour of God unto *Paul*, and ſigne of his election. *Acts* 22.14. *The God of our fathers hath choſen thee, that thou ſhouldſt know his will.* And ſo doth our bleſſed Saviour alſo unto his diſciples, *Matthew* 13.11. *To you it is given to know the myſteries of the Kingdome of heaven, but to them it is not given.* As if hee had ſaid, It is a ſpeciall favour and gift of God. And verſe 16. *Bleſſed are your eyes, for they ſee, and your eares, for they heare.* Surely it is a great bleſſing of God, or elſe Chriſt would not have ſaid ſo. Yea, hee *rejoyceth in his ſpirit* (on their behalfe for this, and ſaid, *Luke* 10.21.) *I thanke thee ô father Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt reveiled them unto babes; even ſo ô father, for ſo it ſeemed good in thy ſight.* Certainely it is a ſingular favour and bleſſing of God, that our bleſſed Saviour made ſuch high reckoning and account of. 2. It is a ſigne, a man is in covenant with God, reconciled to him in Chriſt. So wee ſhall find it promiſed as a favour peculiar to them that are in covenant with God. *Ieremy* 24.7. *I will give them an heart to know mee, that I am the Lord, and they ſhall bee my people, and I will bee their God.* And 31.34. *They ſhall teach no more every man his neighbour, and every man his brother, ſaying, know the Lord.* (As if hee had ſayd. They ſhall not bee taught of men onely, nor reſt upon this outward and ordinary meanes of knowledge, I will bee their teacher my ſelfe) *for they ſhall all know mee from the leaſt of them, to the greateſt of them, ſaith the Lord, for I will forgive their iniquity, and will remember their ſinnes no more.* It is a ſigne that God hath received thee into covenant, that he hath forgiven thee thy ſinnes, and is reconciled to thee in Chriſt, when hee hath given thee an heart to know him, to underſtand what thou heareſt and readeſt in the matters that concerne God, and their owne ſalvation. 3. It is a ſpeciall ſigne of an honeſt and good heart; a falſe and naughty heart cannot attaine to this. *What man is hee that feareth the Lord?* (ſaith *David*, *Pſalme* 25 12) *him ſhall hee teach in the way that hee ſhall chooſe.* So ſpeaketh the wiſedome of God likewiſe, *Proverbs* 28.5. *Evill men underſtand not judgement* (they have no judgement in the things that belong to God and their owne ſalvation) *but they that ſeeke the Lord* (deſire nothing ſo much as his favour, and to know how they may beſt pleaſe him) *underſtand all things.* So that if God have given thee an heart to underſtand his word, to carry away what thou heareſt, to profit in knowledge, and to have a cleare and ſetled judgement in religion, it may bee a comfortable teſtimony to thy conſcience, that thy heart is upright, and that thou doſt indeed ſeeke the Lord, and feare him in truth. On the o- 2.

ther ſide, 1. It is a great judgement of God, and ſigne of his reprobation, when having the meanes of knowledge, hee can learne nothing, nor profit by them. This our Saviour giveth for the reaſon why many of the Iewes profited not, either by his miracles or miniſtery. *Iohn* 12.40. *God hath blinded their eyes, and hardened their heart, that they ſhould not ſee with their eyes, nor underſtand with their heart, and bee converted, and I ſhould heale them.* A ſigne it is, God never decreed to ſave them, whom hee ſo blindeth, that they cannot underſtand and learne nothing. 2. This is a ſigne of a man that remaineth ſtill under Satans government, and is in his power to bee led which way pleaſeth him. For hee *is the ruler of the darkeneſſe of this world*, as the Apoſtle calleth him, *Epheſ.*6.12. Therefore the Lord telleth *Paul*, he ſent him *to open the eyes of the blind, and to turne them from darkeneſſe to light, and from the power of Satan unto God*, *Acts* 26.18. Therefore alſo you ſhall find in the parable of the ſower, *Mat.* 13.19. that of all the three ſort of bad hearers, hee that underſtandeth and learneth nothing, is the worſt, and moſt under the power of Satan, *The wicked one commeth, and catcheth away that that was ſowen in his heart.* 3. Laſtly. This is a ſigne of an ungracious and wicked heart, when a man under good meanes, can learne nothing, nor get any knowledge. *None of the wicked ſhall underſtand*, ſaith the Prophet, *Daniel* 12.10. hee meaneth feelingly, and ſavingly. And the Apoſtle ſpeaking of certaine women, 2 *Timothy* 3.7. that were *ever learning, and never able to come to the knowledge of the truth*, giveth this for the reaſon of it, verſe 6. that *they were laden with ſinnes, and led away with divers luſts.* A wicked and naughty heart is certainely the chiefe cauſe, why many enjoying excellent meanes, and frequenting them alſo diligently, yet can never attaine to any cleare, and certaine, and ſavoury knowledge of the truth.

3. Thirdly. He that hath knowledge, and a well grounded and ſetled judgement, will bee conſtant in religion, and not wavering, hee will hold faſt the truth, and not hearken unto, or bee ſeduced by new opinions, and doctrines of men. The Apoſtle having prayed for the *Colloſſians*, *Col.*2.2. that God would give them *all riches of the full aſſurance of underſtanding*, giveth this for the reaſon of it, verſe 4. *This I ſay* (thus I pray for you) leſt any man ſhould beguile you with entiſing words. As if hee had ſaid. The onely meanes to preſerve you from being beguiled by falſe teachers, that will ſeeke to draw you from the ſincerity of Gods religion, and worſhip, is to get knowledge, and to ground your ſelves well that way. On the other ſide. They are *children* (in underſtanding) are apt *to bee toſſed too and fro* (as the Apoſtle ſpeaketh, *Epheſians* 4.14.) *and carried about with every wind of Doctrine.* And what kind of perſons have the ſeducers in all ages beene wont moſt to prevaile withall, and to lead captive? That the Apoſtle will tell you, 2 *Tim.*3.6,7. *ſilly women that were never able to come to the knowledge of the truth.* Such as are ignorant, and have not grounds in themſelves, for that which they hold and profeſſe in religion, will bee apt to pinne their conſcience upon other mens ſleeves, and to bee carried away, even as they are led (as the Apoſtle ſpeaketh, 1 *Corinthians* 12.2.) and according to the opinion they have of their teachers gifts. Certainely, this Motive ſhould bee of great force with us in theſe dayes, wherein wee are in ſuch danger to bee ſeduced, and drawne into errour. For our land ſwarmeth, not onely with Papiſts, thoſe *grievous Wolves* that the Apoſtle ſpeaketh, *Acts.*20.29. that *ſpare not the flocke*, but *even of our owne ſelves* (as hee ſpeaketh in the next words, verſe 30.) *doe men ariſe, ſpeaking perverſe things, to draw away diſciples after them.* They want

want diſciples poore men, they are not followed ſo much as they thinke themſelves worthy to bee. I doe not perſwade you all to ſeeke for that meaſure of knowledge, that you may bee able to reaſon with every Papiſt, or with every ſeducer. I could wiſh with *Moſes*, *Numb.* 11.29. *would to God, that all the Lords people were Prophets*, that they were able to doe this. But that meaſure of knowledge is not to bee looked for in all Chriſtians. Nay, God requireth it not of every Chriſtian, to diſpute, and reaſon with ſeducers. Hee forbiddeth it rather. *Avoid them* (ſaith the Apoſtle, *Rom.* 16.17. *Turne away from ſuch*, 2 *Tim.* 3.5. As if hee had ſayd, reaſon not with them, read not their bookes. But even this you will never bee able to doe, you will never with that deteſtation as yee ought, avoid, and turne away from ſuch as ſeeke to pervert you, unleſſe you have knowledge, unleſſe you bee upon good grounds aſſured, that it is indeed the truth of God, which yee have learned, and received, and profeſſed all this while. And this is that which *Solomon* teacheth us, *Proverbs* 19.27. *Ceaſe my ſonne, to heare the inſtruction which cauſeth to erre from the words of knowledge.* As if hee ſhould ſay, Reaſon not with him, heare not that man, read not that booke that would draw thee from the truth of God, from that which thou knoweſt thou haſt learned out of his word.

Fourthly and laſtly. Hee that hath knowledge, walketh boldly, confidently, and comfortably; whereas, hee that wanteth knowledge (unleſſe he bee alſo ſenſleſſe) muſt needs bee full of doubts and feares continually. *When thou goeſt* (ſaith *Solomon*, *Proverbs* 4.12. ſpeaking of this benefit of knowledge) *thy ſteps ſhall not bee ſtraitned, and when thou runneſt, thou ſhalt not ſtumble.* As if hee had ſaid, When a man knoweth himſelfe to be in the right way, and that he hath good warrant in Gods word for that which he holdeth or practiſeth, hee may bee bold to runne in that way, hee need not feare being too forward, or zealous in it. And hee giveth a good reaſon for this, *Proverbs* 22.12. *The eyes of the Lord preſerve knowledge.* As if hee had ſaid, The Lord will have a ſpeciall eye to him that doth that which he doth upon knowledge, to preſerve and protect him from whatſoever danger hee may incurre for doing of it. On the other ſide. Hee that is ignorant, walketh at all adventures, and muſt needes bee in doubt, and uncertaine whether that hee doth pleaſe God or no. *Hee that walketh in darkeneſſe* (ſaith our Saviour, *Iohn* 12.35) *knoweth not whither hee goeth.* And conſequently hee muſt needes bee full of feare. *If a man walke in the night*, (ſaith our Saviour, *Iohn* 11.10.) *hee ſtumbleth, becauſe there is no light in him.* 4.

Lecture C. On Pſalme 51.6. *Octob.* 14. 1628.

IT followeth now that wee proceed to direct you unto the Meanes whereby this ſound and ſanctified knowledge may be attained. *Meanes to attaine to ſound knowledge.*

This then wee muſt now underſtand, that God hath appointed meanes whereby the ſimpleſt of his people may attaine unto knowledge in religion, yea unto a cleare, and certaine, and ſanctified knowledge, if they ſhall uſe them diligently. For this wee have Gods expreſſe promiſe. *Prov.* 2.4,5. *If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures* (if thou ſeekeſt grace and piety diligently, and deſireſt it more then any other thing) *then ſhalt thou underſtand the feare of the Lord, and find the knowledge of God.* And *Hoſ.* 6.3. *Then ſhall we know, if we follow on to know the Lord.* As if hee had ſaid, If we give not over the diligent uſe of thoſe meanes, that God hath ſanctified to breed and worke it in our hearts, we ſhall certainely attaine to a cleare, and certaine

taine knowledge of God, and of his will. Now theſe meanes that God hath ſanctified, to bring us to ſaving knowledge by, are ſeven principally; whereof the firſt two are but preparatives nnto the reſt.

Means 1 Firſt. He that would attaine to ſaving and ſanctified knowledge in the matters of God, muſt firſt diſcerne his owne ignorance and blindnes in theſe things. This is the Apoſtles rule, 1 *Cor.*3.18. *Let no man deceive himſelfe, If any man among you ſeemeth to bee wiſe in this world, let him become a foole, that hee may bee wiſe.* As if hee had ſayd, Hee muſt firſt become in his owne ſenſe and apprehenſion, a foole, hee muſt diſcerne how ignorant a foole hee is, that hee may become wiſe. Theſe are the onely perſons whom the Lord calleth and receiveth to be his ſchollers to be taught of him. *Prov.*9.4. *Who ſo is ſimple, let him turne in hither.* And theſe are the onely perſons that are capable of heavenly and ſpirituall knowledge. *The teſtimony of the Lord is ſure* (ſaith *David, Pſalme* 19.7.) *making wiſe the ſimple.* And whom meaneth the holy Ghoſt by theſe ſimple ones? Surely not ſo much ſuch as want underſtanding, as ſuch as doe diſcerne, and feele their owne ignorance, and want of underſtanding, in heavenly things. Let no man then that is in this caſe, bee diſcouraged, or deſpaire of attaining unto knowledge; Nay, let him comfort himſelfe in this, that though it commeth from the corruption of his nature, that hee is ſo ignorant; yet the ſight and ſenſe of his ignorance commeth from grace, and not from corruption, and maketh him more apt to bee taught of God, then another man is. On the other ſide, The conceit that moſt men have, that they have knowledge enough, is a maine hinderance of their ſalvation, and barre unto ſaving knowledge; As is plaine by that ſpeech of our Saviour unto the Pharſees that had asked him, *Are wee blind alſo? Iohn* 9.40,41. *If yee were blind* (ſaith hee) *yee ſhould have no ſinne, but now yee ſay, wee ſee, therefore your ſinne remaineth.* Why, were they not blind and ignorant? Yes verily, and ſo our Saviour calleth them, *Matth.*23.26. but hee ſaith here, they were not blind, becauſe they diſcerned not their owne blindneſſe, and therefore their caſe was ſo fearefull; So that I may conclude this firſt point, with that ſpeech of the Apoſtle, 1 *Cor.*8.2. *If any man thinke that hee knoweth any thing, he knoweth nothing yet as hee ought to know.* As if hee ſhould ſay, If any man bee conceited of his owne knowledge, and cannot diſcerne, and bewaile his ignorance, certainely hee neither hath any ſaving knowledge at all, nor is capable of it.

Means 2 Secondly. Hee that would attaine unto ſaving and ſanctified knowledge, muſt firſt ſee, and be truly humbled for his ſins. Till men have a true ſight and ſenſe of their owne ſins, they can never attaine unto any cleare, and certaine, and comfortable knowledge in the matters of God. That which is ſaid in generall of all grace, *Iames* 4.6. *God giveth grace to the humble*, muſt needs be true of this, God uſeth to give the ſaving knowledge of himſelfe and of his will, unto the humbled ſoule, and unto it only, *God will teach ſinners in the way*, ſaith *David, Pſalme* 25.8. that is, ſuch as know, and feele themſelves to bee ſinners. And in the next words, verſe 9. *The meeke* (that is, ſuch as by ſight, and ſorrow for ſins are made meeke and humble, as our Saviour alſo deſcribeth the meeke, *Matth.*5.5.) *will hee guide in judgement.* As if he had ſaid, Vnto ſuch God will give a good, and ſound judgment to guide them by, in their whole converſation. As the earth cannot receive the ſeed till it be plowed up; no more can the heart of man receive the ſeede of the Word, till the Lords plough have firſt bin in it. It is the compariſon that the Lord uſeth, *Ier.*4.3. *Breake up your fallow ground, and ſow not among thornes.* Marke two things in this ſpeech of the Prophet. 1. It is to no purpoſe to ſow good ſeed among thornes, to heare, and read, and uſe the beſt meanes of know-

ledge

ledge, while our ſinnes remaine in us unrepented of. 2. That theſe thornes will never be gotten out till our hearts be plowed, and broken up, by an effectuall ſenſe and ſorrow of heart for ſin. A kind of knowledge I will not denie, may be in many a man that liveth ſecurely in ſin and never knew what true ſorrow of heart and trouble of mind for ſin doth meane, but a cleare and ſetled, a ſanctified and comfortable knowledge of religion, was never knowne to bee in any ſuch man. See an example of this in the woman of Samaria mentioned in the fourth of *Iohn* verſe 10--29. How ignorant did ſhe ſhew her ſelfe, yea how blockiſh and uncapable of any thing Chriſt had ſaid, till Chriſt did effectually diſcover unto her the foule ſin ſhe had ſo long lived in? Yea the maine cauſe why ſhe was ſo blockiſh, and unable to underſtand the words of Chriſt, was becauſe ſhe lived ſecurely in ſo groſſe a ſinne; But after Chriſt had once touched her conſcience with ſight and ſenſe of her ſin, ſee how the ſcales fell from her eyes preſently, how deſirous ſhe was of knowledge, how ſavoury and profitable queſtions ſhe propounded to our Saviour, yea how capable and apt to underſtand and beleeve whatſoever Chriſt taught her. And certainely this is a chiefe cauſe at this day why moſt men are ſo ignorant and unſetled in religion, becauſe there are ſo few to whom the Lord did ever yet effectually diſcover their ſins and give them hearts to bee truly humbled for them. The ſoft and tender heart, is the onely teachable heart, the heart that is ſecure and ſenſleſſe can never be capable of heavenly and ſanctified knowledge. *Perceive yee not, neither underſtand* (ſaith our Saviour to his owne Diſciples, *Marke* 8 17.) *have ye your heart yet hardned?* As if hee had ſaid Even Gods owne children unleſſe they be carefull to keepe their hearts ſoft and tender, ſhall never be able to underſtand well what they read and heare, nor to profit by the beſt meanes of knowledge that they do enjoy.

Thirdly, He that would attaine unto ſanctified and ſaving knowledge muſt attend diligently and conſcionably upon the ſound miniſtery of the Word preached. *He that loveth inſtruction* (ſaith *Solomon*, *Pro.* 12.1) *loveth knowledge.* As if he ſhould ſay, He and none but he hath any love to knowledge, or deſire to attaine unto it, that loveth inſtruction, which is the meanes to bring him to it. Therefore the Holy Ghoſt having earneſtly exhorted Gods people, *Pro.* 4.5--12. to get underſtanding and heavenly wiſdome, addeth this as the chiefe meanes of it, verſe 13. *Take faſt hold of inſtruction, let her not goe, keepe her, for ſhe is thy life.* As if he had ſaid, Forſake not in any caſe, be not drawne away, neglect not this meanes of knowledge. And Chap. 15.32. *He that refuſeth inſtruction deſpiſeth his owne ſoule.* As if he had ſaid, He hath no care of his owne ſoule, but neglecteth and deſpiſeth it, careth not what becommeth of it, that careth not for inſtruction. As there is no art, and ſcience that a man can get knowledge and skill in, unleſſe he have ſome to teach him; ſo may no man hope without teachers and inſtructours, to attaine to this knowledge, this heavenly and ſupernaturall knowledge eſpecially. But though he have never ſo good capacity and naturall parts in him, and uſe his beſt endeavour by reading and ſtudy to get it, he ſhall ſtill have cauſe to ſay with the Noble Eunuch, *Acts* 8.31. *How can I* underſtand what I read in the holy Scriptures *except I had ſome to guide me?* *Means.* 3

But what is this (may ſome ſay) to prove the neceſſity of depending on the miniſtery of the Word preached? May not a man have helpe enough in good Commentaries and printed Sermons, to guide and inſtruct him in the meaning of the holy Scriptures, though he heare no Sermons? *Object.*

I anſwer, It is very true that God giveth his people (in this age eſpecially) much helpe that way. But the inſtruction the Holy Ghoſt ſendeth us to, and calleth upon us to regard ſo much, is that that is gotten not by reading, but by hearing. *Heare inſtruction* (ſaith the Holy Ghoſt, *Pro.* 8.33.) *and be wiſe, and refuſe* *Anſw.*

fuse it not; yea by hearing and attending constantly upon the publique ministery of the Word, as appeareth in the next words, verse 34. *Blessed is the man that heareth me* (saith Christ the wisedome of God) *watching daily at my gates, and giving attendance at the posts of my dores.* The frequenting of the house of God to heare Christ in his ordinances there, is the instruction that the Lord so much commendeth to us, & promiseth such a blessing unto. God revealeth his will and teacheth his people no where so clearely and effectually as he doth in his house in the publique ministery. *Thy way O God, is in thy Sanctuary* saith *David*, *Psal.*77.12. As if he should say, It is no where so clearely and comfortably seene and learned as there. There *David* learned to know and understand aright the doctrine of Gods providence, of his wisedome and righteousnesse in ordering all things that fall out in the world, when he could learne it no where els, nor by any other meanes. *When I thought to know this* (saith he, *Psal.*73.16,17.) *it was too painefull for me, untill I went into the Sanctuary of God; then understood I their end.* And there it is that God saith, *Esa.*2.3. his people should exhort and stirre up one another to seeke the true knowledge of God and of his wayes, *Many people shall goe and say, Come ye and let us goe into the mountaine of the Lord, to the house of the God of Iacob, and he will teach us his waies, and we will walke in his paths.* There is I confesse a kind of knowledge in religion, which a man may attaine unto, and to a great measure of it also by his owne study and reading, though hee never frequent Gods Sanctuary, nor regard the publique ministery of the Word at all; but a sanctified and saving knowledge that man shall never be able to attaine unto. That which the Apostle saith of faith, *Rom.*10.17. *Faith commeth by hearing*; he saith in another place of every saving grace of Gods sanctifying spirit, and consequently of saving knowledge, *Gal.*3.2. *This onely would I learne of you, received ye the spirit by the workes of the law, or by the hearing of faith* (that is, the doctrine of faith) preached? The ministery of the Gospell is *the ministration of the spirit*, as the Apostle calleth it, 2 *Cor.*3.8. So that in this respect the old sentence holdeth true *auditus est sensus disciplinæ*; of all the senses God hath given to man, hearing (even hearing of the Word preached) is the sense whereby we get knowledge, saving knowledge especially. In which respect we shall find, that when the Prophet speaketh of Gods mighty worke in the conversion of a man who was by nature both blind and deafe, he useth to joyne these two workes together the opening of the eyes, and opening of the eares too, *Esa.*35.5. *Then the eyes of the blind shall be opened, and the eares of the deafe shall be unstopped.* Yea he oft putteth the opening of the eare, before the opening of the eyes. *In that day shall the deafe heare the words of the booke* (saith he, *Esa.*29 18.) *and the eyes of the blind shall see out of obscurity, and out of darknesse.* And 42.18. *Heare ye deaf, and looke ye blind that ye may see*; To teach us two things. 1. That God doth never use to open his eyes and to give him saving knowledge, whose eares he doth not also open and make both willing to heare, and able also to heare profitably. 2. That he usually openeth the eare first and maketh a man a hearer, a conscionable hearer before he open his eyes, and bring him to any cleare and saving understanding of his will. Certainely even we that are preachers (though we have greater helps to bring us to knowledge then other men) yet shall we never attaine to a cleare, a certaine, a sanctified knowledge of the things we teach, if we dispise the ordinance of God; if God have not as well opened our eares, as either our eyes or our lips; if he have not made us both willing and able to heare conscionably. In which respect also we find that (though the Apostles had both their calling and gifts immediately from God, yet) Christ thought it fit to have them with him during the whole time of his ministery, that they might bee continuall and constant hearers of his Sermons, as well as eye-witnesses of his workes and miracles, of his

his passion and resurrection, and saw it good even by this meanes, to bring them to knowledge, and to prepare them and make them fit to preach well. And the Apostle noteth this for the credit of their doctrine and ministery, *Hebrewes* 2.3. that they were hearers of Christ themselves. *At the first* (saith he) *it was spoken by the Lord, and was confirmed to us by them that heard him.* Two reasons there bee given for this why the frequenting of a sound ministery is the chiefe mean of all other, to bring a man to saving knowledge.

1. First, In respect of the gifts God hath bestowed on his Ministers; that is to say, the gift of interpretation and application of the Word which are great and effectuall helps to breed knowledge in men. *The manifestation of the spirit* (saith the Apostle, 1 *Corinthians* 12.7.) *is given to every man, to profit withall.* As if he had said, There is not the meanest faithfull Minister in the Church, but some gifts of Gods spirit doe manifestly appeare to be in him; which as hee ought to use to the profit of the Church; so the Church may receive profit by them. Nay there is not the best preacher of us all, but wee may profit by hearing of the meanest of our brethren, if the fault be not in our selves.

2. Secondly, But the chiefe reason of the point is this, that God hath beene pleased to ordaine this to be the meanes whereby hee will worke all saving grace (and consequently this) in the hearts of his elect; and to promise to worke with and blesse this above all other. *It hath pleased God* (saith the Apostle, 1 *Cor.* 1.21.) *by the foolishnesse of preaching, to save them that beleeve.* And even as God under the law promised his people that he would *meet them* in the Sanctuary, and declare himselfe to be present there, in a more comfortable manner then in any other place in the world, *Exod.* 29.42. And *David* saith, *Psal.* 63.1,2. his soule *thirsted to see* God so as he had *seene him in the Sanctuary*; So hath God promised to be present in a speciall manner in the publique ministery of his Gospell, and meet his people there. *I will be with you* (saith Christ, *Matth.* 28.20) *to the end of the world.* And to blesse them in their hearing, *Pro.* 8.34. *Blessed is the man that heareth me*; and *Esa.* 55.3. *Heare and your soule shall live*; and *Mar.* 4.24. *To you that heare, more shall be given.* And these promises of God, every conscionable hearer that commeth so prepared to this ordinance of God, as you have heard, with sense of his owne ignorance, and with an humble heart, may and ought to beleeve and expect the performance of them, to himselfe and even claime and challenge them at the hands of God. And although, alas, many that heare much (because they come not thus prepared nor heare conscionably) receive no good by it at all, and so discredit this holy ordinance; yet *wisedome is justified of her children, Luk.* 7.35. and daily experience proveth that the onely men that attaine to a sound and setled knowledge of the truth, whom no Papist nor other seducer can pervert, are they that have beene constant, and conscionable frequenters of a sound ministery. And of them that have beene seduced it may bee said for the most part, as the Prophet speaketh, *Ezek.* 34.5. *they were scattered* (and divided from the rest of the flocke) *because there was no shepheard*, they had no sound and ordinary ministery to depend upon.

Applic. This being so, Let me exhort every one of you beloved. 1. To know your owne happinesse, such of you as doe enjoy the benefit of a sound ministery, prize it, be thankfull for it. Though God should *give you the bread of adversity and the water of affliction* (as the Prophet speaketh, *Esa.* 30.20.) yet so long as *your teachers are not removed into a corner any more, but your eyes may see your teachers* in the solemne and publique assemblies, count your selves happy men. 2. Resolve with your selves as *David* doth, *Psal.* 23.6. that you

will dwell in the house of the Lord for ever; you will never live where you may not frequent Gods house, where you may not enjoy the comfort of a sound ministery. 3. While ye enjoy this blessing, make your best use of it. When the Apostle had said, *Iames* 1.18. *Of his owne will begat he us with the word of truth*; As if he had said, That saving grace that is in any of us, was wrought in us by the ministery of the Word. He inferreth, verse 19. *Wherefore my beloved brethren, Let every man be swift to heare.* For who can tell how soone this blessed liberty will have an end? And though I cannot say to you as our Saviour did to the Iewes, *Iohn* 12. 35. *Yet a little while is the light with you*, I cannot certainely say you shall enjoy it but a little while; yet his next words, I may boldly apply to you, *Walke while ye have the light, lest darkenesse come upon you.* Make your best use of this ordinance of God, while ye have it lest ye be deprived of it, before you be aware. The foure other meanes whereby saving knowledge is to bee attained, I will but name onely because of the time.

*Means.*4 The fourth meanes to come to this knowledge by, is the reading of good bookes and of the holy Scriptures especially; As is evident by the commandement given to the King not onely for the private reading of it, *Deut.*17.19. but also for the publique reading of it unto all the people, *Deut.*31.11,12. and the reason given for the commandement in both places.

*Means.*5 Fiftly, Meditation and serious thinking and considering with our selves, of that which we have heard and read is a speciall meanes to breed knowledge, and without it indeed neither hearing nor reading will doe us much good. *I have more understanding* (saith *David*, *Psal.*119.99.) *then all my teachers, for thy testimonies are my meditation.*

*Means.*6 Sixtly, Conference and making use of other mens gifts, and moving our doubts to such as are able to resolve us, would also much increase our knowledge, and settle our judgements in the truth. This was the course that Christs Disciples (by his direction no doubt) tooke for the increase of their knowledge, *Iohn* 16.17--19. first to conferre among themselves of that which they heard, and then also to move their doubts to Christ himselfe.

*Means.*7 Seventhly and lastly, Prayer is a principall meanes to make all other meanes of knowledge effectuall to doe us good, *Pro.*2.3,5,6. *If thou cryest after knowledge, and listest up thy voice* (to God he meaneth) *for understanding, Then shalt thou understand the feare of the Lord, and find the knowledge of God. For the Lord giveth wisedome, out of his mouth commeth knowledge and understanding.*

The use of reproofe I purposely omit, because the summe of it is intermingled with this use of exhortation.

Lecture CI. On Psalme 51. 6. October 28. 1628.

WE have heard that in these words, there be three principall things to be observed. 1. The discription that *David* maketh here of his owne conversion and regeneration, *In the hidden part he had knowne wisedome*; that is, his mind was enlightned with the sound and saving knowledge of Gods true religion, of the right way how to serve God and to save his owne soule. 2. Who was the authour and worker of this his true conversion of this saving knowledge that he had attained to, *In the hidden part thou hadst made me to know wisedome.* 3. And lastly, The end and purpose *David* had in mentioning the truth of his conversion in this place, and that was to aggravate the heinousnesse of his sin by the consideration of it. The first of these three points we finished the last day, and now it followeth that we proceed unto the second of them.

Now

Now therefore we are to obſerve that *David* calling to mind here the eſtate he was in before he fell into theſe ſins, that he was a regenerate man, hee had truth of ſanctifying grace in him, hee was inlightned with the ſaving knowledge of the truth; he mentioneth (and that purpoſely, and with an emphaſis and vigorous and ſtrong expreſſion of his mind in this point) who wrought this converſion and truth of grace, this ſaving knowledge in him, *In the hidden part thou haſt made me to know wiſedome.* And from hence this Doctrine doth naturally ariſe for our inſtruction. *Nota.*

That the converſion of a man, even the bringing of him unto ſaving knowledge is to be aſcribed onely unto God, and to the mighty worke of his grace. *Doct.* 22

Two branches (you ſee there are of the Doctrine that muſt bee diſtinctly handled. 1. That any man is truly converted, it is to be aſcribed onely unto God. 2. That any man hath attained to ſo much as to the ſound and ſaving knowledge of the truth, it is to be aſcribed unto the Lord onely; yea both theſe are to bee aſcribed to the mighty worke of Gods grace, *In the hidden part, thou haſt made me to know wiſedome.*

For the firſt, We ſhall ſee the truth of it confirmed to us, in both the cauſes of the converſion of a man. Every man that is converted ordinarily hath both an outward, and an inward calling. Outward by the Word in the miniſtery of Gods ſervants; of which our Saviour ſpeaketh, *Matth.* 20. 16. *Many be called, but few choſen.* And even this calling is neceſſary by the ordinance of God, to the converſion of every man, that ſhall be ſaved; as is plaine by the Apoſtles ſpeach, *Rom.* 10. 14. *How ſhall they beleeve in him of whom they have not heard? And how ſhall they heare without a preacher?* Then there is an inward calling alſo by the ſpirit of God, without which no man can bee converted, Of which the Apoſtle ſpeaketh, *Rom.* 8. 30. *Whom he did predeſtinate, them hee alſo called, and whom hee called, them hee alſo juſtified.* Now the glory of both theſe is due to the Lord alone, nothing in either of them unto man himſelfe. *Branch* 1

For the firſt, You ſhall ſee it made evident unto you in three points. 1. The meanes of grace that are ſufficient to convert a man are Gods gift, and no man can have them but by his ſpeciall favour. 2. This is no common gift, and ſuch as God vouchſafeth to all men, to have ſufficient meanes of grace and converſion vouchſafed unto them. 3. This is a free gift of God, and ſuch as no man can deſerve any way at the hands of God. 1.

First, Of God onely it is, that any man doth enjoy the outward meanes of grace, the ſound miniſtery of the Word. I know God uſeth meanes, in bringing the miniſtery of his Word to any people, as hee doth alſo in all other the ordinary workes of his providence; but in this the Lord himſelfe hath a ſpeciall hand, more then in other ordinary workes of his providence hee hath. Of this the Lord ſpeaketh as of a ſpeciall gift of his, *Ieremy* 3. 15. *I will give you Paſtours according to mine heart, which ſhall feed you with knowledge and underſtanding.* It is the *Lord of the harveſt that ſendeth forth Labourers into his harveſt*, as our Saviour ſpeaketh, *Matth.* 9. 38. And even as hee did at the firſt in the Primitive Church, not onely ſend forth his Apoſtles his chiefe labourers into his harveſt, but did alſo appoint them the ſpeciall field, and part of the field where they ſhould worke. *Goe not into the way of the Gentiles* (ſaith our Saviour to them, *Matthew* 10. 5, 6.) *and into any city of the Samaritans enter ye not; but goe rather to the loſt ſheepe of the houſe of Iſrael.* And after when hee did ſend them to the Gentiles, to worke in that field, hee ſtill had a ſpeciall hand in appointing them, what part of the field they ſhould worke in. *He forbad them to preach the Word in Aſia, Acts* 16. 6. and verſe 7. *Hee ſuffered them not to* 1.

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goe into Bythinia; and verſe 10. *hee called* and commanded *them to goe into Macedonia, and to preach the Goſpell* there. And even ſo now alſo, though not ſo ſenſibly as then (becauſe viſions and revelations are now ceaſed) yet as truly and powerfully, the Lord hath ſtill a ſpeciall hand in diſpoſing the miniſtery of his Word, who ſhall enjoy it, and who ſhall want it, how long it ſhall continue where it is, and when it ſhall bee removed from thence. It is *hee* that *holdeth the ſeven ſtarres* (that is, all the ſtarres of the Churches) *in his right hand*; as our Saviour ſpeaketh of himſelfe, *Revel.* 2.1. he diſpoſeth of them as it pleaſeth him. And hee alſo protecteth and maintaineth them, no man ſhall bee able to plucke them out of his hand, or to remove them, till they have done the worke, that hee hath appointed them to doe, and hee lay them downe himſelfe. And ſo the Lord ſpeaketh of his two witneſſes (that is, of that competent number of faithfull teachers that God ſaid hee would raiſe up to his Church, to diſcover and oppoſe Antichriſt, *Revel.* 11.) not onely that the juſt period of time even to a day was determined by him how long they ſhould propheſie, verſe 3. even *a thouſand two hundred and threeſcore daies*; but alſo verſe 7. that till they had *finiſhed their teſtimony* and done that work which the Lord had appointed them, *the beaſt that aſcended out of the bottomleſſe pit, ſhould not make warre againſt them, nor overcome and kill them.*

Applic. Let no man impute it either to chance or to the goodneſſe or policy of man, that the Goſpell which is baniſhed out of the Palatinate and many other places is preached in this land and among us ſo plentifully; that it hath continued and made it abode with us for ſo long a time. No no let us acknowledge Gods ſpeciall hand and goodneſſe towards our land, and towards our ſelves in this, and let him have all the glory of it. Certainely if wee had hearts rightly to conſider and weigh this with our ſelves, wee would find juſt cauſe to ſay of this as the Church doth in another caſe, *Pſal.* 118.23. *This is the Lords doing, and it is marvellous in our eyes* It is of the Lord certainely, and of his ſpeciall goodneſſe, that any man doth enjoy the benefit of a ſound miniſtery whereby hee hath his outward calling unto grace, and which is the ordinary meanes of his converſion. And even in this firſt reſpect the converſion of a man, is to be aſcribed unto God alone.

2. Secondly, As God giveth the meanes of grace to all ſuch as doe enjoy them, it is of his gift and goodneſſe onely that they have them; ſo is this a ſpeciall and rare favour of God, not common unto all men. All men have not meanes given them of God, ſufficient to convert them and bring them to ſaving grace. This is a peculiar favour that God vouchſafeth but unto ſome, it is not common to all men. It is an errour to thinke, that God doth in this reſpect love and deſire the ſalvation of all men alike; that hee giveth to one as well as to another without difference, the meanes to bring them to grace and ſalvation. Theſe two things indeed cannot be denyed. 1. That God doth vouchſafe the meanes of ſaving grace, yea as excellent meanes, to many a reprobate, as hee doth to any of his elect. When the ſower went forth to ſow, *Matth.* 13.3--8. there fell every whit as good ſeed upon the high-way ſide, and upon the ſtony and thorny land, as upon the good ground. But his maine aime is for the elects ſake, that live amongſt them; as our Saviour alſo teacheth us in another caſe in the Parable of the tares, *Matthew* 13.29, 30. 2. To all men even to all the reprobate, God vouchſafeth ſome meanes of grace, ſome meanes to convert them, and bring them unto repentance. Chriſt *lighteth every man that commeth into the world*, ſaith the Apoſtle, *Iohn* 1.9. Every man hath received from him the light of nature, and doth in many things know what is good, and what is evill; and *that which may be knowne of God* (ſaith the Apoſtle, *Rom.* 1.9. that

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is to say, that there is a God, and that hee is to be feared, and worshipped) *is manifest in them* (in their very hearts and consciences) *for God shewed it unto them*, even unto all men by nature, God hath given this knowledge unto them. And they that have this light and knowledge, cannot bee denyed to have meanes given them of God, to bring them unto grace and unto repentance. Nay the Apostle teacheth us, *Rom.*2.4. that *the goodnesse of God* (whereof all men living doe taste) *leadeth them unto repentance*, is a notable meanes to turne and convert their hearts unto God. Yea, he telleth us, ver 15. that the Gentiles *have the worke of the law* (that is to say, that which the law requireth) *written in their hearts*, and that thereupon *they doe by nature the things contained in the law*, verse 14. But all this that men have by nature, these helpes that God thus vouchsafeth unto all men, are not sufficient meanes of grace and conversion. They are sufficient indeed to make them without excuse, and to that end they serve as the Apostle expressely teacheth us, *Rom.*1.20. By giving unto all men this light, and these meanes God *hath not left himselfe without witnesse* against them, as the Apostle speaketh *Act.*14.17. But to breed saving grace, and to worke sound conversion in the heart, they are not sufficient; No, no, it is not the light of nature, not that knowledge of God, that is gotten by the contemplation of the creature, nor the worke of the law that is written in all mens hearts, but the Gospell onely that is a sufficient meanes of grace and conversion. The Gospell is *the ministration of the spirit*, as the Apostle calleth it, 2 *Corinth.*3.8. And therefore hee telleth the *Ephesians*, 2, 12. that while they *were without Christ*, while they *were strangers from the covenants of promise*, they were without hope. Till Christ and his covenants of promise were made knowne to them by the Gospell, they could have no hope at all to be saved. Nay, it is the preaching and ministery of the Gospell, that is the onely sufficient meanes of conversion, the meanes that God hath ordained to worke saving grace by, that is, *the power of God unto salvation*, as the Apostle calleth it, *Rom.*1.16. *Every man that hath heard, and hath learned of the father* (saith our Saviour, *Iohn* 6 45, *commeth unto mee.* No man can come to Christ, till he bee taught of God, and drawne by him unto Christ. And the meanes God useth to teach and draw men by, is the hearing of his Gospell preached; which made the Apostle say, *Rom.*10.14. *How shall they beleeve in him of whom they have not heard? and how shall they heare without a preacher?* Now sufficient meanes I call the Gospell, and the preaching thereof, because 1. It is the meanes God hath ordained to worke by. 2. Because no other outward meanes are needfull for the effecting of this worke. The meanes which is the onely sufficient meanes of conversion (as you have heard) the onely meanes God hath ordained to worke saving grace by, God did never vouchsafe unto all men, never I say. For 1. before Christs comming, God denyed his word to the greatest part of the world, and made it the speciall *prerogative of the Iewes*, that *to them were committed the Oracles of God*; as the Apostle speaketh, *Rom.*3.2. *Hee shewed his word unto Iacob* (saith the Prophet, *Psal.* 147.19,20.) *his statutes, and his judgements unto Israel, hee hath not dealt so with any nation* (No not so clearely may some say, not so plentifully; nay saith the Psalmist) *as for his judgements* (in his word and statutes) *they have not knowne them.* In those dayes hee *suffered all nations to walke in their owne wayes*, as the Apostle speaketh. *Acts* 14.16. 2. In Christs owne time this restraint continued, and the Gospell was still denyed to the Gentiles. *Goe not into the way of the Gentiles* (saith he to his Apostles. *Mat.* 10.5.) and *into any city of the Samaritanes enter yee not.* 3. Though after Christs ascension this partition wall betweene the Iewes and Gentiles was broken downe, and the Gospell *went into all the world*, as the Apostle speaketh,

ſpeaketh, *Col.* 1.6. and *was preached to every creature*, as hee ſaith verſe 23. that is, to the Gentiles as well as to the Iews, without difference. *Their ſound* (of the Apoſtles Doctrine and miniſtery) *went into all the earth* (as hee ſaith, *Rom.* 10.18.) *and their words unto the ends of the world.* There was no nation or language, in which the Goſpell was not then preached. Yet neither at that time was the Goſpell preached to all men; God did not vouchſafe this mercy to every village or city, much leſſe to every perſon, no not in that age. But even as the Lord ſometimes diſpoſed of the materiall raine, as hee ſaith, *Amos* 4.7. *I cauſed it to raine upon one City, and cauſed it not to raine upon another Citie, one piece was rained upon, and the piece whereupon it rained not, withered*; Even ſo did he then of this heavenly raine, the miniſtery of his Goſpell, ſome places hee beſtowed it on, and ſome he denyed it unto. The Apoſtles (notwitſtanding the generall charge to *goe and teach all nations*, *Mat.* 28.19) yet *were forbidden of the holy Ghoſt to preach the word in Aſia* (as wee read *Act.* 16.6,7.) *and when they aſſayed to goe into Bythinia, the ſpirit ſuffered them not.*

Applic. Now let every one of us conſider well this ſecond point. One chiefe cauſe why wee doe ſo much under-vallue the Goſpell, we rejoyce not in it, wee are unthankefull for it, is this that though wee thinke it a gift and bleſſing of God, yet we account it but a common gift; and the common bleſſings of God, though they bee never ſo great, affect us but a little. Thinke therefore well of this that thou haſt heard, and let mee ſay unto you as our Saviour ſaith unto his Diſciples (though to another purpoſe, *Iohn* 4.35.) *Behold, I ſay unto you, lift up your eyes, and looke upon the regions.* Conſider that God hath denyed his Goſpell to the greateſt part of the world by farre; that a thicke and palpable darkeneſſe is over all Egypt, as *Exodus* 10.21—23. and that *England* and a few places more, are the onely *Goſhen*, where the light remaineth; Conſider how many places are ſtill denyed this mercy of a ſound miniſtery which thou and the place thou liveſt in doſt enjoy; Conſider laſtly, that neither thou nor the place thou liveſt in, ſhould have enjoyed this bleſſing at all, if either thou wert not one of Gods Elect thy ſelfe, or at leaſt that in the place thou liveſt in, God hath ſome of his Elect yet to bee gathered. The Lord of the harveſt never ſent forth his labourers to worke in any field, when hee had no corne to get; Conſider theſe things (I ſay) and conſider them well, and thou wilt no longer account the miniſtery of the Goſpell, a common bleſſing, thou wilt eſteeme even the outward calling thou haſt by the miniſtery of the word, as a rare and ſingular favour of God; thou wilt admire Gods mercy in it, and bee more thankefull for it.

3. Thirdly and laſtly. As to have the meanes of grace that are ſufficient to convert a man, is the gift of God; and as it is no common gift, ſo is this a moſt free gift of God, nothing that the beſt man in the world is able to doe, can deſerve that God ſhould give him his grace, or ſo much as ſufficient meanes, to bring him unto ſaving grace. The good uſe that the Lord ſeeth any have made of the light of nature, the morall and civill lives that they have led, hee hath no reſpect unto in this caſe; neither is hee moved thereby to give them the meanes of grace, rather then unto others. *Hee hath called us with an holy calling* (ſaith the Apoſtle, 2.*Tim.* 1.9. and that word comprehendeth not the inward calling only, but even the outward alſo) *not according to our workes, but according to his owne purpoſe and grace*; nothing but his owne free grace and good pleaſure moved him to doe it. And the experience of all ages hath proved this to bee true, that the Lord paſſing by ſuch as have beſt uſed the light of nature, hath given his Goſpell, and the meanes of ſalvation, unto farre more wicked people then they were. Thus the Lord

ſpeaketh

ſpeaketh to the Prophet touching Iſrael, *Ezek.*3.5--7. *Thou art not ſent to a people of a ſtrange ſpeech, and of an hard language but to the houſe of Iſrael. Not to many people of a ſtrange ſpeech and of an hard language whoſe words thou canſt not underſtand; ſurely had I ſent thee to them, they would have hearkned unto thee: But the houſe of Iſrael will not hearken unto thee: for they will not hearken unto me; for all the houſe of Iſrael are impudent and hard-hearted.* And of Iudah it is ſaid, *Ezek.*5.6. that ſhe had *changed Gods iudgements into wickedneſſe more then the nations, and his ſtatutes more then the countries that were round about her*; and yet unto Iudah God gave the meanes of ſalvation, and denied them to all other nations in the world beſide. *Chorazin* and *Bethſaida* were worſe people, and did not make ſo good uſe of the light of nature, as *Tyre* and *Sidon* did, as is plaine by Chriſts ſpeech, *Matth.*11.21. and yet unto them the Goſpell was preached by Chriſt himſelfe and denied unto the other. The Gentiles that lived after Chriſts aſcenſion and unto whom the Apoſtles did preach, were nothing ſo morall men, nor were comparable in the right uſe of the light and law of nature unto *Socrates* and *Ariſtides*, unto *Cato* and *Scipio* and divers others that we read of: For of ſome of them it is ſaid that they even till the time of their calling, *Tit.*3.3. *ſerved divers luſts and pleaſures, lived in malice and envie and that they were odious men.* And of ſome of them it is ſaid, 1 *Cor.*6.9--11. that they had beene not onely *theeves, and drunkards, and extortioners, and adulterers*, but even *effeminate perſons*, and buggerers, *abuſers of themſelves with mankind.* And yet to theſe God vouchſafed his Goſpell and denied it unto the other, that were not onely free from theſe foule vices, but were alſo for morall vertues and for the uſe they made of the light and law of nature, moſt rare and excellent men.

And may not wee all (to conclude) ſet our ſeale to this truth from our own experience? Is our nation, or are thoſe townes in our land where the Goſpell is moſt plentifully preached? Or were many of our ſelves before our calling, better people then any of thoſe are to whom the Lord ſtill denieth the light of his Goſpell? No no, the Lord knoweth and our owne hearts know it is not ſo. The Lord in giving us his Goſpell had no reſpect at all to any goodneſſe hee ſaw was in us; Nothing moved him to it but his owne free grace and good pleaſure towards us, wee did nothing at all to further and procure ſo much as our outward calling; All is to bee aſcribed unto God alone. *Applic.*

Lecture CII. On Pſalme 51. 6. November 4. 1628.

IT followeth now that we ſhew this to be ſo likewiſe in the inward calling, that that is much more to be aſcribed wholly unto the Lord, nothing unto man himſelf. And this ſhall alſo appeare unto us, in theſe three points. 1. It is of God only that the meanes of grace become effectuall to the converſion of any man. 2. The worke of Gods ſpirit in making the meanes of grace effectuall in any, is no common worke. 3. The worke of Gods ſpirit in making the meanes of grace effectuall to the converſion of any, is moſt free, nothing that man can do can either procure or hinder it. 2.

For the firſt, The beſt courſe I can take for the confirmation of it will bee by anſwering a queſtion or two, that may be moved touching the ſufficiency and power that is in the Word, and the miniſtery thereof to work the converſion of man. 1.

Firſt, Doth not the Scripture ſpeake great things and aſcribe much to the Word it ſelfe in this caſe and to the preaching of it? 1, The Word it ſelfe is ſaid to be *lively and mighty in operation, ſharper then any two edged ſword, Heb.*4.12. *Is not my Word like as a fire ſaith the Lord?* (*Ier.*23.29.) *and like* *Queſt.*1.

a hammer that breaketh the rocke in pieces? And the Apoſtle calleth it *the incorruptible ſeed whereby we are borne againe*, 1 *Pet.*1.23. Yea the Prophet expreſſely ſaith, *Pſal.*19.7. That *the law of the Lord is perfect converting the ſoule.* 2. Of the faithfull Miniſters and preachers of the Word it is ſaid both 1 *Cor.*3.9. and 2 *Cor.*6.1. that they are *workers together with God.* And *Paul* telleth the Corinthians, 1 *Cor.*4.15. that he was *their father in Chriſt Ieſus, he had begotten them through the Goſpell*; and 9.1. that *they were his worke in the Lord.* Yea *Philem.*19. *Thou oweſt to me even thine owne ſelfe.*

*Anſw.*1. To this I anſwer, Firſt, That theſe places are not ſo to be underſtood, as if there were any naturall vertue or power inherent in the Word it ſelfe, or the miniſtery thereof, given unto it of God; as there is in the fire to warme us, or in our food to nouriſh us, or in the ſeed to bring forth fruit.

*Anſw.*2. Secondly, That the reaſon why the Holy Ghoſt is pleaſed thus to ſpeake, and to aſcribe thus much unto the Word and the miniſtery thereof is, that hee might dignifie this ordinance of his, and worke in his people an high eſteeme of it; And to ſhew them. 1. It is that noble inſtrument, that hee hath ordained to worke the converſion of man by, and without which he uſeth not to worke the converſion of any. *It pleaſed God by the fooliſhneſſe of preaching* (ſaith the Apoſtle, 1 *Corinthians* 1.21.) *to ſave men.* And *we are the Miniſters by whom yee beeleeved* (ſaith he, 1 *Cor.*3.5.) *even as the Lord gave to every man.* And *Rom.*10.14. *How can they beleeve in him of whom they have not heard? and how ſhall they heare without a preacher?* 2. He uſeth to work with it and to accompany it by the operation of his ſpirit (though not in every one that heareth it yet) in the hearts of his elect; according to the promiſe of Chriſt, *Matth.*28.20. *Lo I am with you alway even to the end of the world.* This made the Apoſtle to ſay and to praiſe God for it, 2 *Cor.*2.14. that hee *did make manifeſt the ſavour of his knowledge by them in every place.* God never placeth the faithfull miniſtery of the Goſpell in any place, but he uſeth to make it ſavoury and fruitfull unto ſome. 3. To ſhew us the high account the Lord himſelfe maketh of this his ordinance how he eſteemeth of it. *We are unto God a ſweet ſavour in Chriſt* (ſaith the Apoſtle, 2 *Cor.*2.15.) *in them that are ſaved, and in them that periſh.* As if he had ſaid, Even where God is not pleaſed to work with our miniſtery ſo farre as to make it effectuall, to the converſion of men, yet even there alſo our miniſtery is never the leſſe acceptable to God, but he joieth and taketh pleaſure in it.

*Anſw.*3. Thirdly and laſtly, I anſwer to this firſt Queſtion that the vertue and power that the Word and miniſtery thereof hath to convert and worke grace, is not in it ſelfe, but wholly in the ſpirit of God, that worketh with it. And ſo the holy Scripture that aſcribeth ſo much unto the Word as you have heard, interpreteth it ſelfe in ſundry places. *I am the Lord thy God that teacheth thee to profit*, ſaith the Lord, *Eſa.*48.17. that any man profiteth by the beſt meanes it is of God onely. *Of his owne will begat he us by the Word of truth*, ſaith the Apoſtle, *Iames* 1.18. As though hee ſhould ſay, We were indeed begotten againe by the Word, but it was God alone that begot us by it. This made that Convert mentioned, 1 *Corinthians* 14.24, 25. when hee had felt in the hearing of Gods Prophets and Miniſters, the ſearching and piercing power of the Word in his heart *to fall downe on his face, and to worſhip God, and to profeſſe God is in you of a truth.* As if he had ſaid, Certainely God is in your miniſtery; it is not in the words that I have heard you ſpeake, nor in your manner of uttring and delivering of them, that my heart hath beene ſo mightily wrought upon, but in the divine power of God, that ſpeaketh in and by you. So the Apoſtle telleth the Corinthians, 2 *Cor.*13.3. it was *Chriſt that ſpake in him, who to them-ward was not weake, but was mighty in them.* As if he ſhould ſay, It was not I, nor any thing that I ſaid, when I preached to you, but Chriſt that

that ſpake in me that was ſo mighty in your hearts to convert them.

But then from hence there ariſeth a ſecond Queſtion. What? Is the Word and the miniſtery thereof in it ſelfe but as a dead inſtrument or toole that God worketh by? Is it but as a truncke through which Chriſt ſpeaketh? Is there no more vertue and power then ſo in the Word it ſelfe? Queſt.2

My anſwer to this Queſtion muſt have two parts. For 1. I muſt ſhew you what vertue and power the Word hath in it ſelfe. 2. What vertue and power it hath not.

For the firſt, It cannot be denied but that there is ſome vertue and power in the Word it ſelfe, and in the miniſtery thereof. For Anſw.1.

Firſt, There are in the Word moſt ſtrong and effectuall arguments to move and perſwade men both unto repentance and unto faith. It *ſetteth before men life and death, bleſſing and curſing* as *Moſes* ſpeaketh, *Deut.*30.19. And *Agrippa* was *almoſt perſwaded to be a Chriſtian* by hearing of that which *Paul* ſpake concerning Chriſt, *Acts* 26.28. 1.

Secondly, Some doctrines that Gods Miniſters teach out of Gods Word, are more effectuall to perſwade and move and worke upon the affections, then other ſome are. Which maketh the Apoſtle give ſpeciall charge both to *Timothy* and to *Titus* alſo for teaching and preſſing ſome Doctrines above others, *Theſe things command and teach*, ſaith he, 1 *Tim.*4.11. and *Tit.*2.15. *Theſe things ſpeake and exhort, and rebuke with all authority.* 2.

Thirdly and laſtly, There is much force this way even in the manner of handling and delivering of the Word. Some of Gods ſervants are men of ſo excellent gifts (ſuch as *Apollos* was ſaid to have beene, *Acts* 18.24,25. ſo eloquent men and mighty in the Scriptures, and fervent in ſpirit) that no man almoſt can heare them, but he muſt needs underſtand them, and be affected with that that they teach. 3.

But the ſecond part of my anſwer to this ſecond Queſtion is, That the power to convert the ſoule of any man, lieth neither in the excellency of any teachers gifts, no not in the Doctrine and Word of God it ſelfe, but in the ſpirit of God onely that worketh by theſe meanes. And thus the Apoſtle who had ſaid (as you have heard) that he was the Corinthians father, he had begotten them to Chriſt, they were his worke; interpreteth himſelfe in other places. He aſcribeth all the power that was in his miniſtery (though both his doctrine doubtleſſe and his manner of deliuering it, his miniſteriall gifts were moſt excellent yet) he aſcribeth all (I ſay) to the worke of Gods ſpirit onely. *My preaching was* (ſaith he, 1 *Cor.*2.4.) *in demonſtration of the ſpirit and of power.* As if he had ſaid, It was ſuch as the power of the ſpirit was evidently to be ſeene and felt in it, all the power that it had, was from the ſpirit. And 2 *Cor.*4.7. he ſaith that *the excellency of that power* (that was in his, and his fellow Apoſtles miniſtery) *was* wholly of God and not of them. *The weapons of our warfare* (ſaith he, 2 *Cor.*10 4.) *are mighty through God.* As if he had ſaid, All that mighty power that is in our miniſtery *to pull downe ſtrong holds, and caſt downe imaginations and every high thing, that exalteth it ſelfe againſt the knowledge of God, and to bring into captivity every thought to the obedience of Chriſt* is from God alone. Yea he profeſſeth in another place that he durſt not for his life aſcribe any thing to himſelfe in this worke of converting men to God, by his miniſtery. *I will not dare* (ſaith he, *Rom.*15.18.) *to ſpeake of any thing which Chriſt hath not wrought by me, to make the Gentiles obedient both in word and deed.* As if he had ſaid, That the Gentiles that heard me were brought to that obedience and reformation, God forbid I ſhould ſay or thinke it was my doing; I dare not for a world ſay ſo; No no, it was Chriſt and hee alone that did worke it by me as by his poore inſtrument. Nay when he had ſaid, 1 *Cor.* 3.6. that he (as an Apoſtle and maſter workman) *had planted, and Apollos* (as

an Evangeliſt and under workman) *had watered* the plants that he had ſet, he addeth not onely that it was *God that gave the increaſe*, all the ſucceſſe and fruit of their labours was from God alone; but he addeth further, verſe 7. *ſo then neither is he that planteth any thing, nor hee that watereth, but God that giveth the increaſe.* As though he ſhould ſay, As excellent as the gifts of theſe men were, they did nothing in this worke, the whole glory of it was to bee given unto the Lord alone. And thus have you ſeene the firſt point I propounded confirmed unto you, that it is of God onely that the meanes of grace become effectuall unto the converſion of any man.

2. And now let us come to the ſecond point which I propounded unto you for the proofe of the Doctrine, This worke of Gods ſpirit in making the meanes of grace effectuall in them that enjoy them, is no common worke. This powerfull and effectuall grace is not given of God to every man to profit by the

1. Word, unto his converſion. For firſt, It is expreſſely ſaid of ſome, *Iohn 6.* 41--45. that this was the cauſe why they profited not by Chriſts miniſtery but murmured againſt him, and his Doctrine, becauſe his *father did not draw them*, becauſe *they were not taught of God.* And *Iohn* 12.38. *They beleeved not, that the ſaying of Eſaias the Prophet might be fulfilled, which he ſpake, Lord who hath beleeved our report, and to whom is the arme of the Lord revealed?* 1. The arme of the Lord was not revealed to them, no not in Chriſts miniſtery, the mighty ſpirit of God did not work with the Word in their hearts. 2. That was the cauſe why they did not beleeve, and profit by the Word. 3. That the onely cauſe why they were not converted, was not becauſe they would not themſelves, but becauſe the Lord did not give them that grace whereby they ſhould

2. be converted. Secondly, It is expreſſely ſaid that Gods intent and purpoſe in giving his Word to ſome, is that ſome ſhould be made inexcuſable by it. When the Lord ſent the Prophet *Ezekiel* to preach, he did not abſolutely intend in ſending him that all to whom he ſhould preach ſhould profit by him; for hee telleth and aſſureth him of the contrary, *Ezek.* 3.7. *The houſe of Iſrael will not hearken unto thee, for they will not hearken unto me, for all the houſe of Iſrael are impudent and hard-hearted.* What was the Lords intent then in ſending him unto them? That is expreſſed, *Ezek.*2.5. *Yet they ſhall know that there hath beene a Prophet among them*; As if he had ſaid, To make them without excuſe, to make their condemnation more juſt, the Lord ſent his Word unto them. So when our Saviour ſaith, *Matth.*24.14. that before the deſtruction of Ieruſalem *the Goſpell ſhould be preached in all the world*, hee declareth that the intent of God in ſending his Apoſtles to preach to all nations, was *for a witneſſe to all nations*, that is, to make them without excuſe. And our Saviour himſelfe ſpeaking of his owne miniſtery ſaith, *Iohn* 9.39. *For judgement am I come into this world* not onely *that thoſe that ſee not might ſee* but alſo *that they*

3. *which ſee, might be made blind.* Thirdly and laſtly, It is expreſſely ſaid that this grace of Gods ſpirit whereby men are made to profit by the meanes, to repent, and beleeve, is peculiar and proper to the elect of God, and not common to all men. *As many as were ordained to eternall life, beleeved*, ſaith the Holy Ghoſt, *Acts* 13.48. And *Rom.*8.30. *Whom he did predeſtinate them hee alſo called*; that is to ſay, with an inward and effectuall calling. And 11.7. *The election hath obtained it, and the reſt were blinded.* And thus you have ſeene alſo the ſecond point proved, that every man to whom God giveth the miniſtery of the Word, hath not ſo powerfull and effectuall grace given him as whereby he ſhall be converted.

3. Now let us come to the third and laſt point I propounded for the proofe of the Doctrine, namely, That the worke of Gods ſpirit whereby he maketh the meanes of grace effectuall to the converſion of any, is moſt free, it proceedeth meerely from Gods free grace and good pleaſure. *The ſonne quickneth whom*

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hee will, and whom he will he hardeneth. Of his owne will (ſaith the Apoſtle *Iam.* 1.18.) *begate he us by the word of truth.* So when our Saviour fell into an admiration at the worke of God in this caſe, that he ſhould hide the myſteries of his kingdome from the wiſeſt men in the world, and reveale them to babes, *Luke* 10.21. hee could find no other reaſon of it, but onely the good pleaſure of God, *Even ſo ô father* (ſaith hee) *for ſo it ſeemed good in thy ſight.* The converſion of a man you ſee, dependeth wholly on the will and good pleaſure of God, upon the will of man, it dependeth not at all. They that beleeve in Chriſt (ſaith the Evangeliſt, *Iohn* 1.13) are *borne, not of bloud, nor of the will of the fleſh, nor of the will of man, but of God.* This will appeare clearely to us in two points. Firſt. Nothing that is in man before his converſion, can moove or procure God to convert him. *Hee hath called us with an holy calling* (ſaith the Apoſtle. 2 *Timothy* 1.9.) *not according to our workes, but according to his owne purpoſe and grace. Even when wee were dead in treſpaſſes and ſinnes, hee quickened us* (ſaith the Apoſtle, *Epheſians* 2.5.) and addeth theſe words upon it. *By grace yee are ſaved.* As if hee ſhould thus ſay. Nothing but Gods free grace could bee the cauſe of the converſion of a man, that had no goodneſſe in him to move God to it, but was dead in treſpaſſes and ſinnes. 1.

Secondly. Nothing that is in man before his converſion, can hinder Gods worke in his converſion. True it is, the beſt of Gods Elect, have beene apt to draw backe and to reſiſt Gods grace in the worke of their converſion, and even of them the Lord may complaine, as *Rom* 10.21. *All the day long have I ſtretched out my hands to a diſobedient, and gaine-ſaying people.* But when God is pleaſed to convert them, hee doth by his grace overcome this rebellion that is in their will, that they reſiſt no longer. Yet doth hee not convert any man againſt his will, nor force the will of man to obey his call, but hee changeth the will of man, and taketh from it that frowardneſſe and rebelliouſneſſe that was in it by nature, and maketh it heartily willing to yeeld unto God. *I will take the ſtony heart out of them* (ſaith the Lord, *Ezek.* 11.19.) *and will give them an heart of fleſh. God worketh in us to will of his good pleaſure* (ſaith the Apoſtle, *Phil.* 2.13) This may fitly bee reſembled by the change that God wrought in the heart of *Eſau*, toward his brother *Iacob*. *Eſaus* heart and will was moſt ſtrongly bent againſt *Iacob*, he came againſt him with a great power, and with a moſt cruell mind, *Geneſis* 32.6. yet when hee met him, hee had no power to hurt him; what was the cauſe of this? Did God by force reſtraine him, or bind him from hurting *Iacob*? No verily, God changed his will and heart, that he was naturally affected towards him, *Gen.* 33.4. *Hee ran to meet him, and embraced him, and fell on his necke and kiſſed him, and wept* in kindneſſe over him And even ſo is it in this caſe. The Lord in converting of a man, doth not onely perſwade him by effectuall arguments out of the word, to repent, and turne to God, nor onely give a man ſo much grace, as hee may bee able to repent and turne to God if hee will himſelfe, but hee doth alſo infuſe, and worke the grace of repentance in him, hee doth ſo change his will, that hee doth moſt willingly repent, and obey the call of God. *A new heart will I give you* (ſaith the Lord, *Ezechiel* 36.26,27.) *and a new ſpirit will I put within you, and I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, and yee ſhall keepe my judgements, and doe them.* And ſo ſaith the Apoſtle of Chriſt, *Act.* 5.31. *God hath exalted him to be a Prince, and a Saviour* (not onely to perſwade men to repent, or to give them power to repent if they would themſelves, but) *to give repentance unto Iſrael*, to infuſe this grace into them, and to worke this change in their hearts. 2.

So that you ſee the worke of mans converſion, is wholly to bee aſcribed

to the grace of God, to his will and good pleasure; not to the naturall will of man at all. It lyeth not in man either to further, or absolutely to hinder it. In which respect we shall find it is compared to the worke of creation, 2 *Cor.* 5. 17. and to the worke of raising men from death, *John* 5.25. and to the worke of generation, *Iohn* 3.5. And what use had man of his owne will in any of these works? What power was there in him, either to further or to hinder any of them?

And if the efficacie of grace that God giveth to men for their conversion, were no more but this, that they are made thereby able to convert and repent if they will, how could that bee true which the Apostle speaketh, 1. *Cor.* 4.7. *Who maketh thee to differ from another, and what hast thou, that thou hast not received?* Who made *Peter* to differ from *Iudas*, that when they had both fallen, the one truly repented, the other did not? Surely if this were so, *Peter* might have said, not the Lord, but I made my selfe to differ from *Iudas*; he had as sufficient grace given him of God for his conversion as I had; he had power given him to repent, if he had listed, as well as I, but he did not make right use of his free will, for the accepting of Gods grace, as I did, and that was it that made the difference betweene him and me.

Lecture CIII. On Psalme 51. 6. Nouemb. 11. 1618.

Branch 2 IT followeth now that wee proceed to the latter branch of the Doctrine, namely to shew, That the sound and saving knowledge of the truth that is in any man, is to bee ascribed only to the worke of Gods grace and holy spirit, not unto any power and ability that is in man himselfe, *In the hidden part* (saith *David* here) *thou hadst made mee to know wisedome.* See this confirmed unto you in three points. 1. No man is able without the supernaturall grace of Gods spirit, to attaine unto that knowledge of the truth, as is sufficient unto his salvation. 2 This supernaturall grace of Gods spirit, is not common, nor actually vouchsafed unto all that doe enjoy the meanes of instruction. 3. No cause can bee given why this grace should bee vouchsafed unto one, rather then unto another, but onely the good pleasure, and will of God.

1. For the first of these points, I can no way better confirme it unto you, then by answering two objections that may be made against it. 1. Concerning the cleare and evident manifestation of the truth in the word, and the ministery thereof. 2. Concerning the great measure of knowledge, that many a man by his naturall abilities, without any supernaturall worke of Gods grace, hath attained unto.

Obiect. 1 For the first. It cannot bee denyed, that all those truths, the knowledge whereof is necessary unto salvation, are not darkely, and obscurely, but plainly, and clearely set downe in the holy Scriptures. *Thy word* (saith *David Psal.* 119.105.) *is a lampe unto my feet, and a light unto my path.* And the Apostle, 2 *Peter* 1.19. calleth *the word of prophesie* (the Scripture of the old Testament) *a light that shineth in a darke place.* An evident demonstration of the plainnesse, and easinesse of the holy Scripture to be understood, is this, that it was written for the use (not of the learned onely, but) of all Gods people. *I have written to him* (saith the Lord, *Hosea* 8.12. that is to say, to *Ephraim*, to the whole people and congregation of Israel) *the great things of my law, but they were counted as a strange thing.* And how could *Ephraim* be blamed for counting them as a strange thing, if they had beene written so obscurely, and darkely, that they could not bee understood by them? So our Saviour speaking to the multitude, to the common people. *Iohn* 5.39. commandeth them to *search the Scriptures*; that is, to read, and studie them

them diligently; and giveth this for his reaſon; *For in them* (ſaith hee) *you thinke to have eternall life, and they are they that teſtifie of mee*; which hee would never have done, if he had thought the Scriptures had beene ſo darke that the common people could never underſtand them. Neither would the Apoſtle have commended this in *Timothy*, 2 *Tim.*3.15. that *from a child hee had knowne the holy Scriptures*; nor noted it to the praiſe of his grandmother and mother, that they had trained him up ſo, if hee had not knowne that the holy Scriptures are ſo plaine, that even children may bee able to underſtand them. Certainely they are ſo plaine (in thoſe points the knowledge whereof, is neceſſary to the obtaining of eternall life) as no man, no woman, no child, need to bee diſcouraged from the reading and ſtudy of them. Yea, it was purpoſely written by the holy Ghoſt in that manner, that it might bee underſtood of the ſimpleſt of them that read it, and bring them unto knowledge. *The teſtimony of the Lord* (ſaith *David*, *Pſal.* 19.7,8.) *is ſure, making wiſe the ſimple; the commandement of the Lord is pure, enlightning the eyes.* And 119.130. *The entrance of thy words* (ſaith hee, or *the doore* of them, as it is in the Originall) *giveth light, it giveth underſtanding unto the ſimple.* As if he had ſaid, So ſoone as they doe but open the doore, and make any entrance into them, they ſhall ſee light, and get underſtanding by them. And if theſe neceſſary truths of God were ſo plainly delivered and ſet downe in the word of propheſie, in the Scripture of the old Teſtament, how much more in the new, wherein all things are plainer then they were in the old, and which doth open and interpret thoſe things that were more darkely delivered by the prophets. *The myſtery which was kept ſecret ſince the world began* (ſaith the Apoſtle, *Rom.*16.25,26.) *is now made manifeſt*; and by *the Scriptures of the Prophets* (he meaneth as they are now opened and interpreted) *according to the commandement of the everlaſting God, made knowne to all nations for the obedience of faith.* And if all neceſſary truths be ſo plainely ſet downe, and delivered in the written word, how much more in the miniſtery of the word preached. For this is a chiefe worke and duty of the miniſtery, to open the Scriptures, and make the meaning of them plaine unto the people, as thoſe *Levites* did, *Nehem.*8.8. *They gave the ſenſe of the law of God, and cauſed the people to underſtand the reading.* And if all neceſſary truths be with ſuch evidence and plainneſſe delivered in the word and the miniſtery thereof, why may not any man having the uſe of reaſon, and judgement, and being attentive in reading, and hearing, without the helpe of any ſupernaturall grace, attaine to the ſufficient knowledge of them, nay, how can he chooſe but doe it?

To this I anſwer. The whole truth of God that is neceſſary to be knowne unto ſalvation, is indeed plainely and clearely revealed in the holy Scriptures: there is in the word and miniſtery thereof, a bright and ſhining light; But (alas) every man by nature is blind. *Hee that lacketh theſe things* (ſaith the Apoſtle, 2 *Peter* 1 9. he that is unregenerate, and lacketh ſaving grace) *is blind.* And what uſe can the blind man make of the light, while he remaineth blind, and till his eyes be opened? Till the Lord annoint our eyes with that eye-ſalve that Chriſt ſpeaketh of, *Revel.*3.18. and cure us of this blindneſſe; till he *open our eyes*, till he by his ſpirit *inlighten the eyes of our underſtanding*, as the Apoſtle ſpeaketh, *Epheſ.*1.18. all the light and clearenеſſe that is in the holy Scripture, will doe us no good at all. And this is therefore ſpoken of, as a principall worke of the ſpirit of Chriſt in our converſion, *Eſa.* 35.5. *Then the eyes of the blind ſhall be opened, and the eares of the deafe ſhall bee unſtopped*; then, and never till then, that we be converted, and regenerated by the ſpirit of God. That which the Apoſtle ſaith of the Iewes, 2 *Cor.*3.15, 16. *Even unto this day, when Moſes is read, the vaile is upon their heart, neverthelеſſe* *Anſw.*

verthelesse, when it shall turne to the Lord, the vaile shall be taken away; may be sayd of every man while he is in his naturall estate, when the word is read, or preached unto him, the vaile is upon his heart, and till he be regenerate and converted, the vaile will never be taken away. A little child that wanteth capacity, though you teach him any thing never so plainely, cannot possibly learne. And such are wee all by nature, wee have no capacity for heavenly and spirituall things. *The naturall man receiveth not the things of the spirit of God* (saith the Apostle, 1 *Cor* 2.14. hee is not capable of them) *for they are foolishnesse unto him, neither can hee know them, because they are spiritually discerned.* Till the Lord doe *renew us in the spirit of our minds*, as the Apostle speaketh, *Ephes.*4.23. give us new minds; till hee *give us an understanding, that wee may know him that is true*, as the Apostle 1 *Iohn* 5.20. saith, wee have no capacity at all in us for these things. Therefore the holy Ghost commending the word of God for this property among others, even for the perspicuity, and lightsomnesse of it, telleth us who they bee to whom it is so cleare, and easie to bee understood, *Proverbes* 8.9 *They are all plaine to him that understandeth* saith hee. A strange manner of speech this is, but the meaning of it, is no more but this. The Scriptures are plaine indeed, but to whom are they plaine? Not unto all, but to them onely, whose eyes God hath opened, from whom God hath taken the vaile that was upon their heart, whom hee hath by his spirit, given capacity and an understanding heart unto, and to no other man. Yea, proportionable to the measure of this grace, of this worke of Gods spirit in the opening of our eyes, and curing our naturall blindnesse, in the renewing of our minds, and enlightning of the eyes of our understanding, shall the measure of our knowledge in heavenly things bee, shall the meaning of the holy Scriptures bee plaine and easie unto us. For wee must understand, that this cure of our naturall blindnesse, is not perfected in any man in this life. The best of Gods servants may say with the Apostle, 1 *Corinth* 13.9 *We know but in part.* Hee that hath the clearest sight in spirituall things, shall have cause while hee liveth heere, to cry unto God with *David*, *Psalme* 119.18. *Open thou mine eyes.* Wonder not that every one of Gods servants doth not see the truth in some points, that to thee are most cleare and evident, though they heare as much as thou heerest, and read and study as much to understand the truth as thou dost. *To every one of us* (saith the Apostle, *Ephes.*4.7.) *is given grace, according to the measure of the gift of Christ.* So much light and understanding in heavenly things, as Christ by his spirit is pleased to give unto us, we shall have, and no more. When we shall come to heaven, our blindnesse shall be perfectly cured, the darknes that is in our understanding shall be fully done away, as the Apostle teacheth, 1 *Cor.* 13.12. All good men shall be of one mind, and of one judgment in all things, but never till then.

*Object.*2 The second objection that may be made against this truth is this. That common experience proveth, that many a naturall man hath attained to the knowledge of the truth, yea unto a great measure of it also, so as they have beene able soundly to teach it unto others. The Scribes and Pharisees *sate in Moses chaire*, that is, taught the doctrine of *Moses* so soundly and substantially, that our Saviour commandeth the people, *Mat.*23.2,3. to *observe and doe, whatsoever they* (sitting thus in *Moses* chaire) *did bid and teach them to observe.* And the Apostle speaketh of knowledge, 1 *Cor.*8.1. as of a common gift, that all that live in the Church, under good meanes of instruction (though they have no grace) may easily, yea, cannot choose almost but attaine unto. *We know* (saith he) *that we all have knowledge.*

Answ. To this I answer. That a naturall man may indeed understand the literall sense and meaning of the holy Scriptures, so as hee may bee able soundly to discourse, dispute,

diſpute, and write of them. But this knowledge is not ſufficient, there is another manner of knowledge then this, that is neceſſary to the ſalvation of every man. Such a knowledge as you heard deſcribed to you, when I delivered ro you the properties, and ſignes of ſaving knowledge. 1. Such a knowledge, as hath in it full aſſurance, and undoubted perſwaſion of the truth, *full aſſurance of underſtanding*, as the Apoſtle calleth it. *Col.*2.2. 2. Such a knowledge as is ſpirituall, *Paul* prayeth, *Col.*1.9. that they might bee filled *with the knowledge of Gods will in all wiſedome, and ſpirituall underſtanding.* Such a wiſedome as worketh upon the heart, and breedeth love and care to practiſe that wee know. This was that knowledge of Chriſt, that *Paul* ſo much deſired, and made ſuch reckoning of, *Phil.*3.10. *That I may know him* (ſaith hee) *and the power of his reſurrection.* And thus wee ſhould all deſire to know, every thing that we know in religion, to know, not onely the cleare and certeine truth of it, but to know it with an experimentall knowledge to know the goodneſſe, the ſweetneſſe, the life, and power of it alſo. A man may have the literall and hiſtoricall knowledge of the truth, and yet want this ſaving and ſound knowledge. 1. He may be void of aſſurance and full perſwaſion of the truth of that he knoweth, as they that are compared to the ſtony ground were. *Marke.*4,17. 2. He may be void of ſpirituall underſtanding, and have no feeling, no love, no conſcience of the practiſe of that hee knoweth, but ſcorne that, and hate it, and count it fooliſh preciſeneſſe. 1 *Cor.*2. 14. 2 *Tim.*3.5. And ſuch is the knowledge that all naturall men have, they are not fully perſwaded of the truth and goodneſſe of that they know; their knowledge is not ſpirituall, they feele no ſweetneſſe, no life and power in it. Now this aſſurance of underſtanding, this ſpirituall knowledge (which only deſerveth the name of true knowledge, and which onely is ſufficient unto ſalvation) no man with the beſt abilities he hath by nature; without the ſupernaturall grace of Gods ſpirit, is able to attaine unto. Of this knowledge *Elihu* ſaith, *Iob* 32.8. *There is a ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding.* Of this knowledge our Saviour ſaith to *Peter*, *Matth.*16.17. *Bleſſed art thou* Simon Bar-jona, *for fleſh and bloud hath not reveiled it unto thee, but my father which is in heaven.* Why? what was it that *Peter* had the knowledge of? Surely this, as you ſhall find verſe 16. *That Ieſus was Chriſt the ſonne of the living God.* And could not this bee knowne without *the inſpiration of the Almighty?* Why Satan himſelfe knew thus much, as you ſhall find, *Marke.*5.7. Yes, but he knew it onely with a literall and hiſtoricall knowledge, he knew it not with that full aſſurance, with that ſpirituall underſtanding, hee knew not the goodneſſe, the ſweetneſſe, and power of that truth as *Peter did.* So the Apoſtle ſaith, *Epheſ.*4.20,21. No man hath learned Chriſt, no man can know him rightly, till *he have heard him, and beene taught by him.* Though he have heard, and beene taught by the beſt preachers in the world, if hee have not heard Chriſt by his ſpirit, ſpeaking to his heart, if he have not had this inward and powerfull teacher, hee can never know Chriſt aright. And that is it which our Saviour alſo ſpeaketh, *Iohn* 6.45. *It is written in the Prophets, and they ſhall bee all taught of God, every man therefore* (ſaith hee) *that hath heard, and learned of the father, commeth unto me*, and none but he. And thus have I finiſhed the firſt point I propounded for the proofe of the Doctrine, No man is able without the ſupernaturall grace of Gods ſpirit, to attaine unto that knowledge of the truth, as is ſufficient unto his ſalvation.

Now for the ſecond point. That this ſupernaturall grace of Gods ſpirit, is not actually vouchſafed unto all that enjoy the meanes of inſtruction, all are not thus taught of God, is alas ſo evident in dayly experience, that it were folly to ſpend time in prooving of it. This as it is a miraculous and extraordinary 2.

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worke of God; *God who commanded light to ſhine out of darkeneſſe* (ſaith the Apoſtle, 2 *Cor.*4.6.) *hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Ieſus Chriſt*; As mighty a worke, as the creating of light at the firſt, when there was nothing but *darkeneſſe upon the face of the deepe, Gen.*1.1,2. as mighty and miraculous a worke, as the opening of the eyes of them that were borne blind, which could never be done, but by the divine power. *Since the world beganne* (ſaith the man that had bin blind, *Iohn* 9.32,) *was it not heard, that any man opened the eyes of one that was borne blind*; As (I ſay) it is a mighty, and extraordinary, and miraculous worke of God; ſo is it a rare worke alſo, *To you it is given* (ſaith our Saviour to his Diſciples. *Matth.*13.11.) *to know the myſteries of the Kingdome of heaven, but to them it is not given.* Though the Lord command us to teach all men, *Matth.* 8.19 he will not teach all men himſelfe. *What man is hee that feareth the Lord* (ſaith *David*, *Pſal.*25.12.) *him ſhall he teach the way that hee ſhall chooſe.* As if hee ſhould ſay, Hee will teach none but ſuch as by his holy ſpirit hee doth alſo effectually convert and ſanctifie, ſuch, and none but ſuch, ſhall ever attaine to a certaine and ſpirituall underſtanding of Gods truth. *The ſecret of the Lord* (ſaith *David*, *Pſalme* 25.14.) *is with them that feare him, and hee will ſhew them his covenant. The myſtery of God* (ſaith the Apoſtle, *Col.*1.26.) *is now made manifeſt* (as cleare as the light, but to whom?) *to his Saints* ſaith hee, and to none but them. Certainly the Lord himſelfe hath nothing ſo many hearers, nothing ſo many ſchollers, as we his poore ſervants have. *Many are called, but few are choſen*, ſaith our Saviour more then once to his hearers. *Mat.*20.16.& 22.14.

3. Now for the third and laſt point that I propounded. That no cauſe, no reaſon, can be given, why God by his holy ſpirit, ſhould teach, and give ſaving knowledge to one rather then to another, but only the good pleaſure and will of God. That he denyeth this mercy to the moſt, yea, if he had denyed it to all men, there had bin cauſe and reaſon enough to be found for that in man himſelfe; But that he vouchſafeth it to ſome, rather then to others, of that no reaſon at all can bee found in man himſelfe, but of that we muſt ſay as our Saviour doth, *Mat.*11.26. *Even ſo father, for ſo it ſeemed good in thy ſight.* And with the Apoſtle, *Eph.*1.9. *He hath made knowne to us the myſtery of his will, according to his good pleaſure, which he had purpoſed in himſelfe.*

Lecture CIIII. *On Pſalme* 51.6. Novemb. 25. 1628.

NOvv it followeth that wee proceed unto the grounds and reaſons of the Doctrine. That it is ſo, we have heard it proved ſufficiently; but now, why it is ſo, yea why it muſt needs be ſo, that whatſoever goodneſſe, whatſoever ſoundnes of knowledge is in any man, muſt be aſcribed wholly to Gods grace, and nothing to man himſelfe, that remaineth to be enquired into. And we ſhall find in the holy Scriptures, two principall reaſons given of this; the one of them reſpecteth man, and the other the Lord himſelfe.

Reaſon 1 For the firſt. Every man by nature is not onely utterly void of all true goodneſſe, of all ſound knowledge and underſtanding, but unable alſo, either to doe any thing that might move God to give him his grace, or to deſire it, or to receive and accept of it, when it pleaſeth the Lord to offer it unto him; or to withſtand and repell it when God is pleaſed, thereby to enlighten and convert his heart. For in all theſe reſpects, hee is neither better nor worſe then a dead man. Thus ſpeaketh the holy Ghoſt, not only of ſuch as have bin notorious and groſſe ſinners, of ſuch as by their lewdneſſe, may be thought to have extinguiſhed in themſelves, that light and goodnes that was in them by nature. Such a one was the prodigall, of whom his father

ſaith,

ſaith, *Luk.*15.24. *This my ſonne was dead.* And thoſe widowes the Apoſtle ſpeaketh of, 1 *Tim.*5.6. *She that liveth in pleaſure* (in wantonneſſe he meaneth as appeareth ver.11.)is dead while ſhe liveth. But of all naturall men indefinitely the Holy Ghoſt ſpeaketh ſo, *Let the dead bury the dead*, ſaith our Saviour, *Matth.*8.22. Even of them that God loved before all eternity and ordained unto life, the Holy Ghoſt ſpeaketh thus. The elect Epheſians were *dead* men by nature, *Epheſ.*2.1. And the elect Coloſſians were *dead* men by nature alſo, *Col.*2.13. Yea of them that have beene moſt civill and morall men, that have lived moſt unblameably, in whom the light of nature and the remnants of Gods image that any naturall man can have, did moſt abound, even of them (I ſay) the Holy Ghoſt ſpeaketh thus; that in their naturall eſtate they were no better then dead men. Such a one was *Paul* who though before his converſion he had lived moſt civilly and his life *touching the righteouſneſſe which is in the law* had beene *blameleſſe*, as himſelfe ſpeaketh, *Phil.*3.6. yet was he before his converſion but a dead man, For you ſhall find hee putteth himſelfe in that number, *Even when we were dead in ſinnes*, ſaith he, *Epheſ.*2.5. Of all men (you ſee) it is ſaid that they are by nature not onely *halfe dead*, as the *man that went from Ieruſalem to Iericho and fell among theeves*, as *Luk* 10.30. but ſtark dead. And therefore the worke of our converſion is called by the Holy Ghoſt not the healing of a wounded man, or the curing of a ſicke man, but the giving of life unto, and raiſing up of a dead man. God *when wee were dead in ſinnes hath quickned us, and hath raiſed us up*, ſaith the Apoſtle, *Epheſ.*2.5,6. It was certainely a mighty worke of Chriſt, when upon his ſaying to the Leper, *Matth.*8.3. *Bee thou cleane, immediatly his Leproſie was cleanſed.* But it was a farre mightier worke of Chriſt when upon his ſaying unto *Iairus* daughter, *Matth.*5.41,42. *Damſell (I ſay unto thee) ariſe, ſtraightway the damſell aroſe and walked.* And ſuch a mighty worke of Chriſt as this, is the converſion of every man. To every ſoule before it can be converted the Lord by his mighty voice ſaith as you read, *Epheſ.*5.14. *Awake thou that ſleepeſt*, that is to ſay, *the ſleepe of death*, *Pſalme* 13.3.) *and ariſe from the dead and Chriſt ſhall give thee light. The dead ſhall heare the voice of the Soune of God* (ſaith our Saviour, *Iohn* 5.25.) *and they that heare ſhall live.* Certainely we are all by nature dead in treſpaſſes and ſins; and our converſion is a reviving and raiſing up of one that was dead; and if a dead man hath any power at all, to further his owne reſurrection, then may it bee granted that there is in a man by nature, ſome power to further the worke of his owne converſion; but not els.

I know well, what is objected againſt this reaſon that there can bee no ſtrength in it. 1. Becauſe it is taken from ſuch ſayings of the Holy Ghoſt, as are not proper but ſimilitudes onely, figurative and borrowed ſpeeches, and that from ſimilitudes nothing can bee taught or concluded demonſtratively. 2. That the meaning of the Holy Ghoſt in theſe ſpeeches cannot be to teach that the naturall man is in all reſpects like unto a dead man, becauſe it is evident every naturall man hath ſome life left in him. *Obiect.*

But unto this I anſwer, Firſt, That the ſimilitudes and borrowed ſpeeches that the Holy Ghoſt uſeth in the holy Scriptures, are profitable to teach and to convince alſo; As the Apoſtle ſpeaketh of the whole Scripture, 2 *Tim.*3.16. *All Scripture is given by inſpiration of God and is profitable for Doctrine*, and πρὸς ἔλεγχον *for convincing* too. Yea and doctrine may be as ſubſtantially confirmed, and any errour as ſtrongly improved and convinced by thoſe places of holy Scripture as are ſet downe in ſimilitudes and borrowed ſpeeches, as by any other; ſo that thoſe ſimilitudes be not ſtrained beyond the ſcope and intent of the Holy Ghoſt, in uſing and applying of them; yea the doctrine of ſalvation is more clearely and convincingly taught unto the faithfull in ſundry of the Scripture ſimilitudes and parables, then in any other place. Therefore the Lord ſpeaketh *Anſw.*

ſpeaketh of this as of a great favour and mercy vouchſafed unto his Church, that he hath in his Word taught us by ſimilitudes. *I have alſo ſpoken by the Prophets*, (ſaith hee, *Hoſ.*12.10.) *and I have multiplied viſions, and uſed ſimilitudes, by the miniſtery of the Prophets. He taught them many things by parables, and ſaid unto them in his doctrine*, ſaith the Evangeliſt of our Saviour, *Mar.*4.2. He uſed ſimilitudes and parables much in his miniſtery, and hee taught them doctrine by parables. And when he had taught *Nicodemus* this very doctrine, that we have now in hand, *Ioh.*3.3. (the doctrine of the converſion of a man the neceſſity of it, and the manner of it) by a ſimilitude and figurative ſpeech borrowed from our naturall generation (a ſimilitude which men now a daies can as ill abide ſhould be preſſed in the handling of this doctrine, as they can this of a naturall mans being dead in treſpaſſes and ſins) hee ſharply reproveth him, ver.12. for his blockiſhneſſe and frowardneſſe in not underſtanding and beleeving this truth, that was taught him in ſo plaine a manner and by ſo familiar a ſimilitude. *If I have told you earthly things* (that is this heavenly and neceſſary Doctrine in an earthly manner by an earthly ſimilitude) *and ye beleeve not, how ſhall ye beleeve if I tell of heavenly things?* If I ſhould teach you, in a more heavenly manner. And ſurely I am afraid Chriſt will bee as angry with many now a daies, as he was then with *Nicodemus* that will not beleeve man is by nature utterly void of freedome of will, to further the work of God in his converſion, though the Lord have ſo often taught it us in his Word in this earthly manner, by theſe plaine and ſenſible compariſons and ſaid that we were all by nature *dead in treſpaſſes and ſinnes*; that our converſion is a regeneration, a new creation, a reſurrection from the dead, yet they will not beleeve it.

*Anſw.*2. Secondly, Whereas they ſay that the naturall man is not in all reſpects like unto the dead man, for it is evident there is ſome life left in him. I anſwer, That he hath indeed ſome life. The very light of nature which every man hath is a kind of life. And ſo the Evangeliſt ſpeaketh, *Iohn* 1.4. *In him was life, and that life was the light of men.* The Ability that the naturall man hath to doe ſundry things that are morally good (*the Gentiles doe by nature the things contained in the law*, ſaith the Apoſtle, *Romanes* 2.14.) argueth there is ſome life in him. A naturall life I confeſſe he hath as well in his ſoule as in his body whereby he is able to live unto himſelfe and unto men; but ſpirituall life whereby he might live unto God, he hath none at all. In reſpect of any ability is in him, to further his owne converſion, of any ability to do, or think, or deſire any thing that is truly good and pleaſing unto God, of any freedome of will to accept of Gods grace in Chriſt when it is offered to him in the Goſpell, in reſpect of this ſpirituall life (I ſay) he is ſtarke dead. Hee is utterly *alienated from the life of* God, as the Apoſtle ſpeaketh, *Epheſ.*4.18. For *every imagination of the thoughts of his heart, is onely evill continually*, as the Lord ſpeaketh, *Gen.*6.5. No man hath any jot of ſpirituall life in him till he be regenerated, till Chriſt dwell in his heart by faith. *The life which I now live in the fleſh*, (ſaith the Apoſtle, *Gal.*2.20.) *I live by the faith of the ſon of God.* And *Heb.* 10.38. *The juſt ſhall live by faith.* And in reſpect of this want of all ſpirituall life, the naturall man is truly ſaid to be *dead in treſpaſſes and ſinnes*; and the man that is converted is truly ſaid by the Apoſtle, *Rom.*6.13. to be made *alive from the dead.* And this ſhall ſuffice to be ſpoken of the firſt reaſon and ground of the Doctrine, The converſion of a man is to bee aſcribed wholly unto God, there is nothing in man himſelfe to further or helpe forward this worke, but that which the Scripture ſpeaketh to abaſe and vilifie man, may be applied to this caſe principally. *Ceaſe ye from man whoſe breath is in his noſtrills* (ſaith the Prophet, *Eſa.*2.22. talke no more of his abilities, put no confidence in any thing that is in him) *for wherein is he to be accounted of?* And 40.17. *All nations*

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before him (in this caſe eſpecially) *are as nothing, and they are counted to him leſſe then nothing, and vanity.*

Now the ſecond reaſon and ground of the Doctrine, reſpecteth the Lord himſelfe. For if we will conſider the hand that the Lord hath in the worke of mans converſion we ſhall eaſily diſcerne good reaſon why this work muſt needs bee wholly aſcribed unto the Lord and neither in whole nor in part unto man himſelfe. *Reaſon 2*

For firſt, If any man ſhall ſay, It is abſurd and againſt all reaſon to ſay that the grace of God in mans converſion is ſo powerfull as it admits no other reſiſtance. *Obiect.*

I will anſwer him, It is not abſurd, it is moſt agreeable to reaſon, becauſe the power of God (who is the doer of this mighty worke) is ſuch as no man can withſtand. If God be pleaſed to ſhew his power in this worke who ſhall reſiſt it? I will worke *and who ſhall let it?* ſaith the Lord, *Eſa.* 43. 13. *Hee doth according to his will* (ſaith the Prophet, *Daniel* 4. 35.) *in the army of heaven, and among the inhabitants of the earth, and none can ſtay his hand.* *Anſw.*

Yes (ſay they) it is not to be doubted but the power of God is irreſiſtible; but God is not pleaſed to ſhew his almighty power in the converſion of a man, but to worke it onely by his Word, and by the ſweet motives and perſwaſions that are contained in it. *Obiect.*

But to this I anſwer, Yes God ſheweth and exerciſeth his omnipotent power in the converſion of a man, as much as ever he did in any other of his moſt mighty and miraculous workes. *When a ſtrong man armed keepeth his pallace* (ſaith our Saviour, *Luke.* 11. 21, 22.) *his goods are in peace, till a ſtronger then hee come upon him, and overcome him.* Certainely while we were in our naturall eſtate, Satan like a ſtrong and armed man had us in his poſſeſſion, if a ſtronger then he had not come, if the Lord himſelfe had not ſhewed his almighty power in delivering us, wee had never beene converted any of us. Therefore the Apoſtle ſaith, 2 *Pet.* 1. 3. that God *by his divine power hath given us all things that pertain to life and godlineſſe.* True grace was never wrought in any, but by a divine power. Yea the Apoſtle plainely telleth us, *Epheſians* 1. 19, 20. that no man is brought unto true faith, but *by the working of Gods mighty power*; yea hee calleth it the *exceeding greatneſſe of Gods power* that worketh faith in a man; yea he ſaith God ſheweth and exerciſeth no leſſe power in this worke, then hee did in *raiſing Chriſt from the dead.* And therefore the grace of God in mans converſion muſt needs bee moſt powerfull, there is great reaſon (you ſee) for it, why it ſhould bee ſo. *Anſw.*

Secondly, If any man ſhall aske me a reaſon for this, Why God ſhould give the meanes of grace to one, and deny them unto another, why to one that enjoyeth the meanes hee ſhould give effectuall grace to profit and bee converted by them, and not unto another; why hee ſhould give the meanes and grace to ſuch as have beene worſe men, and denie it to ſuch as have beene nothing ſo bad. *Queſt.*

I anſwer, That if we would but conſider who it is that doth thus, and why he doth it we ſhall find great reaſon for it. *Anſw.*

For firſt, The Lord that doth this, is a moſt abſolute ſoveraigne, and hath a ſupreame and independant power to diſpoſe of his owne gift, as ſeemeth beſt unto himſelfe. *Is it not lawfull for me to doe what I will with mine owne?* ſaith the Lord of the vineyard, *Mat.* 20. 15. In reſpect of this his ſovereignty it is that *Elihu* ſpeaketh thus to *Iob*, *Iob* 33. 13. *Why doſt thou ſtrive againſt him? for hee giveth not account of any of his matters.* As if he had ſaid, Hee is not bound to give a reaſon of any thing that he doth, and therefore it is mad- 1.

neſſe for man to wrangle or murmur againſt any of his doings. In reſpect of this his ſovereignty it is not poſſible the Lord ſhould do wrong unto any of his creatures. *Who hath enjoyned him his way?* (or preſcribed him a law and rule to worke by, ſaith *Elihu*, *Iob* 36.23.) *or who can ſay, thou haſt wrought iniquity?* If God ſhould have denied the meanes of grace or in giving the meanes ſhould have denied grace to profit by them, to all men he had done them no wrong at all. For who hath deſerved that hee ſhould doe this for him? Nay who hath not deſerved the contrary? *Who hath firſt given unto him, and it ſhall bee recompenſed to him againe*, ſaith the Apoſtle, *Romanes* 11. 35? In reſpect of this abſolute ſovereignty of the Lord, he hath no other rule to guide him, nothing at all to move him, to give the meanes of converſion, or the grace of converſion unto any, but onely his owne holy will, and good pleaſure; according to that of the Apoſtle, *Romanes* 9. 18. *Hee hath mercy on whom hee will have mercy, and whom hee will, hee hardeneth.*

2. Secondly, Conſider why God doth thus, why hee doth not give this effectuall grace to profit by the meanes of grace to all men, but to a few in compariſon; why hee denieth this mercy to ſuch as may ſeeme moſt worthy of it, and vouchſafeth it to them that are moſt unworthy, and you ſhall ſee great reaſon in it. Surely the Lord doth this, that hee might make that free grace and mercy of his towards his elect, the more glorious and the more admirable. For as it is certaine that the maine end the Lord hath aimed at in all his counſels and in all his workes is his owne glory. *The Lord hath made all things for himſelfe*, ſaith *Solomon*, *Proverbs* 16.4. *All things were created by him, and for him*, ſaith the Apoſtle, *Col.* 1.16. So a ſecundary end the Lord hath aimed at in all his counſels and workes, is the happineſſe and glory of his elect. *All things are for your ſakes*, to further and increaſe your happineſſe, ſaith the Apoſtle to the faithfull, 2 *Cor.*4.15. And as the glory that God hath principally ſought and aimed at in all his counſels and workes is the glory of his mercy. *Hee delighteth in mercy*, ſaith the Prophet, *Mic.* 7.18. *Hee hath predeſtinated us to the adoption of children by Ieſus Chriſt unto himſelfe* (ſaith the Apoſtle, *Epheſ.* 1.5,6.) *according to the good pleaſure of his will: to the praiſe of the glory of his grace.* So even in his denying of the meanes of converſion and the grace of converſion to many people hee hath had reſpect to this, even to glorifie his mercy, the more towards his owne people. The Apoſtle telleth us, 2 *Theſſ.*1.10. that at the day of judgement God *ſhall bee made marvellous in all them that beleeve.* As if hee had ſaid, His mercy toward the faithfull in electing them to life, in redeeming them, in calling them effectually, in juſtifying, and ſanctifying them, ſhall bee admired and wondred at by men and Angels at that day. When they ſhall ſee how many God hath denied this mercy unto, yea to how many that were in many reſpects farre better then themſelves, then will this mercy of God towards them ſeeme (as it is indeed) admirable in their eyes. If this mercy had beene univerſall to all men, God could not have beene ſo glorified in it in this world, if the Lord ſhould have given this grace or meanes alike to all men; the glory of his ſpeciall mercy and free grace had not beene ſo manifeſted as in this it is. Thus the Apoſtle ſpeaking, *Romanes* 9.22,23. of *the veſſels of wrath fitted to deſtruction*, and of the ends that the Lord aimed at and had reſpect unto in it; hee doth not ſay that hee did it onely to *ſhew his wrath and to make his power knowne* upon them; but that the Lord even thereby *might make knowne the riches of his glory upon the veſſels of mercy.* The reprobates are fitted to deſtruction, effectuall grace is denied unto them; that the riches of Gods grace and mercy towards his elect to whom hee vouchſafeth both, might be

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ſet forth the better by this compariſon and glorified the more. And this was the true cauſe of that joy our Saviour expreſſed, *Luke* 10.21. *In that houre* (ſaith the Evangeliſt) *Ieſus rejoyced in ſpirit, and ſaid, I thanke thee ô father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent and haſt revealed them unto babes.* Did hee rejoyce in the judgement of God upon the wiſe and prudent? No verily, but ſo farre forth onely as it ſerved to ſet forth the mercy of God towards thoſe babes. This made him to admire and magnifie the mercy of God towards thoſe babes ſo much the more, when he conſidered what manner of perſons that mercy was denied unto; when he conſidered that it was no common, but a rare mercy that God had vouchſafed unto them.

Lecture CV. On Pſalme 51. 6. December 9. 1628.

IT followeth now that wee proceed unto the uſes that this Doctrine ſerveth unto. And they are principally two. Firſt, For inſtruction, to eſtabliſh our judgements in the truth and confirme us againſt thoſe errours which in this great worke of mans converſion, do derogate from the glory of Gods free grace, and give too much unto man himſelfe. Secondly, For exhortation to worke upon our affections and ſtirre us up unto ſundry duties.

For the firſt, This doctrine ſerveth notably to eſtabliſh our hearts in the truth of that holy religion which wee doe profeſſe, and to aſſure us that it is the onely true Doctrine and religion of Chriſt. Yea it may ſerve for a touchſtone to try all other Doctrines in religion by, and to diſcover to us the falſhood and vanity of all other Doctrines and religions whatſoever, how faire a ſhew ſoever of truth and holineſſe they doe beare, or whatſoever the perſons be that doe hold and profeſſe them. That Doctrine and religion that doth derogate never ſo little from the honour of God, that doth not give the whole honour and glory of mans ſalvation unto him alone, but giveth ſome cauſe of boaſting and glorying unto man himſelfe, certainely that cannot bee the true Doctrine and religion of Chriſt. It is not that *wiſedome* that Doctrine and religion *that deſcendeth from above*, as the Apoſtle ſpeaketh, *Iames* 3.15. See this diſtinctly proved unto you in theſe three points. 1. All the glory of mans ſalvation is due to God alone, and no part of it unto man. 2. All the glory of mans ſalvation is to be aſcribed onely to the free grace and mercy of God, and not unto any thing in man himſelfe that might move God to it. 3. The aſcribing of the whole glory of mans ſalvation to the Lord alone and to his free grace, is the chiefe rule whereby the true Doctrine and religion of God is to be tryed and judged of. *Uſe* 1.

For the firſt, This hath ever beene the profeſſion of Gods true Church and ſervants to give all glory to God alone, ſpecially in this great worke of the ſalvation of man. This was the ſong of that heavenly hoſt the bleſſed Angels that came to bring the glad tidings of the birth of Chriſt, *Luke* 2.14. *Glory to God in the higheſt and on earth peace, good will towards men.* As if hee had ſaid, It is enough for men that through Chriſt their peace is to bee made, Gods good will and free favour is to bee purchaſed for them, though they have no part of the glory of this worke aſcribed unto them, that is wholly due unto the Lord alone, *Glory to God in the higheſt.* This was the profeſſion of the whole Catholike Church, *Revel.*4.9—11. *When thoſe foure beaſts* (repreſenting the whole Church under the New Teſtament) *gave glory, and honour, and thankes to him that ſat upon the throne; the foure and twenty Elders* (repreſenting the whole Church under the Old Teſtament) *fell downe before him that ſat on the throne, and caſt their crownes before the throne, ſaying, thou art worthy* 1.

ô Lord to receive glory. As if he ſhould ſay, Though they had crownes and Chriſt had *made them Kings and Prieſts unto God, to reigne even on the earth* (that is, to vanquiſh and overcome their owne corruptions and the tentations of Satan and of the world, as themſelves ſay, *Rev.*5.10.) yet *they caſt downe their crownes*, they diſclaime all honour that may ſeeme to be due unto themſelves, they aſcribe all the honour and glory of whatſoever goodneſſe was in them unto him that ſat upon the throne, unto the Lord alone. Al the glory of mans ſalvation you ſee is due to the Lord alone.

2. Secondly, All the glory of mans ſalvation is to be aſcribed onely to the free grace and mercy of God. This hath alſo ever beene the profeſſion of Gods true Church and people. Thus the bleſſed Apoſtle (though hee had doubtleſſe as great helpe from nature as ever man had, *If any other man thinketh* (ſaith he, *Phil.*4.3.) *that he hath whereof he might truſt in the fleſh, I more*, yet) profeſſeth, 1 *Cor.*15.10. *By the grace of God I am what I am.* So the Prophet telleth us, *Zach.*4.7 that when the temple (which was a type of the ſpirituall houſe and Church of God) ſhould be built by Zerubbabel, this ſhould be the generall acclamation of al Gods people, they ſhould ſhout and cry *grace, grace unto it*; As though he had ſaid, They ſhould praiſe God and aſcribe the beginning, the proceeding, and the perfecting of Gods houſe, this whole ſpirituall building to the grace of God alone, and to nothing els. *By grace ye are ſaved* (ſaith the Apoſtle, *Epheſ.*2.5.) and not contenting himſelfe to have ſaid ſo once, hee ſaith it againe, and ſaith it moſt emphatically, verſe 8, 9. *By grace ye are ſaved through faith, and that not of your ſelves, it is the gift of God; not of workes, leſt any man ſhould boaſt.* Marke three points in this Doctrine which the Apoſtle doth thus earneſtly preſſe upon Gods people. 1. Hee contenteth not himſelfe to ſay, *Wee are ſaved by grace*, (but he addeth *not by workes*. What needed this ſuperfluity of ſpeech may ſome ſay? O he knew there were then and ever would bee in the Church erroneous ſpirits that would ſeeme to aſcribe much to grace in this worke of mans ſalvation, and yet they would give ſomewhat alſo unto workes, ſomewhat unto that that man himſelfe (being helped a little by Gods grace) is able to do. Now therefore he oppoſeth the one to the other: the one quite excludeth the other, *If by grace then not by workes* (ſaith he, *Rom.*11.6) *otherwiſe grace is no grace.* As if he had ſaid, aſcribe never ſo little to workes to that that a man himſelfe is able to doe as any cauſe of his ſalvation, and ye renounce Gods grace utterly. Whatſoever glorious words you give of Gods grace you doe indeed and effect denie you are ſaved by grace. 2. Obſerve that he addeth, *Not of our ſelves.* Our ſelves have no hand at all in this worke, as of our ſelves, all is to be aſcribed unto Gods grace. 3. He giveth this for the reaſon, why God would not have us to be ſaved by our workes, but by faith onely, why he ſo ordained that we our ſelves ſhould have no hand at all in this worke, but all ſhould be of grace, *leſt any man ſhould boaſt.* The ſame reaſon he giveth of that marvellous liberty God is pleaſed to uſe in the calling and converſion of men, in giving the meanes of converſion and grace to profit by them, to ſuch as are moſt unworthy and unlikely, and denying it to others that are more worthy, more likely men, 1 *Cor.*1.29. *That no fleſh ſhould glory in his preſence*; And verſe 31. this is given for the reaſon why *Chriſt is made unto us of God wiſedome, righteouſneſſe, ſanctification and redemption*, all in all, *that he that glorieth might glory in the Lord.* God cannot abide that any *fleſh ſhould glory in his preſence*, that any matter of boaſting or glorying ſhould bee given unto man. His maine drift in his Word and workes is to abaſe man, to pull downe his pride, to make him even to deſpaire in himſelfe; and on the other ſide to advance and magnifie the glory of his owne free grace. *Hee that glorieth let him glory in the Lord*, ſaith he, and in him alone. *Wee are the circumciſion* (ſaith the Apoſtle, *Phil.*3.3) *that rejoyce in the Lord Ieſus.*

Ieſus, and have no confidence in the fleſh. They onely are the true Iſrael of God that make Chriſt the onely ground and matter of their joy and comfort; and renounce all confidence, all ground of hope and comfort in themſelves, or in any thing they are able to doe.

Thirdly and laſtly, This is the beſt rule and note to try all doctrines and religions by. This is given by our bleſſed Saviour as a ſure note and rule to try all teachers, and doctrines by, *Iohn* 7. 18. *Hee that ſpeaketh of himſelfe, ſeeketh his owne glory* (humane doctrines doe all tend one way or other to the glory of man, to the advancing of him) *but he that ſeeketh his glory that ſent him, is true and there is no unrighteouſneſſe in him.* As if hee ſhould ſay, That teacher that in his Doctrine giveth no glory to man at all, but all unto God alone, hee is the onely true teacher, that is the onely true Doctrine and religion of God So the Apoſtle proveth the Doctrine of juſtification by works to be a falſe Doctrine; and that of juſtification by faith onely, to be a true doctrine, by this argument, *Rom.*3. 27. *Where is boaſting then? It is excluded* (ſaith he) *By what law* or Doctrine? *By workes? No, but by the law* or Doctrine *of faith.* As if he ſhould have ſaid, That doctrine that doth exclude and ſhut out all matter of boaſting of rejoycing or comfort in himſelfe but onely in the Lord, that muſt needs bee the true doctrine of God; that that leaveth unto man any matter of boaſting at all that muſt needs bee an earthly and falſe Doctrine. 3.

Let us now make ſome application of theſe three points. 1. Vnto ſuch erroneous, and falſe teachers as trouble and oppoſe this doctrine. 2. Vnto our ſelves.

For the firſt, There are two ſorts of falſe teachers that doe moſt oppoſe this doctrine, the Papiſt I meane and the Pelagian. Both theſe doe in their Doctrine derogate from the grace of God, they give unto man ſome part of the glory of his own ſalvation. they leave unto man ſome matter of boaſting and glorying before God, and therefore their Doctrine muſt needs be a falſe and damnable doctrine. Of the Papiſt this will eaſily be beleeved; their doctrine of juſtification by workes, of merit, of ſatisfaction to be made by our ſelves unto God for our ſins either in this life, or in purgatory, their doctrine of works of ſupererogation, proveth them ſo palpably to be adverſaries of the grace of God, that I ſhall not need to ſpend any more time in confuting of them. But *Pelagius* and his followers of old do in words ſome times ſeeme to aſcribe much to Gods grace in the work of mans converſion, but it hath beene the ancient practiſe of moſt dangerous ſeducers as the Apoſtle teacheth us, *Rom* 16.18. *by good words and faire ſpeeches, to deceive the hearts of the ſimple.* If they that hold damnable opinions ſhould not make ſome ſhew of truth and piety few would be deceived by them. *They ſhall ſpeake lies in hypocriſie*, ſaith he, 1 *Tim.*4.2. But marke how they expreſſe themſelves, and you ſhall find that for all their good words and faire ſpeeches they are indeed adverſaries of the grace of God, and hold and teach that that doth greatly derogate from the glory of Gods grace, and doth give much matter of boaſting and glorying unto man himſelfe. I will not ſtand to prove this from their other Doctrines touching our election, our redemption, our juſtification, and perſeverance to the end (the maine grounds on which the hope of our ſalvation and comfort is built) all which they have corrupted and poiſoned, and in all which they derogate from the glory of Gods grace, and give too much unto man. But I will inſiſt onely upon that which they teach touching the worke of Gods grace in the converſion of man, which concerneth the preſent Doctrine I have now in hand; And in three points they teach concerning that, you ſhall find that (whatſoever they pretend) they do indeed impeach the grace of God, and give either all, or almoſt all the glory of this great worke, unto man himſelfe. *Applic.*1

For first, They teach that all that God doth upon the will of man in the worke of his conversion is no more but this, He doth by his Word offer Christ unto us, and shew us what obedience he requireth of us; and he doth also by his Word with most strong and effectuall arguments perswade us unto faith and obedience; but he doth not conferre or inspire any such grace into the will whereby it is actually inclined and caused to receive Christ, and to yeeld obedience unto God; but leaveth it absolutely unto it owne liberty whether it will receive Christ, and yeeld obedience unto God, or not. Whereas the Scripture expressely teacheth, that God by his grace doth much more then so, he actually enclineth reneweth and changeth our wills, or we could never be converted. This was that worke of Gods grace that *David* prayed for, *Psal.*119.36. *Encline my heart unto thy testimonies*; And *Solomon* in the dedication of the Temple, 1 *King.*8.58 *The Lord our God incline our hearts unto him, to walke in all his waies.* This is that which God promiseth to worke by his grace in them, whom he will convert and save, *Ezek.*36.26. *A new heart will I give you, and a new spirit will I put within you.*

2. Secondly, They teach that all that God doth in the worke of mans conversion he doth it for one as well and as much as for another, for the reprobate as well as for the elect; he did as much for *Iudas* and for them that are now damned in hell, as for *Peter* or any of the Saints that are now in heaven, hee loved all men before their conversion with an equall love, his grace is universall, and he giveth it to one, as well as to another; Whereas (as you have heard it proved in the Doctrine) the Scripture expressely teacheth, That hee doth more for them that are converted then he doth for any other, he did more for *Peter* then he did for *Iudas*; that the Lord doth not give the grace of conversion to all men, *Psal.*147.20. *He hath not dealt so with every nation, neither have they knowne his judgements. To you it is given* (saith our Saviour, *Matth.*13.11.) *to know the mysteries of the kingdome of God, to them it is not given.* That this is a fruit not of the common love he beareth to all men, but of his speciall love. The Apostle speaking of that love of God whereby he was moved to quicken and convert his people, *Ephes.*2.4 calleth it his *great love*; he saith he shewed himselfe therein to be *rich in mercy*; yea he saith, ver.7. he did it to *shew the exceeding riches of his grace in this his kindnesse towards us.* This is a fruit of that love which is in a speciall manner borne unto his elect, *As many as were ordained to eternall life, beleeved, Acts* 13.48. *Whom he predestinated them he called, Rom.* 8.30. *All that the father giveth me* (saith our Saviour, *Ioh.*6.37.) *shall come unto me*; that is, *beleeve in me*, as he had expounded himselfe, ver 35. None but those that are given to Christ can beleeve in him; and all such shall certainely beleeve. *Ye beleeve not because ye are not of my sheepe* (saith our Saviour, *Iohn* 10.26,27.) *my sheepe heare my voice.*

3. Thirdly, and lastly, they teach, That as no man can convert himselfe without the helpe of Gods grace, so Gods grace doth not convert any man without his owne helpe; that when God hath done his part, and given most sufficient grace unto any man for his conversion, it lieth in the power of a mans own will, whether the grace of God shall be effectuall to his conversion or no, he is able of himselfe either to accept of it, or to reject it, so that in very deed they doe ascribe more to man himselfe in the work of his conversion then unto the grace of God. God (say they) doth offer us his grace, he perswadeth and stirreth up our stupid will to receive it, but man of himselfe (whereas he could reject it if he list) doth not reject it; God maketh us able to beleeve, to turne unto God, to repent, and obey if we will, but man doth of himselfe actually convert, and beleeve, and repent, and obey, which is more. Whereas the Scripture expressely teacheth that man in the first act of his conversion is a meere patient no agent at all; God in the worke of our conversion doth not onely offer his

his grace, but cause us to accept of it, doth not onely make us able to convert, to beleeve, to obey, if we will, but he doth cause us actually to convert, to beleeve, to obey, hee doth all in all, in this worke. *Turne thou me, and I shall bee turned*, saith *Ephraim*, *Ier.*31.18 Christ *turneth every one of us from our iniquities*, saith the Apostle, *Acts* 3. 6. *He giveth repentance unto Israel*, *Acts* 5.31. *I will cause you to walke in my statutes, and ye shall keepe my judgements, and doe them*, saith the Lord, *Ezek.*36.27. *It is God that worketh in you, both to will, and to doe*, *Phil.*2.13. *By the grace of God I am what I am*, saith the Apostle, 1 *Cor.*15. 10. And thus have I made application of these three points I delivered unto you in the use of instruction unto such as are erroneous teachers.

*Applic.*2 Now let mee make some application of it to our selves in a word or two. And herein I will conclude my speech unto you, as the Apostle *Peter* did his first Epistle, 1 *Peter* 5.12. he made application of the doctrine he had taught them, by *exhorting and testifying unto them*. 1. By *testifying* and earnestly protesting to them. And what did hee thus testifie? Surely that that *was the true grace of God, wherein they did then stand*. And so doe I testifie, and confidently avouch and protest unto you, that that Doctrine and religion which hath (through the marvellous goodnesse of God) beene taught in this famous, and Orthodox Church of *England*, now by the space of these seventy yeares, and in the profession whereof wee all now stand, is the onely true Doctrine and religion of Christ. Because it onely giveth the whole glory of mans salvation unto Gods free grace in Christ, but it abaseth man, and giveth him no matter of boasting or glorying at all. 2. The Apostle in his application of his Doctrine, exhorted them. And what was his exhortation? That is not expressed, but it was doubtlesse, the same that *Paul* and *Barnabas* used, *Acts* 13.43. They *perswaded them to continue in the grace of God*; that is, in the Doctrine of grace, which they had taught them. And so doe I earnestly exhort, and beseech you all, in the name of Christ, to continue constant in this holy Doctrine and truth of God, to hold it fast, and not to suffer it by any meanes to bee wrested from you. For though (thankes bee to God) these errours that you have heard of, doe not trouble us in these parts, yet have wee all just cause to judge, that this exhortation is as needfull now, as ever it was. Wee have all cause to feare, that as heresie hath beene the scourge, whereby God hath formerly plagued, and vexed his Church, for the contempt of his blessed Gospell; so that heresie shall be the way whereby againe he will correct us, and by which Satan intendeth to make way for Apostacy, and to bring ruine and desolation upon the Churches of Christ. Wee have therefore all need to bee exhorted to continue constant in the faith which wee have received. It is the exhortation that the Apostle giveth unto the *Hebrewes*, *Heb.*4 14. *Let us hold fast our profession*. And it is the charge that our Saviour giveth to the Church of *Sardis*, *Rev.*3.3. *Remember how thou hast received, and hard, and hold fast*. What (will you say) would you have us to hold fast whatsoever wee have heard any of you teach; whatsoever wee and others in the Church and time wherein wee live, have received (as it were by tradition) for a truth? No verily, wee require no more of you then the Apostle doth. 1 *Thes* 5.21. *Prove all things, hold fast that that is good*. Receive nothing upon the credite of any man. Examine all things that you heare, even from the best teachers in the world, by the written word, and even by that touch-stone that I have now delivered unto you out of the word. But when you have found that which hath beene taught you to have beene well grounded upon the word, when you have felt Gods spirit perswading you of the truth of it, and yeelding you comfort in it (And such a teacher certainely all the faithfull have. *They shall be all taught*

of God, ſaith our Saviour, *Iohn* 6.45. *The ſame annointing teacheth you all things*, ſaith the Apoſtle, 1 *Iohn* 2.27.) when hereupon you have received it, and embraced it, and profeſſed it for the truth of God, you are bound 1. To hold it faſt, and to bee reſolute in it. *Stand faſt in the faith* (ſaith the Apoſtle, 1 *Cor.*16.13.) *quit yee like men, bee ſtrong.* 2. To love it, and joy in it, and bee zealous for it. *Paul* praiſeth the *Theſſalonians* for this, 1 *Theſ.*1.6. that *they received the word with joy of the holy Ghoſt.* 3. To hate thoſe falſe doctrines that are againſt it. *By thy precepts I have gotten underſtanding*, (ſaith *David Pſalme* 119.104.) *therefore I hate every falſe way.* 4. Wee ſhould not deſire nor bee willing to heare what may bee ſayd againſt it, but ſhunne the familiarity of ſuch as are ſeducers. I ſpeake not of ſhunning all familiarity with all that differ in opinion from you, or are unreſolved in the truth, that your ſelves doe beleeve, but I ſpeake of ſuch as are ſeducers, and perſwaders unto errour, ſuch as ſecretly ſeeke to diſcredite the truth which you have heard and received, to put buzzes and doubts into your heads againſt it, and to alienate your hearts from it. Such the Apoſtle commandeth you, *Rom.*16.17. *to avoid* and ſhunne them. The ſheepe of Chriſt will *flee from a ſtranger*, as hee telleth us, *Iohn* 10.5. It is certainely a dangerous ſigne, for a man to be wavering, light of beliefe in the matters of his faith and religion, apt to hearken unto ſeducers, and to bee corrupted by them, and drawne from the truth. See how earneſt the Apoſtle is in warning the *Theſſalonians* of this, 2 *Theſſ.*2.1,2. *Now wee beſeech you brethren, by the comming of our Lord Ieſus Chriſt, and by our gathering together unto him, that ye bee not ſoone ſhaken in mind.* By our conſtancy in the truth, wee ſhall approve unto our owne hearts, our election and calling, and by our variableneſſe, and readineſſe to hearken unto ſeducers, we ſhall diſcover the contrary. *If yee continue in my word* (ſaith our Saviour, *Iohn* 8.31.) *then are yee my Diſciples indeed.* And one chiefe end (doubtleſſe) that God alwayes hath reſpect unto, in ſending or permitting ſeducing ſpirits, that with ſome ſhew, both of learning, and piety, doe oppoſe the truth, and trouble the Church, is to make tryall of his people this way. *There muſt bee alſo hereſies among you* (ſaith the Apoſtle, 1 *Cor.*11.19.) *that they which are approved* (and true-hearted) *may bee made manifeſt among you.*

Lecture CVI. On Pſalme 51. 6. Decemb. 30. 1628.

Uſe 2. IT followeth now, that we proceed to the ſecond uſe of the Doctrine which is for exhortation to worke upon our affections, and provoke us unto ſundry duties.

1. And this uſe of exhortation concerneth three ſorts of people eſpecially. 1. Such as live where they cannot enjoy the ordinary means of grace & converſion. 2. Such as do enjoy the ordinary means, but want grace to profit by them. 3. Laſtly, Such as both have the means, and have alſo obtained grace from God, to profit by them.

For the firſt. Though wee may not, nor dare ſay, that all they are damned that live without the miniſtery of the Goſpell (which as we have heard) is the onely ſufficient, and ordinary meanes to bring men to grace) becauſe the Lord is not tyed to any meanes, but can without meanes (if it pleaſe him) worke grace in his elect, as is plaine by *Heb.*11.31. that hee did in *Rahab* while ſhee lived in *Iericho*, and by *Matth.*2.12. that he did in the wiſe-men while they lived in the Eaſt, among Pagans and Infidells; yet may we confidently ſay, that the preſent eſtate of ſuch men is moſt feareſull, and ſuch as if themſelves could diſcerne it, they could not chooſe but tremble at it. And though they cannot doe it, becauſe this is hid from their owne eyes (as our Saviour ſpeaketh of

Ieruſa-

Ieruſalem, *Luke* 19.42.) yet ought wee that have heard this Doctrine, and doe beleeve it, to bee deepely affected with their eſtate, and even weepe over them as our Saviour did over *Ieruſalem*, *Luke* 19.41. And that out of these two conſiderations.

1. First Becauſe wee cannot find in all the word, any one ground of certaine hope, that ſuch ſhall ever bee ſaved, but many grounds of feare, that they ſhall periſh eternally. Of the people of *Galilee*, the holy Ghoſt ſaith, *Matth.* 4.16 that before Chriſt brought the light of the Goſpell unto them (though they were all Iewes and members of the true viſible Church, yet) till this *light ſprung up* among them, they *ſate all in the very region, and ſhadow of death.* As if hee had ſaid, They were in a damnable eſtate. And though no doubt may bee made, but God can ſave ſuch, yet that hee will doe it, wee have no ground at all, nay wee have great cauſe to feare the contrary. *Whoſoever ſhall call upon the name of the Lord, ſhall bee ſaved*, whereſoever hee live, whatſoever his former courſe of life hath beene (ſaith the Apoſtle, *Rom.* 10.13, 14) *But how ſhall they call on him, in whom they have not beleeved? And how ſhall they beleeve in him, of whom they have not heard? And how ſhall they heare without a preacher?* Are not theſe fearefull ſentences, that the holy Ghoſt giveth, concerning the eſtate of ſuch as live without the word, and ſuch as may move the ſtonieſt heart among us, to pitie them, and tremble for them.

2. But then conſider ſecondly, Whoſe doing this is, and then you ſhall ſee yet a further cauſe of feare then this. I doe not doubt, but men themſelves have an hand in this judgement; and that their owne ſinnes are a chiefe cauſe, why they want the meanes of grace. For to all that periſh (ſpecially ſpiritually, and eternally) it may be ſaid as the Lord ſpeaketh, *Hoſea* 13.9. *O Iſrael thou haſt deſtroyed thy ſelfe* But that is not all. The Lord himſelfe (as wee have heard proved in the Doctrine) hath alſo a chiefe hand both in giving, and with-holding the meanes of grace; it is hee, it is hee, that in his wrath with-holdeth the miniſtery of his word, from them that doe thus want it. That which the Lord ſaith of the materiall raine, whereby the earth is made fruitfull unto us? *Amos* 4.7. *I have with-holden the raine from you, when there were yet three moneths to the harveſt, and I cauſed it to raine upon one citie, and cauſed it not to raine upon another city*; the ſame hee ſaith likewiſe of the ſpirituall raine (the miniſtery of his word) whereby his vineyard is made fruitfull unto him, *Eſay* 5.6. *I will alſo command the clouds, that they raine no raine upon it.* It is the hand of God and his wrath upon a people, that keepeth his word from them. Yet ſuch people never looke up unto God, nor take notice of his fierce wrath, that is upon themſelves in this judgement. Whereas they ſhould ſay as the Prophet teacheth Iſrael to ſay in another caſe, *Eſa.* 42.24. *Who gave Iacob for a ſpoile, and Iſrael to the robbers? did not the Lord, hee againſt whom wee have ſinned?* And *Eſa.* 43.28. *I have given Iacob to the curſe.* And *Eſa* 9.19. *Through the wrath of the Lord of hoſts, the land is darkned* It is the Lord, that for their ſinnes giveth over a people to this curſe; it is through the wrath of the Lord, that any people doe abide in this darkeneſſe, that the light of the Goſpell is denyed unto them. And even as it is a ſigne, that God hath determined the temporall ruine and deſtruction of a people, when he taketh from them the ordinary meanes of their preſervation and ſafety, and ſo *maketh way for his anger*, as the Prophet ſpeaketh *Pſal.* 78.50. when he bereaveth them of wiſe & prudent ſtateſ-men, and counſellers, and of valiant and expert captaines and ſouldiers, as you may read, *Eſa.* 3.2,3. and *Obadiah* 8.9. that the deſolation of *Iudea* in the *Babyloniſh* captivitie, was prognoſticated by this ſigne; even ſo is it certainely a fearefull ſigne, that God hath determined the eternall deſtruction of a people, when hee depriveth them of the ordinary meanes

meanes whereby they might bee ſaved. *Where there is no viſion, the people periſh*, ſaith the holy Ghoſt, *Prov.*29.18. And is there not then juſt cauſe of feare and trembling (thinke ye) for theſe men? If they ſhould be long without the materiall raine in the ſpring or ſummer-time, ſo as they could ſee no hope of graſſe for their cattell, or corne for themſelves, they would eaſily acknowledge Gods hand in it, they would bee deepely affected with it, and ready even with faſting and prayer, to beg it of God. But they have no ſenſe at all of Gods wrath, in with-holding from them this ſpirituall raine, without which, their ſoules can never beare fruit unto God. Oh though they cannot themſelves take this to heart, let us doe it for them, let us beg this mercy of God for them. *Let the ſame mind be in us, which was in Chriſt Ieſus*, *Phil.*2.5. who when hee ſaw multitudes of people that were like ſheepe ſcattered abroad having no ſhepheard, ἐσπλαγχνίσθη ſaith the Evangeliſt, *Mat.*9.36. *hee had compaſſion on them*, and pitied their caſe, even from his very bowells, and out of this compaſſion, charged his Diſciples to pray to the Lord for them, that he would have mercy on them.

2. The ſecond ſort, whom this uſe of exhortation doth concerne, are ſuch as doe enjoy the ordinary and ſufficient meanes of knowledge, and grace, but cannot profit by them. And there bee two things that I muſt exhort theſe people unto. 1. That they would take notice of, and become ſenſible of their owne dangerous, and fearefull eſtate. 2. That they would uſe their utmoſt endeavour to come out of it.

And before I ſpeake of the firſt of theſe, I muſt premiſe two Cautions to prevent the miſtaking of that that I ſhall ſay.

Caution 1 Firſt. That which I ſhall ſay of the danger they are in, that cannot profit by the miniſtery of the word, doth not concerne all that they thinke they profit by it. For there are many of the beſt of Gods ſervants, of the beſt proficients in the Schoole of Chriſt, whom you ſhall heare complaine of nothing more, then this, that living under excellent meanes of grace, they profit not at all by them. To theſe poore ſoules I have three things to ſay for their comfort. Firſt. Thou mayeſt have profited by the meanes of grace, and be a fruitfull hearer, though thy profiting come farre ſhort of many others that thou knoweſt have enjoyed no better meanes then thou haſt done. The ſeed *bringeth foorth fruit, in ſome an hundred, in ſome but ſixty, in ſome but thirtie fold*, as we read,

3. *Mat.*13.8. yet all good ground, all elect, and profitable hearers. Secondly. Thou mayeſt bee the elect child of God, though thou be very dull of underſtanding in heavenly things, and though thy memory bee very weake in retaining them, when thou haſt learned them. For ſo were the elect Apoſtles themſelves, while Chriſt lived amongſt them, and they enjoyed the benefit of his miniſtery, *Luke* 9.45. *Iohn* 12.16. So were they whom our Saviour calleth *fooles, and ſlow of heart* to beleeve all that the Prophets had ſpoken, *Luke* 24.25. and of

3. whom the Apoſtle *Hebr.*5.11. ſaith that they were *dull of hearing*. Thirdly. thou beareſt about thee two evident markes that thou art an elect hearer, that thou haſt profited by the meanes. 1. Becauſe thou haſt learned to feare God, and that little knowledge thou haſt gotten, keepeth thee from ſinne; thou dareſt not doe any thing that thou knoweſt would offend God. And he that hath learned thus much, is certainly a good proficient. *To man God ſaith* (ſaith *Iob* 28.28.) *the feare of the Lord, that is wiſedome, and to depart from evill, is underſtanding.* 2. Thou diſcerneſt thy non-proficiency, and art troubled, and grieved for it, thou unfeinedly deſireſt to profit more. And ſo long as thou canſt doe thus, thou art in a bleſſed ſtate. For ſo ſaith our Saviour. *Mat.*5.3. 4.6. *Bleſſed are the poore in ſpirit, bleſſed are they that mourne, bleſſed are they that hunger and thirſt after righteouſneſſe.* Nouriſh theſe things in thy ſelfe, and thou art ſafe enough. Theſe non-proficients that I am to ſpeake of, are

ſuch

ſuch as enjoying, and frequenting alſo the meanes, can obtaine no grace by them, no ſaving knowledge, no faith, no change of heart at all, but become the worſe by them rather, and yet are never troubled nor grieved for it.

The ſecond Caution that I told you I muſt premiſe, to prevent the miſtaking of that I have to ſay, is this. That even of theſe that I have long enjoyed the meanes, and beene never the better for them, but the worſe rather, I dare not ſay they are reprobates, I dare not conclude from hence, that they ſhall bee damned. None of us is able to ſay unto the worſt man that heareth us, as that Prophet by immediate revelation was able to ſay unto *Amaziah* the King, 2 *Chron.*25.6. *I know that God hath determined to deſtroy thee, becauſe thou haſt not hearkened unto my counſell.* For God may bee pleaſed hereafter, to make the meanes effectuall unto them, though hee have not done it yet; and wee know by *Matthew* 20.6. that hee hath ſometimes called them at *the eleventh houre, that had ſtood idle all the day.* But this I ſay, that the preſent eſtate of theſe men is moſt dangerous and fearefull; yea, the more excellent the meanes have beene which they have enjoyed, the more dangerous and fearefull their eſtate is, if they cannot profit by them. And to perſwade you of this, conſider theſe three things. *Caution 2*

First. How fearefull a ſentence Chriſt hath given of them that doe not receive and profit by the meanes of grace. *Whoſoever ſhall not receive you, nor heare your words* (ſaith hee to his Apoſtles, *Matth* 10.14,15. and that which hee ſaith of their miniſtery in that place, hee would have to be underſtood of the miniſtery of any other, whom he ſendeth to teach his people, *Iob.* 13.20.) *verily I ſay unto you, it ſhall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, then for that city.* Yea (wilt thou ſay) they that refuſe to heare Gods miniſters, are in this danger I grant, for that is an high contempt done to the word indeed; But I thanke God I am none of thoſe, I am willing to heare. True, but thou art in the danger Chriſt ſpeaketh of heere, unleſſe thou receive the Word, and profit by thy hearing, unleſſe thou *heare it, and receive it, and bring forth fruit*, as our Saviour ſpeaketh of the good hearer, *Mar.*4.20. Thou wilt ſay againe, I thanke God I do not onely heare, but profit too, I get ſome knowledge by my hearing. True, but thou art in the danger Chriſt ſpeaketh of here, unleſſe thou profit unto repentance, unleſſe thou be humbled and reformed by that thou heareſt. So our Saviour expoundeth himſelfe in the next chapter. Why ſhould they of *Capernaum* be in worſe caſe at the day of judgement then they of *Sodom*, as he ſaith, *Mat.*11.24. He telleth us ver.20. *Becauſe* (having ſuch meanes of grace) they repented not. 1.

Secondly. Conſider, that if the miniſtery of the word convert thee not, thou canſt have no hope that any thing elſe will ever be able to doe it. For that is *the power of God unto ſalvation, Rom.*1.16. that is the *miniſtration of the ſpirit*, 2 *Cor.*3.8. 2.

Thirdly and laſtly. Conſider what is the cauſe thou canſt not profit, and then thou ſhalt ſee yet more juſt cauſe of feare and trembling in thy ſelfe. I doe not deny but thou art a chiefe cauſe of it thy ſelfe. 1. Thou haſt not done what lyeth in thee to make the Word profitable to thee. So as the Lord may ſay to thee, as the Apoſtle ſaith in another ſenſe to the *Corinthians*, 2 *Cor.* 6.12. *Thou haſt not beene ſtraitned in mee, but thou haſt beene ſtraitened in thine owne bowells.* I have not beene wanting to thee, but thou haſt beene wanting to thy ſelfe. 2. Thou haſt wilfully hindred the fruit of the Word in thine owne heart. When our Saviour ſpeaketh of that fearefull ſentence that God had pronounced againſt the wicked Iewes, *Matth.*13.14. *Ye ſhall heare and ſhall not underſtand, ye ſhall ſee, and ſhall not perceive*, he layeth all the blame of this upon themſelves, and giveth this for the reaſon and cauſe of it, verſe 15. 3.

For

For this peoples heart is waxed groſſe, and their eares are dull of hearing, and their eyes have they cloſed, leſt at any time they ſhould ſee with their eyes. So expounding the parable of the ſower, and ſhewing how many of them that heare the word are never the better for it, hee giveth this for a cauſe of it, *Luke* 8.14. that *when they have heard, they goe forth and are choked with cares, and riches, and pleaſures of this life.* 3. Thy former ſinnes have provoked the Lord in his judgement, to give thee up to this blockiſhneſſe, and hardneſſe of heart, that no meanes can doe thee good. *As they did not like to retaine God in their knowledge* (ſaith the Apoſtle, *Rom.*1.28.) *God gave them over to a reprobate mind.* All this is true (I ſay) that thou art a chiefe cauſe of this thy ſelfe, that thou canſt not profit, thou canſt not bee converted. But that is not all, there is more in it then ſo; Wee have heard in this Doctrine whereof wee are now making uſe, that the Lord himſelfe hath a chiefe hand, as in giving and with-holding the meanes of grace; ſo in making or not making them fruitfull, in them that doe enjoy them. To have the meanes, and to have grace denyed thee of God to profit by them, is a fearefull ſigne that God loveth thee not, that hee regardeth thee not, that hee never ordained nor appointed thee unto life. You know who it is that ſaid, *Iohn* 8.47. *Hee that is of God, heareth Gods words, yee therefore heare not, becauſe yee are not of God.* and 10 26. *Yee therefore beleeve not, becauſe yee are none of my ſheepe.* What (will you ſay) are wee all reprobates that are never the better for your preachings? No, I ſay not ſo; for they may doe thee good hereafter, though they have not yet. But this I dare boldly ſay, that if thou dye in this eſtate, thou ſhalt carry with thee to thy grave, as fearefull a marke, and note of reprobation, as any wee can find in the whole booke of God. I told you even now, that it is a dangerous ſigne, when God denyeth unto a people, the meanes of grace, but it is a farre worſe ſigne to enjoy them, and to bee never the betterr but the worſe rather for them. Therefore *Iohn Baptiſt* compareth the miniſtery of the Goſpell. *Mat.*3.12. unto *a fanne*, when Chriſt maketh uſe of this fanne amongſt a people, it will appeare who among them are *wheate that ſhall bee gathered in the Lords garner*, and who are *chaffe that ſhall be caſt into the unquenchable fire.*

Applic. Oh conſider this I pray you, and lay it to heart, ye that doe enjoy the miniſtery of the word. And if you have beene unprofitable hearers hitherto, thinke ſeriouſly of the danger of your eſtate, and uſe your utmoſt endeavour to come out of it; which is the ſecond thing that I told you, I muſt exhort you unto.

And if you deſire this, you muſt doe theſe three things.

1. Firſt. Neglect not the meanes, though you have beene hearers thus long, and got no good by it, God hath not beene pleaſed to worke with his word in your hearts, yet you muſt bee hearers ſtill. If ever God purpoſe to worke grace in thy heart, he will worke it by this meanes. Doe therefore as thoſe poore impotent perſons did, *Iohn* 5.3. Come to the poole of *Bethesda*, and lye there *waiting for the moving of the water*, Vſe the meanes, and wait for the good houre, when God ſhall be pleaſed to worke with his word in thy heart. That which *Solomon* ſaith of the workes of mercy, *Eccle.*11.6. *In the morning ſow thy ſeed, and in the evening with-hold not thy hand; for thou knoweſt not whether ſhall proſper, either this or that*; As if hee had ſaid, Whether ſhall do moſt good; that may be fitly applyed to this caſe. Heare the word *in the morning*, in thy youth, and *with-hold not* thy ſelfe from it *in the evening*, in thine age, for what knoweſt thou which is the time God hath determined to convert thee in, or which is the ſermon that hee will doe it by? Though hee have ſhewed no ſigne of his eternall love toward thee all this while, but of his wrath rather, yet I may ſay to thee,

thee, as the Prophet doth in another case, *Ioel* 2.14. *Who knoweth whether he will returne and repent, and leave a blessing behind him; for* (as he saith ver. 13.) *he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evill.*

Secondly. Seeing it is so dangerous a signe to remaine blockish, and senselesse, and a non-proficient under the meanes of grace, therefore content not thy selfe to heare, but as our Saviour saith to his hearers, *Luke* 8.18. so say I to you. *Take heed how you heare. Hearken diligently unto mee*, saith the Lord, *Esay* 55.2. Prepare thy selfe before, keepe thine eye, and eare, and mind, attentive when thou hearest, meditate, conferre, use all the meanes thou canst to make thy hearing profitable unto thee. 2.

Thirdly and lastly. Rest not in, nor ascribe too much to the meanes, nor to any thing thy selfe can doe to make them profitable to thee. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, saith the Apostle, *Rom.* 9.16. Thinke not thou canst receive, and profit by the Word, when thou listest, thou canst repent when thou listest, Say not, ô if I lived under such a mans ministery, how should I profit? No, no, remember who it is that saith, *Esa.* 48.17 *Thus saith the Lord thy redeemer, the holy one of Israel, I am the Lord thy God, that teacheth thee to profit. I have planted* (saith *Paul*, 1 *Cor.* 3.6.) *and Apollo watered; but God gave the increase.* And therefore thou must joyne prayer with thy hearing, and beg earnestly of God, that he would worke with his word in thy heart. *If thou cryest after knowledge* (saith *Solomon*. *Prov.* 2.3.5.) *and lifte st up thy voyce* (cryest heartily and earnestly) *for understanding, then shalt thou understand the feare of the Lord, and find the knowledge of God.* 3.

The third and last sort of people which I told you this use of exhortation doth concerne, are such as have obtained of God, not onely the meanes of grace, the ministery of his Word, but grace also to profit by them. Such of you (for I doubt not, but many of you are such) must know that you can never bee sufficiently thankefull unto God for this singular mercy. First. It is a great mercy, a great signe of his speciall and eternall love, that hee giveth thee the sound ministery of his Word. And I may say to thee, as they did to blind *Bartimeus*, *Marke* 10.49. *Bee of good comfort, arise, he calleth thee.* Even this outward calling on thee by his Word, is a great signe hee loveth thee, and would have thee to bee saved, it is a just cause of hope and comfort unto thee. Looke abroad in the world, and thou shalt find it is no common mercy, *hee hath not dealt so with every nation Psal.* 147.20. That the place where thou livest, should bee as *Goshen* (enjoy the light, *Exod.* 10.21—23.) when as so many other places remaine in palpable darkenesse, as all the rest of *Egypt* did, this is surely to be acknowledged as a singular mercy of God unto thee. Surely I may say unto you, as our Saviour doth to his disciples, *Matth.* 13.17. *Many righteous men*, many good people *desire to heare that that you heare*, would count it their happinesse to enjoy the meanes that you do, where you dwell, and cannot. This is a great mercy that you enjoy the meanes. 1.

But (secondly) it is yet a farre greater mercy, if you have felt the power of God in them to your conversion; if God have given you hearts to savour them, and profit by them. If God have done this for thee (beloved) know thou hast cause to doe as that poore convert did when he had felt this power of God in his ordinance, 1 *Cor* 14.25. even *to fall downe upon thy face, and to worship*, and praise God for it. From hence thou mayest conclude infallibly (and so canst thou no: from al the outward blessings, that ever thou receivest from him) that God loveth thee with an everlasting love, and hath chosen thee to life before the world was. *I have loved thee* (saith the Lord, *Iere.* 31.3.) *with an everlasting love, therefore in loving kindnesse have I drawne thee.* If God have 2.

ſhewed thee that mercy, that loving kindneſſe, as to draw thee by his word and ſpirit, certainly he hath loved thee with an everlaſting love. Admit God hath done no more for thee but this; admit he exerciſe thee with never ſo many afflictions, outward, or inward: admit thou find thy ſelfe to be ſo much the more ſubject to ſcorne and contempt in the world, yet art thou an happy ſoule. *We know* (ſaith the Apoſtle, *Rom.*8.28.) *that all things worke together for good, to them that love God, to them that are called according to his purpoſe.* If thou find thy ſelfe to be thus effectually, and inwardly called, certainly every thing that befalleth thee ſhall tend to the increaſe of thy happineſſe. O looke about thee (I beſeech thee) looke upon many of thy neighbours, yea, looke upon ſundry that are neerer unto thee, who all enjoy the ſame meanes that thou doſt, and yet never felt any ſweetneſſe, never felt any power in them. Let the hardneſſe of heart, and profaneneſſe that thou ſeeſt in others, draw thee to an admiration of this goodneſſe and mercy of God towards thy ſelfe. That the dew of Gods grace ſhould fall upon thy heart (as the materiall dew did upon *Gideons* fleece, *Iudges* 6.37) and the ground that is round about thee ſhould be dry, not one drop of this dew upon it; is not this a wonderfull mercy? O conſider it, and admire it, and ſay with the Apoſtle *Iude*, *Iohn* 14.22. *Lord how is it, that thou wilt manifeſt thy ſelfe to us, and not to the world?* Lord how is it, that thou ſhouldſt give thy grace unto me, and deny it unto ſo many that were every whit as good as I, nay better farre then I, better in ſtate and calling, better in capacity and underſtanding, nay, better in life, more unblameable, more civill, free from ſundry groſſe ſinnes that I was given unto. Take notice of this mercy of God, thou that haſt received it, and rejoyce in it, and be thankefull for it. But take heed thou be not puſt up by it, ſo to thinke better of thy ſelfe for it, as to deſpiſe others to whom God hath not yet bin ſo mercifull this way as he hath bin to thee. But ſay oft to thy ſoule, as the Apoſtle doth to them, 1 *Cor.*4.7. *Who maketh thee to differ from another? and what haſt thou, that thou haſt not received? And if thou haſt received it, why glorieſt thou?* Remember what uſe *David* made of the difference God had made betweene him and *Saul*, 2 *Sam.*6.22. *I will be more vile then thus, and will be baſe in mine owne ſight.* And we ſhall ſee great reaſon for it, if we conſider well what our Saviour ſaith, *Luke* 12.48. *Unto whomſoever much is given, of him ſhall be much required.*

Lecture CVII. On Pſalme 51.6. Ianuary 6. 1628.

WEE have already heard that theſe words doe containe the fourth and laſt argument, whereby *David* doth aggravate and ſet forth the hainouſneſſe of his foule ſinnes, taken from the conſideration of that truth of grace and ſaving knowledge God had wrought in him, before he fell thus fearefully. And that there are three principall things to be obſerved in them. 1. The deſcription that *David* maketh here of his owne true converſion and regeneration. *In the hidden part hee had knowne wiſedome.* 2. The author and worker of this his converſion; that is to ſay. The Lord himſelfe, *In the hidden part thou hadſt made me to know wiſedome.* 3. Laſtly. The end and purpoſe that *David* had in mentioning here his converſion, that truth of grace and ſaving knowledge that was in him before his fall; that is to ſay, To aggravate and increaſe his ſin by the conſideration of it. The two former of theſe points wee have already finiſhed, it followeth now that we proceed unto the third and laſt of them.

Nota. From this then, that *David* doth here aggravate his ſins from this conſideration that he was a regenerate man, he had truth of grace and ſaving knowledge in him before he fell into theſe ſins; we learne.

That

That the ſinnes that a man committeth that is truly regenerate, are in ſundry reſpects much more hainous and dangerous, then the ſame ſinnes committed by another man. In ſundry reſpects I ſay, but not in all reſpects. This Caution I muſt needes give you for the opening and explaination of the Doctrine, before I come to the confirmation of it. And in handling this Caution, I muſt bee ſomething large, both becauſe it is a point that may bee of great uſe unto you, and becauſe I have not handled it before, nor know when I may have hereafter ſo fit opportunity to ſpeake of it, as in the handling of this Doctrine, that cannot be well underſtood without it. Doct.23 Caution.

You muſt therefore know, that the ſins of a regenerate man, are not in all reſpects, nor indeed can be either ſo hainous in themſelves, or ſo dangerous to him that committeth them as the ſins of the unregenerate are, or may be.

Firſt, They are not ſo hainous in themſelves; and that in theſe two reſpects. 1.

First. There is one hainous ſin that no regenerate Elect child of God can poſſibly fall into. He cannot commit the ſin againſt the holy Ghoſt, as hee that is unregenerate may doe. *There is a ſin unto death*, ſaith the Apoſtle, 1 *Ioh.* 5.16. by which he meaneth not, that there is a ſin that deſerveth death (for ſo every ſinne doth) but a ſin, which whoſoever falleth into, and committeth, he muſt needs dye and periſh everlaſtingly; and he addeth, verſe 18. *We know that whoſoever is borne of God, ſinneth not*; that is, doth never commit that ſin, the ſin unto death. 1.

Secondly. Thoſe hainous ſins that it is poſſible for a man that is truly regenerate to fall into, yet even in them it is not poſſible for him to ſin ſo hainouſly as many an unregenerate man doth, and as every unregenerate man may doe. He may indeed fall into ſuch ſins, as are for the matter and ſubſtance of the fact, every whit as hainous as any other mans ſin can be. *Davids* and *Peters* examples prove that to be too true. But he cannot commit them ſo hainouſly, that is, in ſo hainous a manner as the other doth. *Their ſpot* (ſaith *Moſes*, ſpeaking of the rebellious Iewes, *Deut.*32.5.) *is not the ſpot of his children.* As if he had ſaid, They may both have their ſpots, yea, and great and foule ſpots too; but there is a great difference betweene the ſpots of the lewd and unregenerate men, and the ſpots of Gods children. And as the Lord gave to the Prieſt under the law, direction, how he might diſtinguiſh, and put a difference betweene the ſpots of the leprous perſons, *Levit.*13.24—27. and ver.38.39. So hath he alſo given him in his word direction, how we may diſtinguiſh and diſcerne the ſpots of lewd and wicked men, from the ſpots of his children. Of the one it is ſaid, *Iude* 15. that *their ungodly deeds are ungodly committed.* Of the other it is ſaid, *Pſal.*18. 21. that *they have not wickedly departed from their God.* As if he ſhould ſay, even then, when they have forſaken and departed from their God, yet they did it not wickedly, in that wicked manner, with ſo wicked a mind and diſpoſition of heart, as the other doe. The adultery that *David* committed was (doubtleſſe) great filthineſſe, and yet there is certainly a great deale more wickednes in the whoredomes of many other men, then there was in his. *In thy filthineſſe is lewdneſſe*, ſaith the Lord to the wicked Iew, *Ezec.*24.13. Was there not ſo (you will ſay) in *Davids*, & in every other mans whoredome? Surely the fact is moſt filthy and abominable whoſoever committeth it, but yet in the heart of many a man that committeth it, there is much more lewdnes, then there was in *Davids*. So the Apoſtacy of *Peter* was (out of doubt) a moſt hainous ſin; yet was it not committed ſo hainouſly, with ſo bad an heart, as the Apoſtacy of many a one hath beene, that yet did never deny Chriſt with ſuch oathes and execrations as *Peter* did. *Bee not mercifull unto all that tranſgreſſe maliciouſly,*

ſaith *David*, *Pſalme* 59.5. *Peter* tranſgreſſed, but not maliciouſly, he did unfeinedly love Chriſt in his heart, even then, when hee did ſo deny him. No regenerate man committeth any ſinne ſo ſinfully, with ſo bad an heart, as the unregenerate man doth; nay he cannot ſinne with the full ſway and conſent of his will. *Whoſoever is borne of God* (ſaith the Apoſtle, 1 *Iohn* 3.9.) *doth not commit ſinne, for his ſeed remaineth in him, and hee cannot ſinne becauſe hee is borne of God.* As though he ſhould have ſaid, Hee cannot ſinne as the other man doth. In every ſinne that through frailty he falleth into, *the ſpirit will luſt againſt the fleſh*, as the Apoſtle ſpeaketh, *Galat.*5.17. The ſeed of God that remaineth in him, the regenerate part will make ſome reſiſtance to the fleſh certainely, though it be ſometimes ſo weake, as the party himſelfe can ſcarcely be able to diſcerne it. So that you plainly ſee, that though in reſpect of the outward act of ſinne there be no apparent difference to be diſcerned betweene the regenerate & the wicked man, yet certainly in the manner and inward diſpoſition of their hearts in ſinning, there is a great & wide difference betweene them. And thus I have proved to you the firſt point I propounded unto you, That the ſins of the regenerate, are not, nor can be in themſelves, and in their owne nature ſo great and hainous, as the ſins of the unregenerate and wicked men are.

2. Secondly. The ſins of the regenerate man, are not in ſundry reſpects ſo dangerous unto him, as the ſins of the unregenerate and wicked man are.

Foure notable differences there are in this reſpect betweene their ſins.

1. Firſt. Whereas the leaſt ſinnes of the wicked and unregenerate man ſhall be laid to his charge, and hee ſhall give account unto God for them. *For all theſe things* (ſaith *Solomon*, *Eccleſ.*11.9) *God will bring thee into judgement. For every idle word that they ſpeake* (ſaith our Saviour, *Matth.*12.36.) *they muſt give account at the day of judgement.* The infirmities, the daily and ſmall offences of the regenerate (ſuch as the beſt are ſubject to, and cannot in this life be freed from. *In many things* (ſaith the Apoſtle *Iam* 3.2.) *we offend all*; ſuch as either through ignorance or frailty they are apt to ſlip into; ſuch as themſelves diſcerne, and bewaile, and ſtrive againſt) the Lord is ſo farre from entring into judgement with his ſervants for ſuch, as that hee will never impute them, or take notice of them. Of theſe ſinnes it is, that *David* ſpeaketh, *Pſalme* 130.3. *If thou Lord ſhouldſt marke iniquities: ô Lord who ſhall ſtand?* And the Prophet, *Micah* 7.18. *Who is a God like unto thee, that pardoneth iniquitie, and paſſeth by the tranſgreſſion of the remnant of his heritage?* And the Lord himſelfe, *Mal.*3.17. *I will ſpare them as a man ſpareth his owne ſonne that ſerveth him.*

2. Secondly. Whereas none of the ſinnes of the unregenerate, if he ſo continue, ſhall ever bee pardoned. *He that beleeveth not* (ſaith our Saviour, *Iohn* 3.18.) *is condemned already; becauſe hee beleeveth not in the name of the onely begotten ſonne of God.* The moſt groſſe and hainous ſinnes that any man that is truly regenerate doth commit, for them there is hope and promiſe of pardon. *There is no condemnation* (ſaith the Apoſtle, *Romans* 8.1.) *to them that are in Chriſt Ieſus.* And 1 *Iohn* 2.1,2. *If any man ſinne wee have an advocate with the father, Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes.*

3. Thirdly. Whereas no regenerate man can be aſſured that he ſhall ever be able to repent of the ſinnes he hath committed. For 1. He hath in himſelfe no principle of repentance. I meane, hath in himſelfe nothing that may helpe him to recover himſelfe when hee is fallen; repentance is not in his owne power, but is the ſpeciall gift of God. Chriſt is *hee onely that giveth repentance to Iſrael, and forgiveneſſe of ſins*, as the Apoſtle ſpeaketh *Act.* 5.31. 2. He hath no certain promiſe that God wil ever give him grace to repent after hee

he hath ſinned, For being *without Chriſt, he is a ſtranger to the covenants of promiſe*, and hath nothing to doe with them, as the Apoſtle ſpeaketh, *Epheſ.*2.12. It is farre otherwiſe with the regenerate man. No ſuch child of God being regenerate, can fall ſo fearefully or dangerouſly, but hee ſhall certainely riſe againe, and be renewed againe by repentance. Of him that may truly be ſayd that *David* ſpeaketh in another ſenſe, *Pſalme* 37 24, *Though hee fall he ſhall not be utterly caſt downe.* For 1. He hath in him the principle of repentance, that that will helpe him to recover himſelfe, *The ſeed of God remaineth in him*, as the Apoſtle ſaith, 1 *Iohn* 3 9. That ſeed, that habit of grace, is *immortall* and incorruptible, as the Apoſtle calleth it, 1 *Peter* 1.23. It is living water, it is in him as *a well of water ſpringing up unto everlaſting life*, as our Saviour ſpeaketh, *Iohn* 4.14 2. The Lord (whoſe onely worke it is *to raiſe up them that are bowed downe*, as *David* ſinged to his praiſe, *Pſalme* 145.14.) hath promiſed that hee ſhall not dye in his ſinnes, but he will reſtore him, and raiſe him up by repentance. *I will heale their back ſliding* (ſaith the Lord. *Hoſea* 14 4. and againe verſe 7) *they that dwell under his ſhadow* (that ever were in his favour, if they happen through frailtie to goe aſtray from God, they) *ſhall returne, they ſhall revive as the corne*, which though it ſeeme (ſometimes by water, ſometimes by froſts) to be quite dead, yet in due time it reviveth againe, and becommeth fruitfull. The unbeleever *ſhall dye in his ſinnes*, as our Saviour ſpeaketh, *Iohn* 8 24. but ſo can hee never doe that truly beleeves. *I am the reſurrection and the life* (ſaith he, *Iohn* 11 25, 26) *hee that beleeveth in mee, though hee were dead, yet ſhall hee live, and whoſoever liveth and beleeveth in me, ſhall never dye*; Which (though it were ſpoken by him upon the occaſion of the bodily death, and reſurrection of *Lazarus*, yet) is not to be reſtrained unto that, but is to be underſtood of the ſpirituall life and reſurrection alſo. Marke three things (I beſeech you) in this ſpeech of our bleſſed Saviour. 1. *Whoſoever beleeveth in mee* (ſaith hee) *ſhall never dye.* As if hee had ſaid, that ſpirituall life, that life of grace which hee hath received from mee, is permanent. 2. That hee ſaith, *Hee that beleeveth in mee, though hee were dead, yet ſhall he live*, As if he had ſaid, If it were poſſible for ſuch a one to become ſtarke dead, utterly to looſe the life of grace; if this (I ſay) were poſſible, *yet ſhall hee live*, and bee revived againe. 3. Laſtly. Marke the reaſon that Chriſt giveth for it. *I am the reſurrection and the life*, ſaith hee. As if he ſhould ſay, I am able to raiſe and reſtore unto life, both the body and the ſoule, yea, it is mine office, and honour to doe it. Hee that aſſured *Peter* before his fearefull fall, *Luke* 22 32. (not to make him leſſe fearefull of falling, but that it might be an helpe to his repentance after hee was fallen, and as it were a cord for him to catch at, and take hold of, to keepe him from ſinking in the guiſe of deſpaire, and to draw him out of it) hee (I ſay) that did then give aſſurance unto him that his *faith ſhould not faile*, nor utterly dye in him, but he ſhould certainely find mercy with God, to riſe againe by repentance (for ſo his words plainely import. *When thou art converted, ſtrengthen thy brethren*) hee hath given the ſame aſſurance to every elect and beleeving man, that his faith ſhall never utterly faile, but he ſhall certainly find mercy with God, to riſe againe by repentance. For he prayed ſo for every beleever as well as for *Peter*, as is plaine, *Iohn* 17.15.20. And he hath ſaid of every true beleever, *Iohn* 5 24. *Verily, verily, I ſay unto you, he that heareth my word, and beleeveth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death into life.*

The fourth and laſt difference betweene the falls of the wicked, and of the regenerate man, in reſpect of the danger of them, is this, That whereas wicked men being *the people of Gods curſe*, as the Lord calleth them, *Eſay.*34.5. 4.

and τέκνα κατάρας *the children of the curse*, as the Apoſtle ſpeaketh, 2. *Pet.*2.14. every thing that belongeth unto them, but ſpecially every ſinne they commit, is accurſed unto them, and tendeth to make their ſtate worſe and worſe, and to make them more and more apt to ſinne, more and more unable to repent. They *yeeld themſelves ſervants to iniquity, unto iniquitie*, as the Apoſtle ſpeaketh, *Rom.*6.19. As if hee had ſaid, this is all the good they ſhall get by their ſervice of ſin, that by committing one ſin, they ſhall become more apt to commit another, and ſo by filling up a great meaſure of ſin (which is ſaid to have beene the cauſe why the *Amorites* were ſpared ſo long, *Gen.*15.16.) they might *heape up wrath*, as *Elihu* ſpeaketh, *Iob* 36.12. againſt the day of wrath. It is quite contrary with the regenerate. For as they *are called to be heires of bleſſing* as the Apoſtle ſpeaketh, 1 *Peter* 3.9. ſo *all things ſhall worke together for their good. Rom.*8.28. Every thing that befalleth them, yea even their ſouleſt ſins that God permitteth them to fall into, ſhall by the grace of repentance, make for their good, they ſhall tend to the bettering of them, and making of them more happy men, then otherwiſe they would have beene. Inſomuch as that which *David* ſaith of his affliction, *Pſal.*119.71. *It is good for me, that I have beene afflicted*, that both *David* and all the faithfull have cauſe to ſay of their grievous falls, Gods grace turning them to matter of greater repentance, it is good for me, that God did leave me to my ſelfe.

*Obiect.*2 This is an incredible thing, and dangerous alſo to bee taught (you will ſay) for this ſeemeth to give great encouragement unto the committing of any ſinne, and what need men bee afraid of ſinne, their ſinnes ſhall doe them good, that they ſhall become by them the better and more happy men?

Anſw. But to this I anſwer. That *their damnation is juſt*, that make ſuch inferences and concluſions from this Doctrine, as the Apoſtle ſpeaketh, *Rom.*3.8. that ſay, *let us* therefore *doe evill, that good may come of it.* And who will therefore deſire, and runne into any affliction or miſery, becauſe hee hath heard that it ſhall bee good for Gods children, that they have beene afflicted. It is no naturall effect of ſinne, to doe any man good that committeth it, nay nothing is more contrary to the nature of ſinne, then this is, ſinne is a moſt deadly poiſon, and the moſt naturall effect of it is to deſtroy him that committeth it, and to make him miſerable everlaſtingly. The good that commeth to the faithfull this way, is to bee imputed, not unto their ſinnes, but to the infinite power of God, that was able to *make the light to riſe out of darkeneſſe*, as the Apoſtle ſpeaketh, 2 *Cor.*4.6. And to the wiſedome, and goodneſſe of our heavenly Phyſitian that maketh a ſoveraigne medicine of this deadly poiſon. This he is able to doe, and this he doth to all his children, he ſanctifieth unto them their falls, and maketh them meanes of their good, and that ſundry wayes.

1. First. By this meanes hee humbleth them more ſoundly, and ſo maketh them more capable of comfort, and of every other grace. For as none doe ever attaine to any comfortable communion with Chriſt, or great meaſure of any other ſaving grace, that have not firſt beene humbled in ſenſe of their owne ſinnes. (*I dwell with him* (ſaith the Lord, *Eſa.*47.15.) *that is of a contrite and humble ſpirit*; And *God giveth grace to the humble, Iames* 4.6.) So the Lord knoweth that many would never bee ſoundly humbled, if hee ſhould not leave them ſometimes to themſelves, and let them take ſuch falls. Thus was *Hezeckiahs* fall ſanctified unto him. For when God had *left him*, as wee read hee did, 2 *Chron.*32.31. and he fell in that height of pride that provoked God highly, not onely againſt himſelfe, but againſt all his kindome, as wee read verſe 25. this fall of his, had more force to humble him, and did him more good that way, then that great affliction hee had

had had a little before, either through the extreame feare hee was in of the hoſt of *Senacherib*, verſe 1.2,20. or through that mortall ſickneſſe wherby the Lord had viſited him, verſe 24. was able to do; and ſo the holy Ghoſt ſaith verſe 26. *Hezechiah humbled himſelfe for the pride of his heart.* And ſo was it alſo with *David* heere; Hee was more ſoundly and deeply humbled by this, when God left him to himſelfe, to fall into theſe fearefull ſins, then by all the afflictions hee had endured under *Saul*. He was never able to offer unto God *the ſacrifice of ſo broken and contrite an heart*, which he ſpeaketh of verſe 17. untill now.

Secondly. By this meanes God maketh his ſervants more fearefull to offend him, more watchfull over their wayes, more carefull to pleaſe him, to love him, and to cleave cloſe unto him, then otherwiſe they would have beene, if they had never ſo fallen. *The burnt child* (we ſay) *will dread the fire.* And as *Paul* ſaith of *Oneſimus*, *Phil.*15. *Perhaps hee therefore departed for a ſeaſon, that thou ſhouldeſt receive him for ever.* As if he ſhould ſay, It may bee God in his providence ſo diſpoſed of his ſinne in running away from thee, and abſenting himſelfe from thee for a time, that even this ſinne of his, his former unfaithfullneſſe, will be a meane to make him a better ſervant unto thee, and ſo thou ſhalt have more cauſe to love him, and take comfort in him while hee liveth. So may it bee truly ſaid of many of Gods ſervants, their very ſins that they have fallen into, have made them better ſervants unto God then ever they were before, or then ever they would have beene, if they had not ſo fallen. Becauſe *Mary Magdalene* had bin ſo great a ſinner, therefore ſhe ſhewed more love to Chriſt, then any other did, who had not fallen ſo grievouſly as ſhe had done. *Her ſinnes, which were many, are forgiven* (ſaith our Saviour, *Luke* 7.47.) *for ſhee loved much.* As if he had ſaid, Shee could not love me ſo much, if ſhee had not had ſo many, and ſo foule ſinnes forgiven her. Certainely it was ſo with *Peter*, whoſe fall by denying Chriſt, made him to love Chriſt more dearely then any other of the Apoſtles did, as is plaine by Chriſts asking of him, *Iohn* 21. 15. not onely whether he loved him, but whether he loved him more then his fellowes did. And therefore alſo we ſhall find that hee was more bold and zealous ever after, more void of feare in the confeſſion of Chriſt, then any other of the Apoſtles were. 2.

Thirdly and laſtly. By this meanes the Lord maketh his children more meeke and humble, and compaſſionate towards others, more free from deſpiſing, and inſulting over others, for their frailties, and infirmities. This is a diſeaſe that is hardly cured by any other medicine. When the Apoſtle chargeth *Titus* to put his hearers *in mind to ſpeake evill of no man, to bee no brawlers, but gentle, ſhewing all meekeneſſe unto all men, Titus* 3.2. He preſcribeth that, as a preſervative againſt that corruption verſe 3. *For wee our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hatefull and hating one another.* If God had not let *Paul* feele *the thorne that was in his owne fleſh*, whereby (as by *a meſſenger of Satan*) hee *was buffeted*, and abaſed, he was in danger to have beene exalted above meaſure, and to have growne proud, and inſolent *with the abounddance of revelations he had received*, and therefore twice in one verſe, 2 *Cor.* 12.7. he ſaith, this *thorne in the fleſh was given him, leaſt hee ſhould bee exalted above meaſure.* And this good *Peter* alſo got by his fearefull fall, that whereas before he was conceited, and proud, and ſtood upon tearmes of compariſon, *Matth.*26.33. *Though all men ſhall be offended becauſe of thee, yet will I never bee offended*; He thought better of himſelfe, then of any other man. After his fall he was of another temper. For when Chriſt asked him, *Iohn* 21.15. *Simon, ſonne of Ionas, loveſt thou mee more then theſe?* (which 3

Christ knew well that he did) hee durst not answere, Yes Lord, unto that demand, but onely thus, *Lord thou knowest that I love thee.* As if he had said, I dare not say more then any other, not more then the meanest of thy servants, but yet *Lord thou knowest that I love thee*, though it bee poorely, and wearkely, yet I love thee. And thus have I shewed you that the sins of the regenerate are not, nor can bee in all respects, either so hainous in themselves, or so dangerous in respect of the consequents and punishment of them, as the sinnes of wicked and unregenerate men are, or may be. Now should I come to the confirmation of the Doctrine, and shew you that the sinnes that a man committeth, who is truly regenerate, are in sundry respects much more hainous and dangerous then the same sinnes are, being committed by another man. But this (because the time is past) I must deferre till the next day.

Lecture CVIII. On Psalme 51. 6. Ianu. 20. 1628.

Proofe. IT followeth now, that we proceed unto the proofe and confirmation of the Doctrine, and shew you, That the sins of a man that is truly regenerat, are in sundry respects much more haindus and dangerons then the same sins are, being committed by another man. Two sorts of witnesses there are to confirme this. 1. The conscience of the regenerate themselves. 2. The Lord who is greater then the conscience of any man.

1. For the first. *David* and *Peter* may serve in stead of a thousand. For as it is evident, they were truly regenerated before they fell, so is it as evident, that they judged their sins to be so much the more hainous and damnable, even for this cause, because they were regenerate, and in the state of grace, before they committed them.

How *David* judged of his sin, you may see in these words wherein he aggravateth his sinne by this argument. *And in the hidden part, thou hadst made me to know wisedome.* As if he had said, This, this is that that maketh my sinnes intollerably heavy to my conscience, that thou hadst given me saving knowledge, I was in the state of grace, when I yeelded to these tentations, when I fell into these sins. And see how neere hee was unto despaire, how much adoe hee had to get assurance of pardon, and to receive his comfort in God, how oft he repeateth his suit and petition for pardon, verse 1.2.7,8,9.12.14.

And how, *Peter* judged of his sin, so soone as the violence of the tentation was past, and God was pleased to open his eyes, and let him see what he had done; how deepe he sanke in sorrow; how neere he was unto despaire; how much a doe he had to recover his comfort and assurance of Gods favour, it is evident, not only by his *weeping so bitterly* for it, *Matth.*26.75. but specially by that great care Christ had to raise him up againe to comfort him, more then for all the rest of the Apostles. He appointed an Angell to send word to *Peter* by name, of his resurrection, *Marke* 16.7. *Tell his disciples and Peter.* And he shewed himselfe first to him. 1 *Cor.*15.5. *He was seene of Cephas, then of the twelve*; And by encouraging him so earnestly, and so pathetically, *Iohn* 21.15. 17. not to give over his ministery, but *to feed his lambs, to feed his sheepe* for all that. But to these two, I will adde one example more; and that is of that poore *Corinthian* that fell into incest. For as we have no cause to doubt, but that he was a regenerate man before he fell into that sinne (for he was a member of that Church of whom the Apostle saith, 1 *Cor.*1.2. that they were *sanctified in Iesus Christ*, they were *called to bee Saints*) so it is evident, that when he came to see what he had done, he judged his sinne to be so hainous and intolerable, that he was brought even to the brinke of desperation. Insomuch as the Apostle was faine to write unto the Church earnestly, 2 *Cor*,2.7,8. that they

they would *comfort him and confirme their love toward him*, for feare he were *even swallowed up with over-much sorrow*. See by these three examples how the regenerate themselves have judged of their falls.

Now least any man should object against the strength of this proofe, and say, Alas, it was the weakenesse of these men to grieve as they did, and to be so troubled in their minds for their falls, they were distempered in their braines, either with melancholy, or Satans tentations (as experience sheweth us dayly, that many good soules are) which made them judge worse of their estate, then they had just cause to doe. If they had beene their owne men, and in their right minds, they would easily have discerned they have no reason to be so troubled, seeing they (being once regenerate) were *not under the law, but under grace*, and consequently their *sinne* (whatsoever it were, how hainous soever) could *not have dominion over them*, Rom.6.14. They had not sinned, nor could possibly sinne, as other men did, with the full sway of their soule, the full consent of their will. *For the seed of God remaineth still in them*, as the Apostle speaketh, 1 *Iohn* 3.9. They should not be damned for any sinne, that they had committed, or could commit. For *there is no condemnation to them that are once in Christ*, Rom.8.1. It is not possible they should dye in their sinnes, but they shall certainely be renewed by repentance. No sin they can commit, is able to separate them from the love of God, or cast them out of his favour, For *whom* Christ ever *loved, he loveth to the end. Iohn* 13.1. *Obiect.*

To these men that shall thus object (as doubtlesse too many are apt to doe, too many are apt to thinke, that all Gods people whom they see humbled, and much perplexed in mind for their sinnes, are distempered in their braines, or at least are but silly weake creatures, voyd of all judgement) to these men I say, that those three persons, whom I have brought for witnesses to confirme this truth, were all in their right minds, they were not mad, they were not distempered in their braines, either through melancholy or tentation (though I confesse, many of Gods people are so often times) they judged not otherwise of their falls then they had just cause to doe; they were no more troubled for their sinnes then they had just cause to be. And to prove this, I will produce my second witnesse, that I told you I would bring for proofe of this truth. *Answ.*

The Lord himselfe (who is greater then the conscience) doth thus judge of the foule sins that regenerate men fall into. For (notwithstanding all that hath bin sayd, or can possibly be said out of Gods word touching the unchangeableness of Gods love to all that are in Christ, or touching the perpetuity of their happy estate that are once truly regenerate, yet) the Lord hath both by his word and works, given two testimonies in this case, whereby he hath clearely declared how hee judgeth and esteemeth of the sins that his owne people fall into. And the two testimonies God hath given concerning this matter are these. 1. That he can no better brooke the sins of the regenerate, then of other men, but hateth sin as much in them, as in any other person. 2. That he hateth sin more in them, then in any other. 2.

Observe the proofe of the first of these two testimonies in three points. 1.

First. Of the sins of the regenerate, of Gods owne people it is said, that God will not pardon them. *Hee is an holy God, hee is a jealous God* (saith *Iosua* to Gods owne people, *Iosh.*24.19) *hee will not forgive your transgressions, nor your sinnes.* And even of Christ Iesus, the Angel of the Covenant, the Lord saith to his people, *Exod.*23.21. *Obey his voice, provoke him not, for he will not pardon your transgressions*; and marke the reason God giveth for it, *For my name is in him.* As if he should say; Because he is God, therefore he will not pardon your transgressions; he were not God if he should 1.

doe

doe it. What ? (will you ſay) cannot the ſins that a regenerate man falleth into be pardoned ? Are all their falls impardonable ſins ? No verily ; for I proved to you the laſt day, that no Elect child of God can poſſibly commit the unpardonable ſin ; that all their ſins ſhall upon their repentance certainly be forgiven. *The blood of Ieſus Chriſt his ſonne, cleanſeth us from all ſinne*, as the Apoſtle ſaith, 1 *Iohn* 1.7. But in thoſe fearefull ſentences that I mentioned to you, two things are to be underſtood. 1. That God will not winke at : Chriſt himſelfe (becauſe he is God) cannot brooke nor beare with the ſins of his people, he cannot count them innocent, nor thinke well of them, till they have repented. 2. That though ever ſince they firſt beleeved, and were converted, they have had a pardon upon record in heaven, that can never be revoked nor cancelled ; yet if they fall againe into groſſe ſins, they ſhall haue no comfort at all of that pardon, but be as if they had no pardon, till by renewing their repentance and faith, they have ſued out their pardon, and be able to ſhew, and plead it in the Court of their owne conſcience.

2. Secondly. Of the regenerate of Gods owne people, it is ſaid, that (though they be not eternally damned for their ſins, yet) the Lord will take uengeance of them, and plague them for them in this life as grievouſlly, and ſharply, as any other men in all the world. The Lord our God knoweth well how to love the perſon of his child, and yet to hate his ſin nevertheleſſe ; how to continue his fatherly affection towards him, and yet to ſhew extreame deteſtation to his ſin. *If they breake my ſtatutes, and keepe not my commandements* (ſaith the Lord, *Pſalme* 89.31—34.) *then will I viſite their tranſgreſſion with the rod, and their iniquitie with ſtripes, nevertheleſſe, my loving kindneſſe I will not utterly take from him, nor ſuffer my faithfulneſſe to faile ; my covenant will I not breake, nor alter the thing that is gone out of my lips.* And againe, *Pſalme* 99.8. *Thou waſt a God that forgaveſt them, though thou didſt take vengeance of their inventions.* Thongh the regenerate man hath a generall pardon, and all his ſins be ſo forgiven him, as they ſhall never be imputed to his condemnation ; yet if he give himſelfe liberty to ſin, he cannot hope to be exempted from any of Gods judgements, and plagues, that ever fell upon ſinner in this life. He may be plagued as much as ever man was, in his eſtate, in his name, in his poſterity, in his body, yea in his mind and conſcience alſo. And who can tell in what kind, and in what meaſure God will plague him, how heavy and ſharpe, or of how long continuance the judgement ſhall be, wherewith he will afflict him. The Lord we know hath great ſtore, and variety of judgements to puniſh ſinners with. He hath *an armoury* full of the *weapons of his indignations*, as the Prophet ſpeaketh, *Ieremy* 50.25. O how terrible hath the Lord ſhewed himſelfe to many of his deare ſervants this way. He is apt indeed (as we heard the laſt day) to paſſe by the frailties, and infirmities of his ſervants, ſuch as they diſcerne and bewaile in themſelves, but wilfull ſins, ſcandalous ſins, nay ſins of negligence, and careleſneſſe, ſuch as themſelves make no conſcience of, he is not wont to winke at in them ; he is wont to correct them ſharply for ſuch ſins. Shall I inſtance in ſome few examples for this ? And indeed how ſhould I ſpend the time more profitably in ſo ſecure an age as this ?

First. I will not ſtand upon the example of *David*, how ſharply God ſcourged him for thoſe ſins which he bewaileth in this Pſalme, with what *changes and armies of ſorrowes* and plagues (as *Iob* ſpeaketh, *cap.*10.17.) he followed him ever after, all the dayes of his life. For you may ſay, his were moſt preſumptuous, and notorious ſins, ſuch as few that were ever truly regenerate have fallen into. I will therefore come to the ſecond example, wherein I will couple him and good *Hezechiah* together ; What ſay you to that fooliſh

fooliſh pride they ſhewed, the one in numbring the people, the other in ſhewing all his treaſures to the Embaſſadours of the King of *Babell*? O how ſevere was God in his judgments againſt them both even for this ſin? Of *David* it is ſaid, 1 *Chron* 21.14, that God ſlew of his ſubjects for that, *ſeventy thouſand men.* And of *Hezechiah* it is ſaid, 2 *Chron* 32.25, that for that ſinne, *there was wrath upon him, and upon Iudah, and Ieruſalem.* But you will ſay alſo that this was a preſumptuous ſin. O that we would learne yet from this example, how unable God is to brooke, or beare with preſumptuous ſinne, (though it be but in heart) in his deereſt children. But let us come to a third example. What ſay you then to the ſin of *Aaron*, and *Moſes*, when they being bidden to ſpeake onely to the rocke, and promiſed that it ſhould yeeld water enough for all the campe, did but doubt a little, and ſtagger at that promiſe, and inſtead of ſpeaking onely to the rocke, ſmote it twice (you ſhall ſee the ſtory, *Numb*.20.8—12.) and *Moſes* in a paſſion *ſpake unadviſedly with his lips*, as the Pſalmiſt ſpeaketh, *Pſalme* 106.33. Certainly this was but a frailtie in them, no preſumptuous ſin; and therefore you ſhall find the Prophet there, *Pſalme* 136.32,23. layeth that fault on the people, rather then on them; and ſo doth *Moſes* himſelfe alſo, *Deut* 1.37. And yet ſee how angry the Lord was with them even for this ſin? Becauſe of this, he would by no meanes be intreated to let them goe into the land of promiſe; though *Moſes* earneſtly beſought him, he would not heare him. *The Lord was wroth with mee* (ſaith he, *Deut*.3.26.) *and would not heare me*, but charged him to *ſpeake no more unto him of that matter.* Obur (you will ſay) though this was but a ſin of frailtie, yet it was a ſcandalous ſin. True, it was ſo indeed; And the Lord alledgeth that for the cauſe, why he was ſo provoked by it, becauſe it was done openly to the ſcandall of the people, *Numb*.20.12. Then learne by this example, how ſevere God will be in his judgements upon his people for ſcandalous ſins. But what ſay you then to *Moſes* his delaying of the circumciſion of his ſonne; to old *Elyes* bearing too much with his lewd ſonnes; and the faithfull *Corinthians*, going to the Communion without care to prepare and examine themſelves before? Certainly theſe were but ſins of careleſneſſe and negligence. And yet ſee how ſevere God was in his judgements againſt them even for theſe ſins. *The Lord met Moſes in the Inne, and ſought to kill him*, ſaith the text, *Exod*.4.24. The Lord did not only bring old *Ely* to a violent and ſtrange death, he brake his necke, 1 *Sam*.4.18. but he plagued his whole houſe and poſteritie for ever for that ſin, in a moſt fearefull manner, 1 *Sam*.2.31—33 and *cap*.3.11.14. The Lord ſent a peſtilence and mortality among the faithfull *Corinthians*, even for this ſin. *For this cauſe many are weake and ſickly among you, and many ſleepe*, ſaith the Apoſtle, 1 *Cor*. 11.30. Behold how God hateth, and will puniſh his owne people, even for their negligences and careleſneſſe, if they judge not themſelves for it, and make conſcience of it.

But yet there is a third degree, that ſheweth much more how odious the ſins of his owne people are unto the Lord. For of the regenerate, of Gods owne people, it is ſaid, that they may ſo ſin, as they may make their very perſons odious and hatefull unto God, they may make their God their enemy; *They rebelled and vexed his holy ſpirit* (ſaith the Prophet, *Eſa*.63.10. ſpeaking of the Church of God in the wilderneſſe) *therefore hee was turned to bee their enemy. When God heard this* (that is, when he underſtood this, that they fell into idolatry, for that was the ſin that ſo provoked him then, as you may ſee, verſ.58.) *hee was wroth* (ſaith the Pſalmiſt, *Pſalme* 78.59.) *and greatly abhorred Iſrael.* Though the Lord can beare with many ſins in his people; or though he beare not with them, yet can correct them only for them, and love them never the worſe (as you know parents oft-times doe) yet may Gods children 3.

fall

fall into such sins, as will even make them odious unto their father. *These are things which defile a man*, and will make him loathsome, saith our Saviour, *Mat.* 15.20. What are those things? That he telleth us verse 19. *Murders, adulteries, fornications, thefts, false witnesse, blasphemies.*

Quest. How can that be? will you say. Whom the Lord once loveth in Christ, he loveth for ever. *I have loved thee* (saith the Lord to his people, *Ier.* 31.3.) *with an everlasting love.*

Answ. I answer. That is most true. Yet may his children so provoke him, that though he doe not quite disinherite them, or cease to be a father to them, yet will he shew them no countenance or fatherly affection at all; As *David* so loathed *Absalom* for murthering his brother, that though he continued a fatherly affection towards him still (yea, and after that too, when he had done far worse) yet he could not abide to see him, *Let him turne to his owne house, and let him not see my face*, saith he, 2 *Sam.* 14.24. A Christian may by his sin cause his father so to loath him, as it may be he shall never have good countenance of him againe, he shall never see his face with comfort while he liveth. His adoption, the right and title he hath thereby to the word and Sacraments, to Christ, and vnto heaven, the comfort I say of all these, and of all the priviledges, the use he might make of them, he shall loose. As *Vzzia* when he fell into a leprosie, lost not his kingdome the right & title he had unto it therby; but he lost the use and execution of his regall authoritie, to the very day of his death, as we read. 2 *Chron.* 26.21. Of *Asa* we read, that though he dyed the child of God, as appeareth both by that which is said of him in his life time, 1 *Kin.* 15.14. that *his heart was perfect with the Lord all his dayes*; and also by the testimonie is given of him twice after his death, 2 *Chron.* 20.32. and 21.12. though he continued in the state of grace to his very death; yet by his sinnes hee lost the use and operation, the vigour, power, and comfort of his adoption, and of that grace that was in him, and recovered it not, even to his dying day; as may appeare by that report the holy Ghost maketh of his last dayes, 2 *Chron.* 16.10 12. A fearefull, yet most profitable example for all secure Christians to read and meditate of.

And thus you have heard the first testimony which the Lord hath given in this case, he hateth sin every whit as much in the regenerate man, as he doth in any other person in the world.

Lecture C IX. On Psalme 51. 6. Ianu. 27. 1618.

2. THE second testimony that I told you the Lord himselfe hath given in this case, is this. That he sheweth in this life, more hatred to the sins of his owne people, then hee doth to the sins of any other men in the world. And this hee hath in all ages, and doth still declare foure wayes, 1. Hee afflicteth in this life all his owne people for sin, so doth he not all wicked men. 2. When he doth intend to bring generall judgements on the world, or upon a nation, he useth to begin with his owne people. 3. When he will make any an example unto others of his anger against sin, he useth to make choise of his owne people for this purpose, rather then of lewd and wicked men. 4. His judgements are wont to be more heavy and sharpe upon his owne people, then those are which he useth to inflict upon wicked men.

1. For the first of these, It is wonderfull to observe what difference God putteth betweene many lewd men, and his dearest children that way. 1. The Lord useth admirable patience and forbearance towards many lewd men, *He reserveth them to the day of judgement to bee punished*, saith the Apostle, 2 *Pet.* 2.9. 2. In this life many a wicked man goeth scot-free, he tasteth of no affliction. *They are not in trouble as other men* (saith the Psalmist, *Psal.* 73.5.)

neither

neither are they plagued like other men. 3. Nay, though their ſins bee outragious, yet God plagueth them not. *Iob* ſpeaketh of ſome (*Iob.*24.12.) that were cruell oppreſſours, and playd the tyrants, and yet (ſaith he) *God layed not folly unto them.* As if he had ſaid, He no way layeth it to their charge. 4. The Lord letteth them runne riot, and doe what they liſt, and never ſtoppeth them in their courſe. *Hee ſuffereth them to walke in their owne wayes,* as the Apoſtle ſpeaketh, *Acts* 14.16. 5. He holdeth his peace, and doth not ſo much as by his word rebuke them. *Theſe things haſt thou done, and I kept ſilence,* ſaith the Lord, *Pſalme* 50.21. 6. Nay, he ſeemeth not to ſee them, but to winke at them, *The times of ignorance God winked at,* ſaith *Paul, Acts* 17.30. 7. So that you ſee many lewd men are in this life priviledged perſons, they goe under a protection, as we read, *Gen.*4 15. that *Cain did,* no man might touch *Cain.*

On the other ſide, Looke upon the eſtate of Gods children in this life, and you ſhall find, it is farre otherwiſe with them, they have no ſuch priviledge. For 1. Every godly man ſhall bee ſure to bee afflicted in this life, in one degree or other. *Whom the Lord loveth, hee chaſteneth* (ſaith the Apoſtle, *Heb.*12.6.) *hee ſcourgeth every ſonne whom hee receiveth.* And verſe 8. *If ye bee without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſonnes.* 2. The Lord uſeth not to winke at his childrens faults, but hee obſerveth them ſtrictly; and if they fall into preſumptious, and ſcandalous ſinnes, yea, or into ſinnes of ſecure careleſneſſe, and negligence, they ſhall bee ſure to heare of him, and to taſt of his rods. *If I ſin* (ſaith *Iob* 10.14) *thou markeſt mee, and wilt not acquit mee from mine iniquity. His fire is in Zion* (ſaith the Prophet *Eſa.*31.9.) *and his furnace in Ieruſalem.* As if he had ſaid. They that ſinne there, cannot eſcape *the furnace of affliction,* as the ſame Prophet ſpeaketh and interpreteth himſelfe, *Eſay* 48.10. 3 Laſtly. God uſeth not, nor may any child of God expect that he ſhould ſhew ſuch patience and forbearance towards him when hee hath ſinned, as hee uſeth to doe towards many a lewd man. See this in that ſpeech of *Phinehas*, and the Princes, unto the two tribes, and the halfe, *Ioſh.*22.18. *It will be* (ſaith hee) *ſeeing yee rebell to day againſt the Lord, that to morrow hee will be wroth with the whole congregation of Iſrael.* That wiſe and holy man (you ſee) expected preſent judgement would fall upon Gods people for their ſinne, hee had no hope that God would forbeare them for any time, if ye rebell to day, to morrow Gods vengeance will come.

Secondly. When the Lord hath purpoſed to bring upon the world, or upon any nation, any common calamity, or deſolation; any overflowing ſcourge, that ſhall paſſe through a nation, or place, as the Lord calleth it, *Eſa.*28.18. his manner hath beene, to begin with his owne Church and people, *Iudgement muſt beginne at the houſe of God,* ſaith the Apoſtle, 1 *Pet.*4 17. *Begin at my ſanctuary,* ſaith the Lord to the deſtroying Angell, *Ezek* 9.6. Hee is wont firſt to ſcourge his owne people for their ſinnes, before hee beginne with the world; and to make their miſery and trouble, a fore-runner of the common and generall deſtruction. *I tooke the cup at the Lords hand (the cup of Gods fury,* ſaith the Prophet *Ieremy* 25.17.) *and made all the nations to drinke* (that is, propheſied, that they ſhould certainely drinke of it) *unto whom the Lord had ſent me.* But who were to drinke firſt of this cup? He telleth us verſe 18. *Ieruſalem, and the cities of Iuda, and the Kings thereof, and the Princes thereof.* They were to begin in this cup to *Egypt,* and the *Philiſtines*, to *Edom*, and *Moab*, and the *Ammonites*, and to all other nations, as he ſheweth in the verſes following. So when our Saviour had propheſied, *Luke* 21.10,11. that before the deſtruction of *Ieruſalem, Nation ſhould riſe againſt nation, and kingdome againſt kingdome, and great* 2.

earthquakes ſhould bee in divers places, and famines, and peſtilences, he addeth verſe 12. *but before all theſe, they ſhall lay their hands on you* (ſpeaking to his Apoſtles and Diſciples) *and perſecute you*. As if he ſhould ſay, The judgement ſhall begin at my houſe.

3. Thirdly. The Lord hath beene wont to make his owne people, examples and ſpectacles of his wrath againſt ſin unto other men. Thus the Prophet ſpake of his times, *Eſa.8.18. Behold, I and the children the Lord hath given me, are for ſignes and for wonders in Iſrael; from the Lord of hoſts, which dwelleth in mount Sion.* As if hee had ſaid; This is of the Lord, he maketh us ſo. And thus ſpeaketh the Apoſtle of his times, 1 *Cor.4.9. We are made a ſpectacle unto the world.* So the Lord made *Uzzah* an example to the whole congregation of Iſrael, of his wrath againſt them all, for carrying his Arke in a cart, which by his ordinance ſhould have beene carried on the Prieſts ſhoulders only. Was *Uzza* the worſt man in all the company? No verily; we have rather cauſe to judge he was a good man, though he tranſgreſſed Gods law in that point. Was God diſpleaſed with *Uzza* onely, or had he reſpect to his ſin only in that judgement? No verily. *For becauſe yee did not carry the Arke at the firſt* (ſaith *David* to the Prieſts, 1 *Chron.*15.13. becauſe yee ſet it on a cart) *the Lord our God made a breach upon us.* All the congregation were as deepe in that ſinne, as *Uzza*, the Lord was as much diſpleaſed with them all, as with him; onely he made him an example to them all, that they might ſee what was due to them all, in the judgement that fell upon him; and *David* made that uſe of it, as you may ſee, 1 *Chron.*13.11. 12. *David was diſpleaſed* (that is, grieved, and troubled in mind) *becauſe the Lord had made a breach upon Uzza; and David was afraid of God that day.* In like manner did the Lord deale with the yong Prophet, that we read of, 1 *Kings* 13 24. he made him an example to *Ieroboam*, and to all Iſrael. Alas (may you ſay) was there never a greater ſinner in *Bethel*, nor in all Iſrael, never a fitter man to be made an example of Gods ſeverity, then this poore man? I anſwer. Greater ſinners there were many, wee may not doubt but that Prophet was a good man, and Gods deare child, though (being deceived by the old Prophet) hee did eate and drinke in *Bethel*, contrary to Gods commandement, and ſo did juſtly deſerve to dye. Neither had the Lord in that judgement ſo much reſpect to the ſinne of that good man, as to the ſin of *Ieroboam* and all Iſrael; that by his ſeverity toward his owne ſervant for ſo ſmall a ſin, they might either learne how much more was due to them for their groſſe idolatry, and ſo feare, and repent, or elſe by the fall and inconſtancy of the Prophet, be brought to eſteeme the leſſe of his propheſie againſt them, and ſo be further hardened in their ſin. And that the Lord had this reſpect in his judgement on the Prophet, may appeare by that which the holy Ghoſt ſaith, verſe 33. of that chapter. *After this thing* (that is to ſay, After the Prophet had ſo ſinned, and was ſo plagued of God for it) *Ieroboam returned not from his evill way, but made againe of the loweſt of the people, Prieſts of the high places.* As if he had ſaid thus, He received no good by this example, as he ſhould have done, but became the worſe by it. And certainely, thus are we to judge of the marvellous ſeverity God hath of late ſhewed towards his people in the *Palatinate*, and other parts of *Germany*, and towards the poore *Rochellers*; thinke not (beloved) that they were greater ſinners then any other, or then we are. Onely the Lord hath made them examples of his ſeverity to us and to all men; and we may ſay of them, as the Apoſtle doth, 1 *Cor.*10.11. *All theſe things happened unto them for enſamples.* And thus it hath ſeemed good unto God onely wiſe, who is *righteous in all his wayes, and holy in all his workes* (as the Prophet ſpeaketh *Pſalme* 145.17.) to make his deare ſervants ſpectacles and examples of his

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ſeverity againſt ſin rather and oftner, then he doth the lewdeſt men that live; though ſometimes he bring them upon the ſtage alſo, as he did *Korah* and his company. *Numb.*16. and 26.10.

The fourth and laſt way whereby God doth in this life ſhew more hatred to the ſins of his owne people, then of any other men is this. That though hee doth in this life execute his judgements alſo, upon ſome wicked men as well as upon his owne, *God is angry with the wicked* (ſaith the Prophet, *Pſalme* 7. 11. and plagueth one or other of them) *every day*. Yet are not his judgements (uſually) when they doe fall, ſo heavy, ſo ſharpe, and extreame upon them, as they are upon his owne people. *God is very terrible in the aſſembly of his Saints*, in his true Church, among his owne people, ſaith the Prophet, *Pſalme* 89.7. And of his judgements that he executeth upon wicked men in this life, if they be compared with thoſe whereby he ſcourgeth his owne people, it may be ſaid, as it is, of the miſery and oppreſſion the people endured vnder *Solomon*, compared with that they ſhould ſuffer under *Rehoboam*, 1 *Kin.* 12.11. *Hee chaſteneth them with whips*, but his owne people *with Scorpions*. Therefore when the Lord threatneth extreame affliction, he expreſſeth it thus. *Micah.*6.16. *Yee ſhall beare the reproach of my people*. As if hee ſhould ſay, I will ſo afflict you, as I uſe to afflict my people when they provoke mee. See an experiment of this in both the deſtructions of *Ieruſalem*. Never did any people in the world endure ſo great miſeries, as Gods people did there in both of them. Of the firſt, the Church thus complaineth. *Lamenta.*1.12. *Behold and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me; wherewith the Lord hath afflicted me, in the day of his fierce anger. Vnder the whole heaven it hath not beene done* (ſaith Daniel. 9.12.) *as hath beene done upon Ieruſalem*. And ſuch a deſtruction the Lord himſelfe foretold it ſhould be, as never came upon any other people; ſuch as all other nations ſhould even wonder to ſee, and heare of, and be aſtoniſhed at it. *This houſe which I have ſanctified for my name* (ſaith the Lord, 2 *Chron.*7.20.21.) *will I caſt out of my ſight, and will make it to be a proverbe, and a by-word among all nations, and this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it*. And *Ezek.*5.9. *I will doe in thee, that which I have not done, and whereunto I will not doe any more the like*. And of the latter deſtruction of Ieruſalem, our Saviour propheſieth, *Mar.*13.19. *In thoſe dayes ſhall bee affliction, ſuch as was not from the beginning of the creation which God made unto this time, neither ſhall be*.

And thus have we heard the Doctrine confirmed ſufficiently, That the ſins of the regenerate are in ſundry reſpects more hainous and dangerous then the ſame ſins are, being committed by other men. And this we have had proved, both by the teſtimony of the regenerate themſelves, and by the Lords owne teſtimony, he can as ill abide ſin in his owne people, as in any other, yea, he hath ſhewed more hatred in this life to their ſins, then to the ſins of any other men.

Let us now come to enquire into the reaſons of this. And firſt let us enquire what ſhould be the reaſon, why the Lord is ſo ſevere againſt them, above all other men. For it may ſeeme ſtrange, that having freely pardoned the ſins of his people, and being fully reconciled to them in Chriſt, and loving them dearely with an everlaſting love, God ſhould yet deale more ſeverely, and ſharply with them in this life, then with any other. And indeed the Lord himſelfe telleth us, that this ſhould be a matter of wonder, and aſtoniſhment unto all men to ſee it. *All nations ſhall ſay* (ſaith the Lord. *Deut.*29.24.) *wherefore hath the Lord done thus unto this land? What meaneth the heate of this great anger?* Yea Gods owne choiſe ſervants have ſtood amazed at it, and beene troubled exceedingly, becauſe they could not diſcerne any reaſon for

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it. *Even when I remember it, I am afraid* (ſaith *Iob* 21.6.) *and trembling taketh hold on my fleſh.* And *David Pſal.*73.16,17. *When I ſought to know this, it was too painfull for me, untill I went into the ſanctuary of God.* Let us therefore go into the ſanctuary of God, and enquire there into the reaſon of this. And we ſhall find it may be referred unto three principall heads. For the Lord doth this out of a reſpect he hath. 1. Vnto the regenerate themſelves whom he doth thus correct. 2. Vnto other men whom he maketh them an example unto. 3. Laſtly. Vnto the quality and degree of his peoples ſin, whom he doth deale thus ſharply with.

Reaſon 1 Firſt. The Lord is thus ſharpe and ſevere in correcting his deareſt children out of the reſpect he hath to their perſons, out of that eternall and unchangeable love he beareth unto them. Becauſe he would keepe them from ſinning as others doe, and from periſhing as others ſhall, therefore he correcteth them ſo ſharply as he doth. He medleth not with the thornes and bryars, but letteth them grow till they be fit for the fire, but his Vines he will cut and prune ever and anon. Many lewd men (becauſe he careth not for them) he letteth alone, till they have filled up the meaſure of their ſin. *Fill yee up* (ſaith our Saviour, *Matth.*23.32.) *the meaſure of your fathers.* He loveth them not ſo well, as to correct them alwayes when they offend. *I will not puniſh your daughters when they commit whoredome, nor your ſpouſes when they commit adultery*, ſaith the Lord, *Hoſea* 4.14. *He reſerveth wrath for his enemies*, ſaith the Prophet *Nahum* 1.2. But his owne people, becauſe he loveth them, he will be ſure to correct them when they doe amiſſe. *You onely have I kowne* (ſaith he, *Amos* 3.2. that is, loved and made choiſe of to be my peculiar people) *of all the families of the earth, therefore I will puniſh you for all your iniquities.* *Iob* admired the goodneſſe of God in this. *What is man* (ſaith he, *Iob* 7.17,18,19.) *that thou ſhouldſt magnifie him? and that thou ſhouldſt ſet thine heart upon him; and that thou ſhouldſt viſit him every morning and try him every moment?* As if hee ſhould ſay, It is a ſigne God maketh great reckoning of a man, and ſetteth his heart upon him, when he thus viſiteth him with his corrections, ever when he offendeth. Certainly the Lord doth not this willingly. *He doth not afflict willingly*, ſaith the Church, *Lam.*3.33. If he ſaw any other way ſo fit as this to keepe them from ſinning outragiouſly, and ſo from periſhing eternally, he would never deale thus with them. *Behold I will melt them and try them* (that is, correct them, and correct them ſharply, ſaith the Lord, *Ieremy* 9.7.) *for how ſhall I doe for the daughter of my people?* As though he ſhould have ſaid, How ſhould I keepe them from perdition, if I ſhould not caſt them into the fornace of affliction? So the Apoſtle giveth this for the reaſon, why the Lord ſo ſharply corrected his people in *Corinth* with peſtilence, and mortality, even for going unpreparedly to the Lords table. *When we are judged* (ſaith he. 1.*Cor.*11.32.) *we are chaſtened of the Lord, that we ſhould not be condemned with the world.* As if he ſhould ſay, The Lord ſeeth, that if he ſhould not ſcourge us, and ſcourge us thus ſharply, even for theſe negligences of ours, for our looſenes and careleſnes in his ſervice, we would be apt to grow as profane and lewd, as other men, and ſo caſt our ſelves into everlaſting perdition. And thus have the faithfull themſelves judged of the Lords ſeverity towards them. *It is good for me* (ſaith *David*, *Pſal.*119.71.) *that I have beene afflicted*; and verſe 75. *I know that thou in faithfullneſſe haſt afflicted me.*

Lecture.

Lecture C X. On Pſalme 51. 6. February 17. 1628.

IT followeth now that wee proceed unto the ſecond reaſon of this ſeverity of God towards his owne people, of his correcting them in this life, more ſharply, then the lewdeſt men. The Lord doth this (ſecondly) out of the reſpect he hath unto other men, even unto thoſe wicked men among whom his people do live. In his corrections upon them, he hath ſometimes not ſo much reſpect unto them and their ſins, as he hath unto other men. For the Lord doth not only give unto his deareſt ſervants, ſuch privy pinches and gripes, as themſelves onely or ſome of their neereſt friends are ſenſible of, but hee bringeth them oft upon the ſtage, he whippeth them openly, and publikely, of purpoſe that other men, yea, that wicked men may take notice of it. *He ſtriketh them as wicked men* (as *Elihu* ſpeaketh, *Iob* 34.26.) *in the open ſight of others.* As if he ſhould ſay, One would thinke they muſt needs be very wicked and lewd men, whom the Lord thus maketh examples of, and whippeth ſo openly. And yet thus hath the Lord dealt with his owne people; not only when their ſins have beene publike, and ſcandalous; As in the caſe of *Iudah*, of which the Lord ſpeaketh, *Ezek* 5.14. *I will make thee waſt, and a reproach among the nations that are round about thee, in the ſight of all that paſſe by.* But even when the ſins of his people have bin ſecret, and cloſely committed. *Thou didſt it ſecretly* (ſaith the Lord unto *David*, 2 *Sam.* 12.12.) *but I will doe this thing before all Iſrael, and before the Sunne.* Yea, ſuch of his people as have ſo lived, that neither others could note them, nor they have beene privy to themſelves of any enormious crime, yet even them alſo hath the Lord oft brought upon the ſtage, and made them examples of his marvellous ſeverity unto the world. *Ye were made a gazing ſtocke* (ſaith the Apoſtle to the faithfull, *Hebr.* 10.33.) *both by reproaches and afflictions.* *Reaſon 2*

Now if any man ſhall aske, alas, why doth the Lord ſo? Were it not more for his glory, when his children doe offend him, to take them into a corner, and to whip them in ſecret, then to doe it thus in the market place, and in the ſight of all men? Wicked men will but rejoyce at this, and inſult the more againſt religion for it. And that made *David* wiſh with all his heart, that the judgement of God upon Iſrael, when *Saul* was ſlaine, had not beene ſo publique, that it had beene concealed from the *Philiſtines*. *Tell it not in Gath* (ſaith he, 2 *Sam.* 1.20.) *publiſh it not in the ſtreets of Aſhkelon, leſt the daughters of the Philiſtines rejoyce, leſt the daughters of the uncircumciſed triumph.* *Queſt.*

To theſe I anſwer. That there be two wayes whereby the Lord getteth glory from wicked men, by theſe examples of his ſeverity towards his owne children which he ſetteth before them. For 1. In ſome of them (even in ſuch as he hath appointed unto life) theſe examples he ſeeth will be moſt effectuall to bring them to a ſerious conſideration of their owne dangerous eſtate, and ſo to helpe forward their repentance. 2. In ſome others (even in deſperate and incorrigible ſinners) he ſeeth theſe examples will be moſt effectuall to harden them, and make them worſe then they were before. That the Lord herein hath reſpect to both theſe effects we ſhall find, *Ezek.* 5.15. *So it ſhall bee a reproach and a taunt, and an inſtruction, and an aſtoniſhment unto the nations that are round about thee, when I ſhall execute judgements in thee, in anger, and in furie, and in furious rebukes.* As if he ſhould ſay, The nations when they ſee my fury toward thee, ſhall be diverſly affected with it. 1. Some of them being aſtoniſhed at it, will receive inſtruction, and be the better for it. 2. Some of them againe, will taunt, and reproach, and hate thee the more and thy religion for it. *Anſw.*

Of the firſt effect that this hath in the better ſort of wicked men, the Lord *1.*

ſpeaketh againe, *Ezek.*28.19. ***All they that know thee among the people, ſhall bee aſtoniſhed at thee, and thou ſhalt be a terrour.*** As if hee had ſaid, When they ſhall ſee and conſider, how the Lord dealeth with thee, this ſhall teach them what they muſt looke for themſelves, this ſhall make them to tremble and quake. The examples of Gods ſeverity upon his owne children, will have more force to awaken the conſcience of ſuch wicked men as belong to God, then all his judgements they ſee in the world upon lewd men can poſſibly have. Every mans conſcience in whom the light of nature is not quite extinguiſhed will bee apt to inferre upon the ſight of theſe examples the very ſame concluſions which the holy Ghoſt doth, *Prov.* 11.31. ***Behold the righteous*** (I ſee) ***ſhall bee recompenſed in the earth, how much more the wicked and the ſinner***, ſuch as I am? ***Weepe for your ſelves, weepe not for mee*** (ſaith our Saviour, *Luke* 23.28) and marke the reaſon, ver.31. ***For if this be done to the greene tree, what ſhall be done to the dry?*** And 1 *Pet.*4 17. ***If judgement begin at the houſe of God, what ſhall the end bee of them, that obey not the Goſpell of God?*** As if he had ſaid, If God be ſo ſharpe and ſevere toward ſuch as theſe be (who are farre more righteous then we are) what vengeance may we looke for, what cauſe of feare and trembling, and weeping have we?

2. But yet there are ſome men ſo deſperatly wicked, that the Lord ſeeth will grow worſe by theſe examples of his ſeverity, and to them alſo he hath reſpect herein, or rather to his owne glory, in their juſt confuſion. He knoweth well how to gaine glory to his owne name, even from theſe deſperate ſinners. ***Hee hath made all things for himſelfe*** (ſaith *Solomon, Proverbs* 16.4.) ***Yea even the wicked for the evill day.*** For the experience of all ages, hath proved this to bee moſt certaine, that the ſtrange afflictions that they have ſeene good men ſubject unto, hath had marvellous force to harden the hearts of wicked men, in the liking of their owne wayes, and in the hatred of the wayes of God. This is evident by the complaint, the faithfull ſo oft make unto God of this, as of a thing that did greatly aggravate their afflictions, *Pſalme* 42.10.79.10.115.2. *Ioel* 2.17. *Mic.*7.10. that they could be in no kind of miſery, but the wicked would be ready ſtraight to blaſpheme, and inſult againſt religion, and ſay, ***Where is now their God?*** As if they ſhould ſay, What is become of their religion now? What get they by their great profeſſion, by their forwardneſſe, and running after ſermons? And certainly this is a chiefe cauſe why ſome good ſoules have fallen into ſtrange afflictions, ſome in one kind, ſome in another (ſome live in continuall penſiveneſſe, and feares, ſome fall into ſtrong fits of deſperation; yea, and into frenzy alſo, ſome have beene ſo farre left of God in theſe fits, as they have ſought even to make away themſelves) even that God might make of theſe good ſoules, his deare children, ſtones of offence for ſome deſperate ſinners and enemies of the Goſpel, that live about them, to ſtumble at, and harden their hearts by, in the hatred of religion, to their owne perdition. ***I will lay ſtumbling blocks before this people*** (ſaith the Lord, *Ieremy* 6.21.) ***and the fathers and the ſons together, ſhall fall upon them, the neighbour and his friend ſhall periſh.*** And thus you have ſeene the ſecond reaſon of that ſeverity God ſheweth in this life towards his owne people, even the reſpect hee hath unto other men, whom hee is pleaſed to make them examples unto.

Reaſon 3. The third and laſt followeth, which is indeed the chiefe of all, even the reſpect the Lord hath to the quality and degree of his peoples ſinne. No marvell though God doe in this life, ſhew more hatred and indignation againſt the ſins of his own people, then of any other, for their ſins are in ſundry reſpects, greater & more hainous then the ſins of other men. ***One dead flye*** (ſaith *Solomon, Eccl.* 10.1. For ſo ſome of the beſt interpreters read it, and ſo both the verbe of the ſingular number, and the Apodoſis or application of the compariſon ſheweth

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it ought to be read) *One dead fly doth cauſe the ointment of the Apothecary to ſend forth a ſtinking ſavour, ſo doth a little folly him that is in reputation, for wiſedome and honour.* As if he had ſaid, One dead worke, one wicked act, will make a man that is of note for piety loathſome unto God and men; yea the greater note he was of for piety, the more odious and loathſome will ſinne make him to be both unto God and men. As the greateſt candle and that that gave the moſt light, will yeeld the filthieſt ſavour if it goe out, and become a ſnuffe. *I have written unto you, If any man that is called a brother be* (ſaith the Apoſtle, 1 *Cor.*5.11.) *a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch a one not to keepe company, no not ſo much as to eat with him*; which hee expreſſely permitteth to doe, verſe 10. with the fornicatours and other lewd men of the world, that were not brethren. And the Lord that commandeth his children to ſhew more deteſtation to the foule ſinnes that Chriſtians fall into, then to the ſinnes of other men, doth himſelfe doubtleſſe loath them more, then hee doth the ſinnes of other men. If you aske mee the reaſon of this, why the ſinnes of the regenerate are more heinous then the ſinnes of other men; I anſwer. The reaſons of this are foure principally.

First, The regenerate ſinne againſt greater meanes of knowledge and obedience, then other men doe, and therefore their ſinnes are greater, more heinous and odious unto God then the ſinnes of other men. True it is that all wicked men doe ſin againſt the meanes, and that is that that doth aggravate the ſinne of every man, and will make him *inexcuſable* (as the Apoſtle ſpeaketh, *Rom.*1.20) that he ſinneth againſt the meanes God hath given him to keepe him from ſinne. But Gods people that live in his Church (in the valley of viſion as the Prophet calleth it, *Eſa.*22.1.) under the miniſtery of the Goſpell, enjoy farre greater and ſtronger meanes then all other men do. For that is *the power of God unto ſalvation*, as the Apoſtle calleth it, *Rom.*1.16. And proportionable to the greatneſſe and excellency of the meanes, that God vouchſafeth to any to keepe him from ſinne, is the greatneſſe and heinouſneſſe of his ſinne, in the ſight of God. All men ſhall find one day that even the having of a ſound miniſtery of the Word whether they profit by it or profit not, even the having of ſuch meanes, will greatly increaſe the heinouſneſſe of their ſinnes. *Whether they will heare, or whether they will forbeare* (ſaith the Lord, *Ezek.* 2.5.) *yet they ſhall know, that there hath beene a Prophet among them.* As if he ſhould ſay, They ſhall know, what it is to have had excellent meanes, and not to be bettered by them. So ſaith our Saviour of the Iewes that enjoyed his miniſtery, *Iohn* 15.22. *If I had not come and ſpoken unto them they had not had ſinne*, (that is, their ſinne had beene nothing in compariſon of that that now it is) *but now they have no cloke* (no excuſe) *for their ſinne.* And for this cauſe he ſaith, *Mat.*11.24. that it *ſhould be more tolerable for Sodom, in the day of judgement then for Capernaum.* The ſinnes of Capernaum were more heinous and odious unto God then the ſinnes of Sodom, becauſe they were committed againſt greater and ſtronger meanes then the other were. 1.

Secondly, The regenerate ſinne againſt greater knowledge, then other men doe, and therefore their ſinnes are greater and more heinous then other mens are. True it is, that all wicked men doe ſinne againſt their knowledge and conſcience; for by the light of nature they know many things that they doe to be evill, *Iohn* 1.9. *Rom.*2.15. And this ſinning againſt their knowledge and conſcience is that that greatly increaſeth the ſinne of every naturall man; *Becauſe knowing the judgement of God (that they that commit ſuch things are worthy of death* ſaith the Apoſtle, *Rom.*1.32,) *yet they not onely doe the ſame, but have pleaſure in them that doe them.* This ſhall *ſtop the mouth of all iniquity* (as the Pſalmiſt ſpeaketh, *Pſal.*107.42.) at the day of Iudgement, when 2.

the bookes of conſcience ſhall bee *opened*, and men ſhall be judged according to that that is written therein. *Revel.* 20.12. But all that live in the Church, ſinne more againſt knowledge, ſinne againſt a farre greater light then any other man doth. The light men have by nature, is but a dimme light; they that ſeeke God by that light, do but *grope after him*, as the Apoſtle ſpeaketh *Acts* 17.27. The word is a farre clearer light, and they that are inſtructed by it, have a farre clearer knowledge, then by any other meanes a man can have. *The commandement is a lamp* (ſaith *Solomon*, *Pro.* 6.23.) *and the law is light*. And yet they that are inwardly inlightned by the ſpirit of God (as all the regenerate are) have a farre clearer light, and knowledge of God, then any man can have that enjoyeth the outward light of the word onely; when *in the hidden part the Lord hath made a man to know wiſedome*, as *David* ſpeaketh here. For though the word be a moſt cleare light, yet every naturall man hath ſuch *a vaile over his heart*, as he cannot cleerely diſcerne it; but *when the heart is once turned to the Lord*, and converted (as the Apoſtle teacheth, 2 *Cor.* 3.15,16.) *that evill is taken away*. The regenerate mans knowledge is farre greater and clearer then any other mans can bee, and conſequently his ſin muſt needs be alſo greater then any other mans. For the greater meaſure and degree of knowledge that any man hath, the greater is his ſin. *To him that knoweth to do well, and doth it not* (ſaith the Apoſtle, *Iam.* 4.17.) *to him it is ſin*. What? and to no body els? yes, but not ſo much to any other, ſin ſhall not be imputed and laid ſo heavy to the charge of any man, as to him that hath ſinned againſt his owne knowledge and conſcience. *If you were blind* (ſaith our Saviour, *John* 9.41.) *ye ſhould have no ſinne*; that is, nothing ſo much ſin, ſo hainous ſin, as now ye have. *The ſervant that knoweth his Lords will* (ſaith our Saviour, *Luke* 12.47.) *and prepared not himſelfe, nor did according to his will, ſhall bee beaten with many ſtripes*. And no marvell, for all ſins againſt knowledge, are in ſome degree preſumptuous ſins, and are committed with an higher hand, and in more direct contempt of God, then other ſins are; as appeareth by that oppoſition that is made betweene ſins of ignorance, and preſumptuous ſins, both in *Numb.* 15.27. 30. and *Pſal.* 19.12,13.

3. Thirdly. The regenerate, ſin againſt greater mercy and kindneſſe, they have received from God, then other men do, and therefore their ſins are greater, and more hainous then the ſins of other men. True it is, there is no wicked man but he hath received much mercy and kindneſſe from God. *The Lord is good to all* (ſaith the Pſalmiſt, *Pſalme* 145.9.) *and his tender mercies are above all his workes*. And his ſinning againſt this goodneſſe and mercy of God, is that that greatly increaſeth the ſin of every wicked man, and will much aggravate his condemnation. This is that that *treaſureth up wrath unto them againſt the day of wrath*, as the Apoſtle ſpeaketh, *Rom.* 2.4,5. But the mercies and kindneſſes that God hath ſhewed to any wicked man, are nothing if they be compared with that, which he hath ſhewed to every regenerate ſoule. They are but common mercies, they are but as the crummes that fall from their maſters table, as that poore woman ſpeaketh, *Matth* 15.27. *Remember mee ô Lord* (ſaith *David*, *Pſalme* 106.4) *with the favour that thou beareſt unto thy people*. The Lord hath ſhewed another manner of favour and love to his owne people, he hath done more for the pooreſt wretch that is regenerate, he hath given him more then all the world beſides. Hee hath given them his owne ſonne. *To us a ſonne is given*, *Eſa.* 9.6. He hath given them a full and free pardon of all their ſinnes. *Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſinne*, ſaith *David*, *Pſalme* 85.2. Hee hath given them his holy ſpirit. *Becauſe yee are ſonnes* (ſaith the Apoſtle, *Gal.* 4.6) *God hath ſent forth the ſpirit of his ſon into your hearts*. He will give them the kingdome. *Feare not little flocke* (ſaith our Saviour, *Luke* 12.32.) *For it is your fathers good pleaſure*

to

to give you the kingdome. Yea (which addeth much to all his former favours) he giveth them to know, that he hath done all this for them, *Wee have received* (saith the Apostle in the name of the faithfull, 1 *Cor.*2.12.) *the spirit which is of God, that wee might know the things that are freely given us of God.* Hee hath given them the comfortable sense, of this his speciall love that he beareth to them above any other in the world. They *have tasted that the Lord is gracious* as the Apostle speaketh, 1 *Pet.*2.3. Now proportionable to the goodnesse and bounty that the Lord hath shewed unto any, must the greatnesse and heinousnes of his sin needs be. If a man be treacherous and unfaithfull to his dearest friend, to his master, to his owne father, this (we know) will make him odious unto all men. *To whomsoever much is given* (saith our Saviour, *Luke* 12.48.) *of him shall much bee required; and to whom men have committed much, of him they will aske the more.* And thus doth the Lord aggravate the sin of his people, *Deut.* 32.6. yea thus will the conscience of every child of God, when it shall be awakened aggravate his owne sin. *Doe ye thus requite the Lord, ô yee foolish people and unwise? Is not hee thy father, that hath bought thee? Hath he not made thee, and established thee?*

Fourthly and lastly. The sins of the regenerate, do more hurt then the sins of other men; and therfore their sins are greater and more heinous then the sins of other men. 4

First. The evill example of one Christian of note, doth more encourage and harden wicked men in their sinnes, then twenty examples of lewd men can doe. *If any man see thee that hast knowledge, sit at meate in the idols temple* (saith the Apostle, 1 *Cor.*8.10 and that which he saith of that one sin may bee said of others) *shall not the conscience of him that is weake, be emboldened to eat of meates offered unto Idols?* So the Lord saith, *Ezekiel* 16.54. that the Iewes were *a comfort* to them of *Sodom* and *Samaria.* As if hee should say, It is a comfort to lewd men, to see professours as bad as themselves. And this is that that greatly aggravateth their sin, & will make it lye heavier on their conscience, even when they have repented, that they have beene the meanes of the damnation of others. And thus God aggravateth the sin of the Iewes, *Iere.*6.28. *They are all corrupters.* 1.

Secondly. There redoundeth more dishonour to God from the sinnes of the regenerate, then from the sins of any other man. *Yee shall keepe my commandements and doe them* (saith the Lord, *Levit* 22.31,32.) *neither shall yee profane my holy name.* As if hee had sayd, If yee doe not, my Holy Name will bee profaned. All the sinnes of professours, specially of men of chiefe note for piety, will bee imputed by lewd men unto the Lord, and cast as dirt upon his Holy Name and religion. If but a woman that professeth religion be an idle huswife, or unquiet with her husband, *the word of God will be blasphemed* saith the Apostle, *Titus* 2.5. Nay, if but a servant that professeth religion, faile any way in his duty to his master, *the name of God and his doctrine will bee blasphemed*, saith he, 1 *Timothy* 6.1. When *Simeon* and *Levy* had dealt so lewdly against the *Shechemites*, *Iacob* telleth them, *Genes.* 34.30. *they had made him to stinke among the inhabitants of the land.* Alas, hee had no hand in their sinne; hee did shew his utmost detestation to it, so soone as hee knew of it; True, but the world is wont for the sinne of one or two of Gods people to open their mouthes against all of their profession, yea, to loath and abhorre them all, and Gods holy religion it selfe for it. In which respect it may bee sayd of Gods owne people, as our Saviour speaketh of the Scribes and Pharisees, *Matth.*23.13. that by their foule and scandalous sinnes, they doe even *shut up the kingdome of heaven against men*, they doe utterly alienate the hearts of men from entring into the way that should bring them to heaven. And this, this is that 2.

that

that above all other things, doth make their ſinnes out of meaſure ſinfull. *The ſinne of Elies ſonnes was very great before the Lord* (1 *Sam.*2.17.) *for men abhorred the offering of the Lord*; they loathed the worſhip and religion of God for their ſin. And this was that that the Prophet laid ſo heavily to *Davids* charge, even after he had repented, 2 *Sam.*12.14. *By this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme.* O that is an heavie thing.

Lecture CXI. On Pſalme 51. 6. February 24. 1628.

IT followeth now that we proceed unto the uſes that this doctrine may ſerve us unto. And they are to be referred all unto three heads principally. For 1. Some of them have relation unto the ſinnes and falls of other of Gods people, which we ſee or heare of; 2. Some of them have relation unto the judgements of God executed upon the Church and people of God; 3. Laſtly, Some of them have relation unto our owne ſinnes, who profeſſe our ſelves to bee the people of God and in the ſtate of grace.

Uſe 1. For the firſt, The Doctrine wee have heard teacheth us, how wee ſhould judge of, and bee affected with the foule and ſcandalous ſinnes that wee ſee or heare that the profeſſours of the Goſpell and ſervants of God doe fall into. And reprooveth three ſorts of men that offend much this way.

1. The firſt are ſuch as rejoyce in the falls of Gods children. 1. Moſt wicked men are of this humour, they have no better ſport, nothing that they do ſo heartily rejoyce in, as in ſeeing or hearing or talking of the falls of ſuch as have beene of note for piety and religion. *Heare me* (ſaith *David*, *Pſal.*38.16) *leſt they ſhould rejoyce over me; when my foot ſlippeth*, (and I catch a fall) *they magnifie themſelves againſt me.* 2. Yea they rejoyce not onely in the ſinnes that Gods people doe indeed fall into, but (out of the pleaſure they take in it, and that they may not want matter of rejoycing this way) they deviſe ſlanders againſt them and charge them with ſuch crimes as they were never guilty of. *They caſt iniquity upon me*, ſaith *David*, *Pſal.*55.3. and 35.11. *They laid to my charge things that I knew not.* 3. And the moſt odious ſlanders that can bee deviſed againſt ſuch men, will goe for currant every where, and be beleeved as Goſpell. *The words of a tale-bearer* (of a ſlanderer in this kind eſpecially) *are as flatterings* (ſaith *Solomon*, *Pro.*18.8. as your old tranſlation readeth it; that is, pleaſe a man as much as it doth to heare himſelfe flattered) *and they goe downe to the bowells of the belly*; that is, they are received with ſuch delight, that they are perfectly digeſted. In theſe three points it appeareth, what pleaſure lewd men take in the falls and ſins of Gods people. But ô that thou wouldeſt ſee thy ſin and danger that art of this humour.

1. Firſt, This argueth that there is no love in thee to Gods people; nay this argueth the height of malice againſt them to rejoyce in their ſins. *Charity rejoyceth not in iniquity*, ſaith the Apoſtle, 1 *Cor.*13.6. And what comfort canſt thou have either in life or death, what hope canſt thou have in God, if thou be void of charity, if thou nouriſh malice in thy heart, ſpecially toward them thou art moſt bound to love? *He that loveth not his brother* (ſaith the Apoſtle, 1 *Iohn* 3.14.) *abideth in death*, in the ſtate of damnation. And verſe 10, *In this are the children of God manifeſt, and the children of the divell, whoſoever doth not righteouſneſſe, is not of God, neither he that loveth not his brother.* And ſo he proceedeth to ſhew to the end of verſe 15. that the chiefe fruit of righteouſneſſe, that manifeſteth a man to be Gods child is the love of the brethren; and the chiefe ſinne that manifeſteth a man to bee the child of the divell, is the hatred of the brethren.

But

But ſecondly (which is worſe) this argueth that thou rejoyceſt in the diſhonour that is done to God, and in the ſhame that is caſt upon his holy name. For the Lord is more diſhonoured (as we have heard in the Doctrine) by the ſinnes of his owne people then by the ſinnes of any other men. And if thou canſt rejoyce in the ſhame and diſhonour that redoundeth to God, be thou ſure God will alſo rejoyce in thy confuſion. *I will alſo laugh at your calamity* (ſaith the Lord to ſuch men, *Pro.*1.26.) *and mocke when your feare commeth.* But let us leave them to God. 2.

Let us that feare God learne, That it is our duty (out of theſe two reſpects) to mourne when we ſee or heare of the falls of any of Gods people. *Paul* blameth the Corinthians, 1 *Cor.*5.2. becauſe they did not all mourne for the inceſt, that one of that Church had fallen into. See how himſelfe was affected with it, 2 *Cor.*2.4. *Out of much affliction and anguiſh of heart* (ſaith he) *I wrote unto you with many teares.* Nay we ſhould bee grieved at the heart to heare the ſlanders, to heare of the faults that Gods people, are even unjuſtly charged with. *Remember* (*Lord*) *the reproach of thy ſervants:* (ſaith the Pſalmiſt, *Pſal.*89.50,51.) *how I beare in my boſome the reproach of all the mighty people; wherewith thine enemies have reproached ô Lord, wherewith they have reproached the footſteps of thine Anointed.* Obſerve five points in the words. 1. The mighty men, men of chiefe place and power in the country were wont to reproach and ſlander, and caſt odious aſperſions upon Gods ſervants, Gods *anointed* ones; nay all the mighty people did ſo, he was not counted worthy the name of a Gentleman if he could not doe this. *Princes did ſit and ſpeake againſt me,* ſaith *David, Pſal.*119.23. 2. They that did ſo were Gods enemies, though they pretended to diſlike onely a ſort of preciſe fooles that will needs be holier then all their neighbours and not for their holineſſe neither but for their hypocriſie, yet in very deed they that take ſuch pleaſure in reproaching Gods ſervants, beare more ſpite to God, then they doe to them, they are Gods enemies. *Ye ſhall be hated of all men, for my names ſake,* ſaith our Saviour, *Matth.*10.22. The name of Chriſt, the religion of Chriſt, the ſpirit of Chriſt that is in them, is the true cauſe of this hatred whatſoever els is pretended. 3. *Remember Lord* (ſaith he) *the reproach of thy ſervants.* The Lord taketh notice of, he will remember, he will not forget the ſlanders and reproaches that are caſt upon his ſervants. 4. The Prophet did beare the reproaches of Gods ſervants in his boſome, he tooke them to heart, he was much affected and troubled with them. 5. Laſtly, he deſireth the Lord to remember him for this; hee tooke comfort in this even before the Lord, that hee could doe ſo, and doubted not, but God would take notice of it and reward him for it. And this is the firſt ſort that are to bee reproved by this Doctrine.

The ſecond are worſe then theſe; And thoſe are they that impute all the ſins of Gods people to their religion, and take occaſion thereby to inſult againſt religion and to hate it the more. If the weakeſt, the meaneſt perſon that profeſſeth religion, doe but ſwerve from their duty any way (though but a woman, though but a ſervant as I ſhewed you the laſt day out of 1 *Tim.*6.1. and *Tit.*2.5.) *the name of God and his doctrine* ſhall ſtraight-way *bee blaſphemed* by theſe men. Theſe are your profeſſours, (will they cry) this is their religion, there is none of them any better, they are all ſuch kind of perſons, fie upon ſuch a religion as this is. Three things there be that may diſcover unto theſe men their ſin, and their danger too. 2.

Firſt, If malice had not blinded thee thou wouldſt never impute, the faults of profeſſours unto their religion, nor blame their religion for it. For 1. All profeſſours are not ſuch perſons. But there are many (thankes bee to God) yea and many that thou knoweſt that *ſhine as lights in the world,* as *Paul* ſaith 1.

of

of the Philippians 2.15. 2. Admit all professours were naught, yet is the religion that they professe pure and undefiled; it alloweth of none of those faults that thou usest to blame them for. For it hath no other rule or ground but Gods Word, and that alloweth of no sin. *All the words of my mouth are in righteousnesse* (saith the Lord, *Pro.*8.8.) *there is nothing froward, or perverse in them.* If any professour be covetous, or malicious, or proud, or censorious, or unfaithfull, or idle; blame not his religion for it, it teacheth him no such thing, it teacheth him the contrary, it teacheth him as the Apostle saith, *Tit.*2. 12. *To denie all ungodlinesse and worldly lusts, and to live soberly, and righteously and godly in this present world.* No professour of the Gospell dares justifie himselfe in the least of his corruptions, much lesse in grosse crimes; by the rules of his religion, but will bee ready to cleare his religion and lay all the blame upon himselfe as the Apostle doth, *Rom.*7.12. *The law is holy, and the commandement is holy, and just, and good.* And verse 14. *Wee know that the law is spirituall: but I am carnall sold under sin.*

2. Secondly, I must say to thee that raileſt thus against religion, that hatest it thus for the sinnes of them that professe it, as *Gamaliel* spake to the Councell, *Acts* 5.39. take heed what thou dost, for if this way be of God, in hating it, in railing on it, thou wilt be found a fighter against God. And as the Lord saith to *Sennacharib*, *Esa.*37.23. *Whom hast thou reproached and blasphemed? and against whom hast thou lifted up thy voice? Even against the holy one of Israel.* In speaking thus against religion thou *settest thy mouth against heaven*, as the Prophet speaketh, *Psal.*73.9 The hatred and malice of thy heart is bent not against Gods poore servants so much, as against the Lord himselfe. And so the Prophet telleth *David*, 2 *Sam.*12.14. that those that would take occasion by his sin to blaspheme & speake reproachfully of his religion, were *the enemies of the Lord.* No man will hate religion and blaspheme it for the faults of such as professe it, but such as are the Lords enemies, such as hate the Lord himselfe.

3. Thirdly and lastly, Thinke seriously with thy selfe, what it is to blaspheme God, to beare malice and spite against him. *Who hath beene fierce against him, and hath prospered*; saith *Iob* 9.4. as your old translation readeth it. Didst thou ever know any man prosper that was an enemy to God, and to the power of life and godlinesse; to the religion that himselfe professeth, and holdeth to bee the true religion of God? No no, be thou assured thou art an enemy to him that will be too strong for thee to encounter with. *It is hard for thee to kick against the pricks*, saith our Saviour to *Saul*, *Acts* 9.5. though he did it ignorantly. *Whosoever shall fall on this stone shall be broken* (saith he, *Mat.*21.44.) *and on whomsoever it shall fall, it will grind him to powder.*

3. The third and last sort of men, wom the Doctrine reproveth that doe not judge rightly of the falls of Gods children, nor are affected with them as they ought to be; are such as by seeing or hearing of the falls of Gods own people, doe embolden and harden themselves in their sinnes. The sinnes of Iuda the Lord saith, *Ezek.*16.54. were *a comfort* to Sodom and Samaria. It quieteth the mind of wicked men much, and comforteth them against the accusations of their conscience, for their foulest sinnes, that they have the examples of Gods owne people, that have done as bad things as they. For thus they are apt to reason in this case, I may be Gods child and be saved though I be drunke now and then for *Noah* was so, though I commit adultery for *David* did so; and were not these Gods children for all that, were they not saved for all that? And the best we see daily have their faults, and *in many things we offend all*, saith the Apostle, *Iames* 3.2. Thus *they strengthen themselves in their wickednesse*, as the Prophet speaketh, *Psalme* 52.7. Three things I have to say to these men to convince them of their sinne, and discover to them their danger.

1. First, *Thou wrestest the holy Scripture unto thine owne destruction* (as the Apostle

Apoſtle ſpeaketh, 2 *Pet.*3.16.) that makeſt ſuch inferences from the falls of Gods ſervants, that are recorded in the Word. Thou perverteſt them to a quite contrary end, unto that the Holy Ghoſt intended them for. 1. First, The Holy Ghoſt ſet them downe to that end, that they might bee warnings to us and meanes to make us afraid of falling, to keepe us from ſinning as they did. That which the Apoſtle ſaith of the judgements that fell upon men for ſinne, 1 *Cor.*10,11. may be ſaid likewiſe of the falls of Gods people. ***All theſe things are written for our admonition.*** This uſe the Holy Ghoſt teacheth us to make of the fall of *Solomon*, *Neh.*13.26. ***Did not Solomon King of Iſrael ſinne by theſe things? Yet among many nations was there no King like unto him, who was beloved of his God, nevertheleſſe even him did out-landiſh women cauſe to ſinne.*** As if he ſhould ſay, If *Solomon* were drawne from God by marrying with Idolaters, how much more cauſe have you to feare apoſtacy if you doe ſo? This is the uſe God would have us to make of all the falls we ſee or heare Gods people have taken. If ſuch a man as *Noah* by taking too much wine made himſelfe a beaſt, *Gen.*9.21. If ſuch a man as *David* by giving himſelfe to idleneſſe, and neglect of his calling, by giving liberty to his wanton eye and neglecting his watch, fell into ſo ſhameſull adultery, 2 *Sam.*11.2. what cauſe have we that are ſo farre ſhort of them in grace, to feare ſuch or greater falls, if wee give our ſelves the like liberty? If ſuch and ſuch as I have knowne my ſelfe, (ſhould every man ſay) to be men of farre more knowledge farre more grace then ever I had, have taken foule falls, what cauſe have I to looke to my feet? And indeed there is great force in theſe examples to make a man afraid to ſinne. If one ſhould tell a traveller of one or two that riding not long before him over ſuch an heath, or through ſuch a lane were robbed, and had much a do to eſcape with their lives, though they did ride much ſtronger and better appointed then he doth; or that ſuch a one riding through ſuch a foard had much a do to eſcape drowning though he were better horſt then he is; would not that traveller be afraid to goe that way? Would he not either turne backe againe, or go ſome other way (though it were a great way about) rather then he would ſo farre endanger himſelfe? This then is the firſt end God aimed at in making knowne to thee, the falls of his Saints to make thee afraid to ſinne; and doſt thou pervert it to a quite contrary end even to make thy ſelfe more bold to ſin? 2. Secondly, The Lord hath ſet downe the falls of his choiſeſt ſervants to this end, that it might be an helpe to poore humbled ſinners, to raiſe them up by repentance when they are fallen. And our gracious and wiſe God; though the credit of his faithfull ſervants be moſt deare unto him and precious in his ſight; though he hath promiſed, *Eſa.*43.25. that he ***will blot out their tranſgreſſions, and will not remember their ſinnes***; and *Ezek.*33.16. that none of their ſinnes that they have committed ſhall be mentioned. Yet hath he ſeene it neceſſary, in this reſpect that many foule crimes of ſundry of his principall ſervants ſhould be left upon record in his Word, and ſo kept in everlaſting remembrance. Yea the Lord hath beene ſo carefull of this, as he contenteth not himſelfe to mention them once onely, or *obiter* (as we ſay) and by the way, but oftentimes and purpoſely that all that read the Word, to the end of the world, might bee ſure to obſerve and remember them. He would needs have *David*'s foule ſins recorded not onely in 2 *Sam.*11. & 12. but here againe in this Pſalme. And in this Pſalme he doth not onely mention it againe, but commendeth this Pſalme to the chiefe Muſitian, to be ſung oft in the Temple. How oft are the abominable ſinnes of *Manaſſes* mentioned not onely 2 *King.*21.and 2 *Chron.* 33. in the ſtory of his life, but long after his death too, 2 *King.*24.3. and *Jer.* 15.4. And *Peters* fall God would have to be mentioned not by one or two, but by all the foure Evangeliſts, which very few of the moſt important paſſages of the ſtory, are. And why hath the Lord done this? Surely becauſe he ſaw

it was neceſſary for poore humbled ſinners that it ſhould be ſo; ſurely becauſe he ſaw how apt his poore children would be (partly through the corruption of their owne heart, and partly through the ſubtilty of Satan) when they had fallen into groſſe ſinnes, to deſpaire of mercy, to thinke their ſinne is greater then can be pardoned, that there is no hope of finding mercy with God if they ſhould turne unto him and repent; that there was never child of God, that ſinned as they have done. For their ſakes it is, to keepe them from deſpaire, to encourage them to riſe out of their ſinnes, and to turne to God by repentance, the Lord would needs have theſe foule ſinnes of his deareſt ſervants recorded, who though they ſinned as groſſely as any humbled ſinner can poſſibly now doe, yet upon their riſing againe by repentance, and turning unto God, did find mercy with him. And that this was a maine end God reſpected in this, the Apoſtle plainely telleth us, 1 *Tim.*1.16. He fell ſo grievouſly and yet obtained mercy that God might make him a patterne to all his poore ſervants, that ſhould come after him: of his readineſſe to receive the fouleſt ſinners unto mercy, upon their unfeigned repentance. This then is a ſecond end God had in permitting his ſervants to fall, and in letting thee to know of their falls; that thou when thou art fallen and humbled for thy fall mighteſt be encouraged to riſe againe, and doſt thou pervert it to a quite contrary end, even to imbolden and incourage thy ſelfe to fall? Theſe examples which the Lord intended onely for the helpe of the humbled ſinner, as a cord to pull him out of the water, thou that art a preſumptuous ſinner and haſt therefore nothing to doe with them, doſt let Satan uſe them, as a cord to pull thee into the water, and to keepe thee there to thine owne perdition. And this is the firſt thing I have to ſay unto theſe men.

2 Secondly, Thou haſt no cauſe at all to comfort thy ſelfe in thy ſins by the falls of any of Gods people thou readeſt of in the Scripture, or obſerveſt in thine own experience; For none of all their ſinnes are like unto thine. If thou wert ſuch a ſinner as they were, thou wert an happy man. They committed more hainous ſinnes then ever thou didſt it may be, yet were they not ſo heinous ſinners in Gods ſight as thou art. Thou canſt not find in all the Scriptures, an example of any one child of God, that ſinned as thou doſt. Three maine differences are to be obſerved betweene them and thee.

1. Firſt, Thou readeſt of no child of God, that ſinned, but thou readeſt alſo that he repented and was humbled for his ſinne, yea that the meaſure of his humiliation, was proportionable to the meaſure of his ſinne *David* was deepely humbled for his ſinne as appeareth in the 8. verſe of this Pſalme. *Hee watered his bed with his teares, Pſal.*6 6. *Manaſſes humbled himſelfe greatly before the Lord,* 2 *Chron.*33.12. *Peter wept bitterly, Matth* 26.75. If thou couldſt do ſo, thou mighteſt take comfort in the examples of their falls, but thou knoweſt, it is farre otherwiſe with thee.

2. Secondly, None of them after their repentance did ever fall into thoſe foule ſinnes againe. *Noah* was never drunke but once *David turned not aſide from any thing that God commanded him* (ſaith the Holy Ghoſt, 1 *King.*15.5 that is to ſay, not in any groſſe and ſcandalous crime) *all the daies of his life, ſave onely in the matter of Vria the Hittite.* The like may be ſaid of *Peter* and all the reſt. And therefore what comfort can the common drunkard and adulterer and blaſphemer take in their examples, who though he hath fits of remorſe for his ſins, yet cannot leave them poſſibly.

3. Thirdly and laſtly, There was never any child of God, that fell into any foule ſinne, but it was againſt the purpoſe of his heart. *I have ſaid, that I would keepe thy words,* ſaith *David, Pſalme* 119.57. this was his reſolution, and the ſetled purpoſe of his heart. *A wiſe man feareth* (ſaith *Solomon. Pro.*14.16) *and departeth from evill;* hee purpoſeth, not to fall into ſinne. And therefore the

the Apoſtle calleth the falls of Gods child an *over-taking in a fault*, *Gal.6 1.* when he falleth into ſin it is through the malice and eager purſuit of his corrupt nature or of the divell whereby he is ſuddenly taken and (as it were) circumvented and overcome contrary to his purpoſe and reſolutions. But (on the other ſide) thou never purpoſeſt or reſolveſt to keepe Gods commandements and to reſiſt tentations; or if thou do, yet thou haſt no care to performe thy vowes and promiſes of obedience, thou doſt ſleight and *deſpiſe the waies* thou ſhouldſt walk in, as *Solomon* ſpeaketh, *Pro.19.16.*

The third and laſt thing I have to ſay to theſe men is this. That admit thy caſe were in all reſpects ſuch as theirs was, yet ſhalt thou find no cauſe to imbolden thy ſelfe to ſinne by their example, if thou wouldſt conſider well, how they ſmarted for their ſinnes. It is true indeed Gods owne people many of them have ſinned ſhamefully; but it is as true (which thou haſt heard proved at large in the Doctrine) that the Lord did never ſo ſharply ſcourge any other in this life for their ſinnes, as he hath done them. And if thou couldſt well weigh with thy ſelfe how dearely they paid for their ſinnes, thou wouldeſt bee loath to purchaſe the pleaſure or profit that any ſinne can yeeld thee, at ſo deare a rate. And therefore it is to bee obſerved that as the ſinnes of Gods people are recorded in the Word ſo are the fearefull judgements alſo recorded, that followed them for theſe ſinnes. *Noahs* drunkenneſſe is recorded and ſo is the fearfull curſe alſo that (by occaſion of that ſinne) fell upon his ſonne *Ham* and all his poſterity, *Gen.9.25.* *Lots* inceſt is mentioned and ſo is the judgement alſo that followed it, *Gen.19.37,38.* the curſed poſterity that came of that ſinne were a ſcourge to Gods people for many generations as you may ſee *Pſal.83.8.* *Solomons* fall is mentioned and ſo is the judgement that fell on his poſterity for it, 1 *King.11.31.33.* I ſhall not need to ſpeak of *David*, of *Hezekiah*, of *Manaſſes*, or of *Peter* all whoſe ſinnes are recorded indeed in the Word, but it is as well and as carefully recorded how they ſmarted for them. And (to conclude) of every ſinne of theirs I may ſay to thee as *Abner* ſpake to *Ioab* in another caſe, 2 *Sam.2.26.* ***Knoweſt thou not that it was bitterneſſe in the latter end?*** 3.

Lecture CXII. On Pſalme 51. 6. March 3. 1628.

THe ſecond ſort of uſes that this Doctrine ſerveth unto hath relation unto the judgements of God executed upon others ſpecially upon his owne Church and people. The Doctrine which we have heard, teacheth us how to judge and how to be affected with the ſtrange ſeverity the Lord hath ſhewed for theſe ſundry yeares, and doth yet ſhew towards all the Churches almoſt upon earth, that profeſſe his Goſpell. And it ſerveth to reprove two great faults that we are all too much enclined to in this caſe. The firſt is an over heavie & rigorous cenſure we are apt to paſſe, upon the perſons of ſuch as we ſee the Lord afflicteth, in an extraordinary manner. The ſecond is an over-light eſteeme of the judgement it ſelfe, that God inflicteth upon any in an extraordinary manner. For that we are not apt ſo to be affected with it, nor make that uſe of it as we ought to doe. *Uſe 2.*

For the firſt, We are all apt to judge them greater ſinners then other men, whom we ſee the Lord doth afflict and plague more then other men; we are apt to thinke that rare and extraordinary judgements doe alwaies argue rare and extraordinary ſinnes in them, on whom God inflicteth them. Naturall and wicked men have beene wont alwaies to judge ſo. When *Shimei* ſaw the ſtrange judgement that fell upon *David* how his owne ſonne ſought both his kingdome and life, he cryeth out, 2 *Sam.16.7,8.* *Come out, thou bloody man,* 1.

thou man of Belial; the Lord hath delivered thy kingdome into the hand of Absolom thy sonne, and behold thou art taken in thy mischief, because thou art a bloudy man. And this hee complaineth was the common cry of all his enemies, *Psal.*71.11. when they saw him in any great affliction they were wont to say, *God hath forsaken him, persecute and take him, for there is none to dliver him.* Thus the Pharisees argued against the poore man, *Iohn* 9 34. that *he was altogether borne in sinnes* (that is, a greater sinner even by nature, then any other) because he was borne blind. And the Barbarians, *Acts* 28.4. when they saw the Viper hang on *Pauls* hand concluded *no doubt this man is a murderer.* And it is no marvell though wicked men judge thus of the poore members of Christ, whom God is pleased in any strange manner to humble, either by inward or outward afflictions; for thus the Prophet *Esay* saith, *Esa.*53.12. our Saviour himself *was numbred with the transgressours*; was accounted a most wicked man; and that by reason of the strange afflictions he endured above others. *We esteemed him* (saith the Prophet, *Esa* 53.4. our whole nation esteemed him) *stricken, smitten of God, and afflicted.* They esteemed him to be hated and abhorred of God, for his owne iniquities, when they saw the extreame misery that he did endure. But this is not the censure and verdict of naturall and wicked men only; Gods own children are too apt also to judge so. The Disciples themselves when they saw the man that was borne blind say unto Christ, *Iob* 9.2. *Master who did sin, this man, or his parents, that he was borne blind?* Either himselfe or his parents they were perswaded were guilty of some extraordinary sinne, or els such a judgement sure would never have befallen him. And *Iobs* three friends (though they were not holy men only, but wise & learned men too, yet) had they all too much of this humour in them; They judged him to have been a most lewd and vile man. *Is not thy wickednes great,* (saith *Eliphaz* to him, *Iob* 22.5.) *and thine iniquities infinite?* Yea though they (being his inward and speciall friends as they are called, *Iob* 2.11.) had been (doubtlesse) witnesses of the piety and integrity he had shewed in his whole conversation; yet now they thought all that had been but in hypocrisie. And so *Eliphaz* twitteth him with it, *Iob* 4.6. *Is not this thy feare, thy confidence, the uprightnesse of thy waies, and thy hope?* As if he should say, We may see now what all that goodnesse was thou madest such a shew of. And mark in the next verse, *Iob* 4 7. the premises whereupon they inferre this conclusion against him. *Remember I pray thee* (saith *Eliphaz*) *who ever perished being innocent? or where were the righteous cut off?* He saith not who ever was afflicted being innocent, but who ever perished and was cut off? Who ever died so miserably, who ever was so strangely plagued of God, as thou art, if he had any goodnesse in him in truth, if he were not notoriously wicked? And I nothing doubt but this sentence hath beene passed by many against Gods poore Churches in Germany and Rochel. The strange hand of God that hath beene upon them all this while, that we have enjoyed such peace & plenty; hath made us apt to thinke that they have beene greater sinners then we; that the Lord loveth and liketh much better of us then he did of them, or els he would not have kept us so free from all the miseries that have been upon them. So that the examples of Gods severity we have seene upon them which should have humbled us and made us afraid, have had a quite contrary effect in us, they have made us more secure, they have puffed us up, and made us think better of our selves then we did before.

Quest. You will aske me then, Is it unlawfull for us to take notice of the sins of men in the judgement we see God executeth upon them? May we give no judgements of the sins of men, by the judgements of God that we see upon them, as Physitians doe by seeing the Vrine, and feeling the pulse of their patients? May we not say sometimes, that for these and these sins, God hath thus and thus plagued them?

My

My anſwer to this queſtion, muſt conſiſt of two parts. For I will ſhew you, 1. How farre forth this is lawfull to be done. 2. How farre forth it is unlawfull.

It is lawfull for us (firſt) to judge every man to be a ſinner whom wee ſee to be in any affliction. For we may be ſure God afflicteth not any, who hath not by his ſins deſerved it; ſin is the firſt cauſe of all judgements, And we may ſafely ſay with the Church, *Lament.3.39. Man ſuffereth for his ſinne.* A man may ſafely conclude with the Apoſtle, *Rom.5.14.* that infants are ſinners, becauſe they do dye, and are (beſides) ſubject to ſo many paines and miſeries. And of *Iob* himſelfe, a man may be bold to ſay he was a ſinner, becauſe hee was ſo grievouſly afflicted; yea of him (as good a man as he was, and conſequently of the holieſt man that liveth upon earth) we may ſafely ſay as *Zophar* ſaid to him, *Iob 11.6.* (how extreame ſoever their afflictions be) *know thou that God exacteth leſſe of thee, then thine iniquity deſerveth.* The holieſt man that is, hath by his ſins deſerved much more affliction and miſery, then he doth endure. Secondly. Where the groſſe ſins of any have bin notorious, and manifeſt unto us, before ever we ſaw Gods judgements upon them (ſuch as the Apoſtle ſpeaketh of, *1 Tim.5.24. Some mens ſins are open before-hand, going before unto judgement*) ſpecially ſuch ſins as God hath threatned to puniſh with ſuch judgements. In this caſe, it is not unlawfull for us to judge, ſurely for theſe and theſe ſins, God hath thus and thus plagued them. Thus *David* ſaith, *Pſalme 52.6,7.* that when the righteous ſhould ſee the ſtrange judgements of God that ſhould fall upon *Doeg* and his poſterity, they ſhould ſay, *Loe, this is the man that made not God his ſtrength; but truſted in the abundance of his riches, and ſtrengthened himſelfe in his wickednes.* As if they ſhould ſay, He thought that ſo long as he was in ſuch place and authority, and favour with *Saul*, he need not care what he did againſt *David*, or againſt the Lords Prieſts, but ſee now the end of this perſecuting wretch. The judgement of God that followed him, kept his ſin in their remembrance, and made them oft to talke of it. And doubtleſſe, ſo ſhould the judgements of God, that we ſee upon ſuch as have bin notoriouſly wicked, for whoredome, for oppreſſion, for hatred of religion, the judgements (I ſay) that we ſee upon them and their families, ſhould keepe their ſins in our remembrance, and cauſe us oft to thinke and ſpeake of them. Nay, for as much as thoſe poore Churches of Chriſt in the *Palatinate*, and *Germany*, and *Rochel*, have bin notoriouſly knowne, to offend generally in the ordinary profanation of the Sabbath; the ſin that God ſaith was a chiefe cauſe of the Iewes captivity, *Ezekiel 20.13.* In the contempt of the miniſtery, of whom the Lord hath ſaid, *Deut.12.19. Take heed to thy ſelfe, that thou forſake not the Levite, as long as thou liveſt upon the earth.* Foraſmuch as I ſay, they have bin notoriouſly knowne to offend generally this way (beſides the looſeneſſe of their lives in drunkenneſſe, and laſciviouſneſſe, profeſſing outwardly religion, *having a forme of godlineſſe* (as the Apoſtle ſpeaketh, *1 Tim.3.5.*) *but denying the power thereof*) it is not unlawfull for us to impute all this marvailous ſeverity of God towards them unto theſe their ſins. *Anſw.1.*

But then I anſwer ſecondly, that there be two wayes whereby wee may offend greatly in this caſe. *Anſw.2.*

Firſt. When only for the afflictions that they endure, and the judgements of God that we ſee upon any, we judge them guilty of ſome great ſin, though we know no ſin by them, nor can juſtly taxe their converſation any way. As it was in *Iobs* caſe. This I ſay is a great ſin. For it is evident by the ſcripture, that the holieſt of all Gods ſervants have bin moſt ſharpely afflicted. Such, as *of whom the world was not worthy* (as the Apoſtle ſpeaketh, *Hebr.11 37,38.*) *were ſtoned, and ſawne aſunder, were tempted, were ſlaine with the* *1

sword, they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, and tormented. And God doth not alwayes in afflicting his children, correct them for sin, but he doth it sometimes only to try their faith & patience; and to make them examples of faith and patience unto others. *You are in heavinesse* (saith the Apostle, 1 *Peter* 1.6,7.) *through manifold temptations; that the tryall of your faith being much more precious then gold that perisheth, though it be tryed with fire, might be found unto praise, and honour, and glory, at the appearing of Iesus Christ.* And sometimes he doth it for other causes, which he keepeth secret unto himselfe, and which the wisest, and holiest men under heaven have not beene able to conceive; yea this maketh much for his glory that he doth so, as we read, *Prov.*25.2. That *the Lord is righteous in all his wayes, and holy in all his workes*, every faithfull man hath ever beene ready to acknowledge, *Psalme* 145.17. *Ieremy* 12.1. But the wisest and holiest of Gods servants have oft beene astonished at the beholding of his judgements, and unable to discerne his meaning in them; but have beene constrained in a holy reverence, and admiration, to cry out, as *Esa.*45.15. *Verily thou art a God that hidest thy selfe.* And *Romanes* 11.33. *O the depth of the riches both of the wisedome, and knowledge of God, how unsearchable are his judgements, and his wayes past finding out!* As if he had said, His judgements are so deepe and unsearchable, that no man is able to sound them, to find out the ground and reason of them.

2. The second way wherby we may much offend in this case, is, when (though we know sins, and great sins too, in them whom Ged thus afflicteth) we do by reason of the greatnesse, and strangenesse of their afflictions, judge them to be no better then hypocrites, or greater sinners then our selves, or other men whom the Lord doth not so plague, as he hath done them. For we have heard in the Doctrine, God doth use to afflict his owne deare children for sin more sharply in this life, then he doth any other. It was a strange judgement that fell upon old *Ely*, that he should with a fall *breake his necke, and dye*, 1 *Sam.*4.18. and (doubtlesse) his sin in bearing too much with his children in their profanesse, was the cause of it; yet he were a mad-man that would doubt whether he were a good man, and dyed in Gods favour for all that; or that would thinke he was a greater sinner then any other in Israel, because of that. So it was a strange judgement that befell the young Prophet, 1 *Kings* 13.24. and certainely his sin was the cause of it. And yet the old Prophet (by his mourning for him, and charging his sons verse 29—31. that when he dyed, they should bury him in his grave) declared that he was undoubtedly assured that he was Gods deare child, & dyed in his favour for all that. O take heed therfore of judging of those poore Churches that have so strangely perished, or of any other persons to have beene hypocrites, and void of true grace; or to have bin greater sinners, either then our selves, because of the miseries that they have endured. Take heed of despising, or thinking the worse of any for their afflictions and miseries. This is a corruption too strong in all men by nature, *Prov.*14.20. and 19.17. *Eccles.*9.15,16. This is the first sin that is taxed and reproved by the Doctrine that we have heard.

1. And there be three things that may discover to us both the folly and the wickednesse, and danger also of this humour. First. That God hath expressly said in his word, that we may not judge them the greatest sinners, that are most afflicted. *No man* (saith the holy Ghost. *Eccl.*9.1.) *knoweth either love or hatred, by all that is before him*; that is, by any outward thing that doth befall men, as he expresseth himselfe, verse 2. *Suppose ye* (saith our Saviour, *Luk.* 13.2,3. and to shew the certainty and necessity of this truth, he repeateth it againe, and giveth another instance of it, verse 4,5.) *Suppose yee that those Galileans were sinners above all the Galileans, because they endured such things?*

They

They were murdered by *Pilate*, even while they were sacrificing, and serving God (a strange judgement) and yet heare what Christ saith, *I tell you Nay*. As if he should say, you may not judge so, you sin if you judge them the worst men, upon whom Gods hand lighteth most heavily in this kind. Secondly. See what promises the Lord hath made and appropriated, to such as judge wisely, and charitably, of such as God hath humbled by his judgements, which they shall never taste of, that are thus censorious against them. *Psal.* 41.1—3. *Blessed is the man that judgeth wisely of the poore.* And he mentioneth sixe speciall blessings, where with God will blesse that man. The summe of all is this, that it is a singular grace of God, and shall never go unrewarded, to be able to judge wisely of them that are most afflicted, to be so farre from despising, or thinking the worse of any for his afflicted estate, as that we can pity and love him the more, esteeme the better of him, and shew the more respect unto him even for this. Certainly, it is our duty so to doe; not the magistrates duty only (whose speciall care must be to doe so, as we see, *Psalm* 82.3,4.) but every Christian mans also, as is plaine by many places of scripture, *Iob* 6.14. *Prov.* 29.7. and 31.9, And in this we shall resemble our heavenly father, *Hee doth not despise nor abhorre the affliction of the afflicted, nor hide his face from him*, as *David* speaketh, *Psal.* 22.24. no more ought we to doe, nay no more will we do, if we be his children indeed. And consequently it must needs be a great sin in any man, and such as God will surely punish, to judge rashly and uncharitably of such persons. Thirdly. See how God was offended with *Iobs* three friends, for the censure they passed upon him. *My wrath is kindled against thee* (saith the Lord to *Eliphaz*, *Iob* 42.7,8.) *and against thy two friends, for ye have not spoken of me the thing that is right, as my servant Iob hath, therefore goe and offer up for your selves a burnt offering, and my servant Iob shall pray for you, lest I deale with you after your folly.* Observe in the words two things. 1. That God was highly offended with, and threatneth to take vengeance on these three good holy men, even for judging so hardly of *Iob*, by reason of his afflictions, though they were strange and wonderfull, greater then ever we read any other meere man did indure. 2. That the Lord chargeth them, they had *not spoken of him, the thing that was right.* Why? what did they speake against God? All that they spake was for God, for the clearing of his justice, and out of zeale to his glory, and so *Iob* chargeth them, 13.7. *Will ye speake wickedly for God? and talke deceitfully for him?* All the bitter censures they passed against *Iob*, was out of their zeale to God. But yet the Lord saith, that misinterpreting his judgements, and thinking he alwayes hated them most, whom he doth most afflict they spake against him, and dishonoured him. 3.

The second sin that we are by this Doctrine to be reproved for, in this case, is this, That as we are apt to judge too hardly of the people of God, whom he is pleased to scourge and afflict, so are we on the other side, as apt to esteeme too lightly of the judgement it selfe, and be much lesse affected with it then we ought to be. None of us do so consider of, nor are affected with the miseries of the Church, as we ought to be. But we may well take up now that old complaint of the Prophet, *Esa.* 57.1. *The righteous perisheth, and no man layeth it to heart.* Observe two things in the Prophets phrase. 1. The people of God are not onely taken away, but they perish, (*Abad*, is the word he useth, even the very same that *Eliphaz* useth, *Iob* 4.7.) they are cut off by most violent kinds of death, by most strange and extraordinay judgments, and yet *no man layeth it to heart.* 2. He saith not, the righteous have perished, but in the present tense, he perisheth still, still the enemy prevaileth against Gods people. *The Lord hath stretched forth his hand against them, and hath smitten them* (as the Prophet speaketh, *Esa.* 5.25.) *and the hills did tremble, and*

their carkaſſes were torne in the midſt of the ſtreetes (great and unſpeakable miſeries have for a long time befallen them) *and for all this his anger is not turned away, but his hand is ſtretched out ſtill*, the righteous *periſheth* ſtill, *and yet no man layeth it to heart*. The heinouſneſſe and danger of our ſin in this our ſenſleſneſſe, will the better appeare by diſcovering to us foure duties that the Lord looketh for at our hands in this caſe.

1. First. We ſhould by the beſt meanes we can, informe our ſelves how it fareth with the Churches of God. We are too inquiſitive after newes, behold, this is the newes we ſhould enquire after. When Gods people were in battell againſt the *Philiſtins*, and had the Arke of God with them in the camp, it is ſaid, 1 *Sam.*4.14. that old *Ely ſat upon a ſeat by the way ſide, watching*, and hearkning how Gods people ſped; and the reaſon is given. *For his heart trembled for the Arke of God*; and therefore he ſat in that place, watching, that he might heare with the firſt, what became of it. So when there came one to *David* out of the campe of Iſrael, 2 *Sam.*1.3.5. ſee how inquiſitive *David* was to know how it fared with the Lords hoaſt. *How went the matter?* (ſaith he) *I pray thee tell me?* And when he had told him that *Saul* and *Ionathan* was ſlaine, ſee how deſirous he was to know the certainty of it. *How knoweſt thou* (ſaith he) *that Saul and Ionathan be dead?* The ſame ſpirit you ſhall ſee in *Nehemiah* 1.2. ſo ſoone as *Hanani* was come to him, the firſt queſtion hee asked, was concerning the ſtate of the people of God that were at Ieruſalem. And, yet was he then *in the palace*, as it is ſaid verſe 1. a Courtier, in great place and favour with a mighty King. And yet *Moſes* did more then this, for when he was in the height of his honour and greatnes in *Pharaohs* court, he did not content himſelfe to inquire, but it is ſaid, *Exod.*2.11. that *he went out unto his brethren, and looked on their burdens*, that he might be the more affected with their eſtate. And though we cannot doe as *Moſes* did, we cannot go out unto our brethren, and behold with our owne eyes their miſeries, as he did. Yet may all theſe examples teach us that it is our duty by the beſt means we can to informe our ſelves of the eſtate of the Church; and certainly if our *hearts trembled for the Arke of God*, if we had any care of the cauſe of religion, we could not chooſe but doe ſo. Nay wee would looke on their burdens, thinke oftner and more ſeriouſly of their miſeries then we doe. *Come and ſee the workes of God* (ſaith the Pſalmiſt. *Pſalme* 66.5) *he is terrible in his doings toward the children of men.* But alas we doe not ſo, but we are like to thoſe the Prophet complaineth of, *Eſa.*5.12. *The Harpe, and the viole, the Tabret, and the Pipe, and wine are in our feaſts, but we regard not the worke of the Lord* (in this his marvellous ſeverity towards his people) *neither doe we conſider the operation of his hands.* While wee enjoy our delights in all fulneſſe, wee care not a ruſh what becommeth of the Church of God. But marke how wee provoke God againſt us by our profane ſtupidity. *Becauſe they regard not the workes of the Lord* (ſaith *David*, *Pſalme* 28.5.) *nor the operation of his hands, hee ſhall deſtroy them, and not build them up.* We cannot take a readier way for the haſtning of our owne ruine, then to be thus careleſſe, and ſenſleſſe of the judgements of God upon his people.

Lecture CXIII. On Pſalme 51. 6. March 17. 1628.

2. THE ſecond duty which we owe unto them that are in miſery, is this. We are bound to take to heart the miſeries of the Churches abroad & to work our hearts unto unfeined griefe and ſorrow for them. Certainly none of us can have any comfort in our eſtate, till wee can heartily grieve for the miſeries of our brethren. It is our dutie we know to condole any man that we ſee to be in miſerie. *Iob* tooke great comfort in his greateſt affliction, in this that he had done

done so. *Did not I weepe* (saith he, *Iob*, 30 25.) *for him that was in trouble? Was not my soule grieved for the poore?* And if we must be thus affected with the miseries of all men, then much more with the miseries of Gods people.

Three sorts of proofes I will give you for this. 1. Examples. 2. A precept. 3. The reasons and grounds both of the examples, and of the precept also. And the examples that I will give you, shall be of two sorts. 1.

First. When the holy servants of God did but fore-see by the spirit of prophesie, the troubles and afflictions that should befall the Church, they have bin wont to be exceedingly affected and grieved for it, though they were not to happen untill many yeares after themselves were dead and gone. Three notable examples we have for this. 1.

The first is of *Elisha*, of whom we read, 2 *Kings*. 8. 11, 12. that when he looked stedfastly upon *Hazael*, *the man of God wept*. And when he asked him why he did so; *Because I know* (saith he) *the evill that thou wilt doe unto the children of Israel, their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child*. And this was certainly no more, nor so much neither, as the bloudy Papists have done to many of Gods people where they have come.

The second example is of the Prophet *Esay*. *I will weepe bitterly* (saith he, *Esay* 22. 4, 5,) *labour not to comfort me, because of the spoiling of the daughter of my people*. Why? There was no such spoile made of Gods people in all his time, in the dayes of *Uzzia, Iotham, Ahaz*, and *Hezechia*, in whose times he prophesied, as you may see, *Esa*. 1. 1. No, but he did foresee by the spirit of prophesie, *a day of trouble, and of treading downe* (as he saith verse 5.) *and of perplexity by the Lord God of hoasts, in the valley of vision, breaking downe the walls, a day of crying in the mountaines*. The thinking upon the miseries that the valley of vision, the true Church of God should endure from the *Caldeans* (which was to be above an hundred yeares after his owne death) and considering that this was to be done *by the Lord God of hosts*, it was to bee the Lords doing, and a fruit of his wrath, I say, the consideration of this, made the holy man to weepe bitterly, and refuse to be comforted. 2.

The third example is of *Daniel*, *Dan*. 8. who when he did fore-see the miseries that Gods people were to endure under *Antiochus Epiphanes* (which was not to be before above two hundred yeares after his owne death) how *Antiochus* should *take away the daily sacrifice*, verse 11, 12. *and by reason of the transgression of Gods people, should cast downe the truth to the ground*; how *both the sanctuary of God and the host* (and armies of Gods people) *should bee given unto him, to be troden under foot*, as it is verse 13. how *hee should destroy wonderfully the holy people, and prosper in it*, as it is verse 24. When (I say) he did by the spirit of prophesie fore-see these miseries that should befall Gods people, it is said verse 27 that he even *fainted and was sicke* of griefe for it *certaine dayes*. What would these holy men have done, how would they have mourned, if they had lived in the times wherein all this had beene fulfilled, which they did prophesie and fore-tell? If all these evills had fallen upon the Church in their dayes, as they have done in ours? Alas, we have seene *a day*, a long day *of trouble, and of treading downe, and of perplexity, by the Lord God of hosts in the valley of vision*. We have seene, and knowne *the daily sacrifice* (the true worship of God) *taken away* from many Churches. We have seene *the truth of God cast downe to the ground* in many places, and abominable heresies, and false doctrine set up in the roome of it. We have seene and known both *the sanctuaries of God*, and the *hosts*, and armies of his people given of God to the enemie *to be troden under foot*, and trampled upon. We have seene the dayes, wherein the proud enemy hath *destroyed*, and made havocke of *the holy people wonderfully, and prospered* in it. Certainly those holy men that were so 3.

affected

affected with the evills they did foreſee, would befall the people of God, would have beene much more grieved for them, if they had fallen out in their daies. And it is therefore promiſed as a great favour and mercy to *Ioſiah*, 2 *Chron.*34.28. that he *ſhould be gathered to his grave in peace, neither ſhould his eyes ſee all the evill, that God would bring upon Iudah* and Ieruſalem. The Lord knew well how much it would have affected good *Ioſiahs* heart, if he ſhould have lived to ſee (though hee had beene out of the gun-ſhot himſelfe) all the evills and miſeries that Gods people did endure, in the captivitie of Babylon.

2. Let me give you alſo foure famous examples of this, how the ſervants of God that have lived in ſuch times as theſe are, have beene affected with them.

1. The firſt is that of the men of *Gibeah* mentioned, 1 *Sam.*11.2.4. when tidings was brought them of the miſery of one poore city (*Iabeſh Gilead*) how *Nahaſh* the Ammonite that beſieged them, would admit of no covenant of peace with them, but upon this condition that he might *thruſt out all their right eyes and lay it for a reproach upon all Iſrael*; (And wee know that the Papiſts have to the poore Chriſtians in the Palatinate and other places, offered farre worſe and more reproachfull articles, and conditions of peace then this was) When this tidings I ſay was told them of *Gibeah* it is ſaid verſe 4 that *all the people lift up their voices, and wept.*

2. The ſecond example is that which is mentioned, 1 *Sam.*1.11,12. When *David* heard how the Philiſtines had prevailed and what an overthrow they had given unto Gods people (As alas we have heard of a great many overthrowes that within theſe few yeares Gods people have received from as bad people, as ever the Philiſtines were) it is ſaid there that *David and all the men that were with him* (all his ſouldiers, though many of them hated *Saul* mortally and one would have thought that the cutting off of that wretched man, in that battell ſhould have mitigated much their ſorrow, for the loſſe of all the reſt) yet it is ſaid there that *David and all the men that were with him rent their clothes, and they mourned and wept and faſted for it.*

3. The third example for this is that of *Nehemiah* when *Hanani* and the reſt had told him, *Neh.*1.3. that *the remnant that were left of the captivity in the province* of Iudæa *were in great affliction and reproach, and that the walls of Ieruſalem were broken downe, and the gates thereof were burnt with fire* (no worſe newes then we have often heard of late of many of the Churches of Chriſt) *When I heard theſe words,* (ſaith he, verſe 4.) *I ſat downe, and wept, and mourned certaine daies.*

4. The fourth and laſt example is that of the Levites the holy Muſicians mentioned, *Pſ.*137. who as they were Church-officers ordained of God for the ſervice of the Temple, ſo did they receive ſuch gifts from God for the diſcharge of that function, as that they did excell in skill all the muſicians that have beene in the world. Of them we read five remarkable things in that Pſalme. 1. Verſe 1. *By the rivers of Babylon they ſat downe and wept, when they remembred Zion.* The pleaſantneſſe of the countrey could not make them forget Zion, nor keepe them from griefe, nor from weeping when they remembred Zion. 2. Verſe 2. *They hanged up their harps.* As if the Pſalmiſt had ſaid, As great as their skill was, they had no mind of muſick, all that while that they remembred Zion and the miſeries ſhe was in. 3. Verſe 3,4. Though they that carried them captives, and were now their maſters that had power and authority over them (and had heard doubtleſſe of their excellent skill that way) *required mirth of them*, were earneſt with them to uſe their skill in ſinging and playing upon their inſtruments to make them and themſelves merry, yet could they not get them to ſing ſo much as *one of the ſongs of Zion.* 4. Verſe 5,6. The reaſon that they give for this, *If I forget thee ô Ieruſalem, if I doe not remember thee.* Marke

1 the

1 the change of the number, they had ſpoken all the while before in the plurall number, and expreſſed ſo the joint affection of them all in this caſe, now they ſpeake in the ſingular number, every man in his owne perſon ſo ſay I, and ſo ſay I. 2 Marke the reaſon why they would not obey their maſters in this, alas (ſaith every one) if I ſhould now give my ſelfe to mirth and muſicke, it would be an evident ſigne I remembred not what caſe Ieruſalem is in, I had quite forgotten the miſeries of Gods Church. 5. Laſtly, Obſerve in the ſame verſes 4. & 5. the imprecation they make againſt themſelves whereby as by an oath and vow they bind themſelves from mirth and jollity during the time of Ieruſalems miſery, *If I forget thee ô Ieruſalem, if I doe not remember thee.* As if they had ſaid one by one. If any thing make me forget Ieruſalem and her diſtreſſes, nay if (as well as I love mirth and muſicke, ſpecially this, or this kind of mirth or recreation and delight, as ill as I could live without it) yet if I cannot be content to abridge my ſelfe of it, for Ieruſalems ſake, let ſome ſtrange curſe of God, fall upon me. And theſe are certainely two ſtrange judgements that they wiſh againſt themſelves in this their imprecation. 1. *Let my right hand forget her cunning.* 2. *Let my tongue cleave to the rooſe of my mouth.* For a Miniſter whom God hath endued with excellent gifts for his ſervice, to have his gifts blaſted and taken from him, to be ſtrucken dumbe and looſe the uſe of his tongue as *Zachary* did for a time, theſe are certainely great and ſtrange judgements. In all theſe examples we ſee (beloved) how the holy ſervants of God, have beene affected with the afflictions of *Ioſeph*, and how they have mourned for them. And I doubt not alſo but you ſee that we all ought to bee ſo affected likewiſe; and that we could not chooſe but be ſo, in ſome meaſure, if the ſame ſpirit were in us, that was in them.

And that you may ſee, they did in this no worke of ſupererogation, I will ſhew you now (which is the ſecond proofe I promiſed to give you) that they did no more then they were commanded to do. When the Lord had executed a ſtrange judgement but upon two of his ſervants *Nadab* and *Abihu*; though the cauſe why he did it, the ſinne whereby he was provoked to it, was apparant and notorious to all the people; yet ſee what a commandement is given concerning this, *Levit.*10.6. *Let your brethren, the whole houſe of Iſrael, bewaile the burning which the Lord hath kindled.* That fire was quenched and ended in the death of thoſe two men. But the Lord hath now kindled a burning which hath laſted many yeares and burneth ſtill outragiouſly, and hath conſumed not two of Gods ſervants onely, but many whole Churches of Chriſt and ought not then the whole houſe of Iſrael, all Gods people much more to bewaile ſuch a burning as this which the Lord hath kindled? 2.

But let us ſee the reaſon why this ought to be; which is the third proofe of the point which I promiſed to give you. And that is this; they that can thus take to heart the miſeries of the Church (though themſelves be in peace) may have great comfort in their eſtate, and none but they. 3.

For firſt this is a ſigne that they are true & living members of Chriſts myſticall body. *If one member ſuffer* (ſaith the Apoſtle, 1 *Cor.*12.26) *all the members ſuffer with it*; he meaneth, if they be true & living members, for a woodden leg, or an artificiall eye cānot. Say not thou art a member of the Church of *England*, thou art not a member of the Church of *France*, or of *Germany*, or of *Bohemiah*; for all the Churches of the world that profeſſe the ſame faith and religion, are but one body. *There is one body, and one ſpirit*, ſaith the Apoſtle, *Epheſ.*4.4. It is not the diſtance of place, nor the difference of language that can ſever us. *There is neither Iew, nor Greek, bond nor free* (ſaith he, *Gal* 3.28.) *but we are all one in Chriſt Ieſus. I believe one Catholique and Apoſtolique Church*, ſaith the Nicene creed. The true Catholique Church is but one body. If thou be not a member of the ſame body, that all thoſe afflicted Churches are, certainely thou art 1.

art no living member of any true Church. And how canſt thou bee a member of the ſame body with them, if thou have no fellow-feeling of their miſeries?

2. Secondly, This is a ſingular grace of God and fruit of his ſpirit, that may yeeld us great comfort, and which the Lord highly eſteemeth of, and hath promiſed to reward, when we can find our hearts affected with the miſeries of the Church. *Thus ſaith the Lord* (*Ier.*31.16. to his people that mourned for the captivity and affliction of his Church) *refraine thy voice from weeping, and thine eyes from teares* (mourne not immoderatly, as they that are without hope) *for thy worke ſhall bee rewarded, ſaith the Lord*; he repeateth this twice in one verſe, for the undoubted certainty of it, Certainely God will not faile to reward this, as a ſingular good worke when hee ſeeth any of his people mourne in ſecret, for the miſeries of his Church *I will reſtore comforts* (many comforts abundance of comfort) *to him* (ſaith the Lord againe, *Eſa.*57.18) *and to his mourners*. They that have beene partakers with the Church in her ſufferings, and have mourned for her ſhall bee partakers alſo with her in her comforts, and none but they.

Applic. Now to make ſome application of this to our ſelves, Alas how few are there of us, to whom theſe comforts doe belong. We heare and talke of the miſeries and troubles of the Churches, as of a matter that concerneth not us at all. We read the Currantoes and liſten after this as we do after other newes, but are no more affected with it, then Merchants uſe to be when they heare of the caſting away of a ſhip, that themſelves have no ſhare in. No man abateth ought of any of his delights for this matter; but we are even as ſenſleſſe in this caſe, as if we were rather meere profeſſed enemies to the Churches, then their friends, and members of the ſame body with them. *The King and Haman* (ſaith the holy ſtory, *Eſt.*3.15.) *ſat downe to drinke when the whole city Shuſhan was perplexed*. We drinke, and quaffe, we flaunt it out in all kind of bravery, we run into all exceſſe of riot, nevertheleſſe for this, that the whole city of *Shuſhan* is perplexed, that all the Churches of Chriſt are in ſo extreame diſtreſſe. Our long peace and plenty, the delights and pleaſures of all ſorts that we glut our ſelves withall, make us void of all compaſſion of the miſeries of our brethren; Like unto thoſe of whom we read, *Amos* 6.6. *They drinke wine in bowls and annoint themſelves with the chiefe ointments, and they are not grieved for the afflictions of Ioſeph*. But marke what followeth in the next words, verſe 7,8. and tremble at it. *Therefore now ſhall they goe captive with the firſt that goe captive, the Lord hath ſworne by himſelfe ſaith the Lord the God of hoſts, I abhorre the excellency of Iacob, and hate his palaces, therefore will I deliver up the city with all that is therein*; therefore even becauſe they grieve not, nor are affected with the afflictions of *Ioſeph*, therefore will I thus plague them. In applying of this place to us I cannot ſay (as the old tranſlation without any warrant from the originall readeth it) that *no man is ſorry for the affliction of Ioſeph*. For I nothing doubt but there are in this land many, and even among you ſome, that have beene wont ſometimes in ſecret to thinke of, and grieve for the afflictions of *Ioſeph*; whoſe eyes (with the Prophet, *Ier* 13.17.) have ſometimes in ſecret *wept ſore, and run downe with teares, becauſe the Lords flock, is carried away captive*; that have ſometimes abridged themſelves of their lawfull delights, even for this cauſe. And bleſſed be God that hath put it into the heart of the King, to proclaime a publique and generall faſt to bee kept on fryday next for this cauſe principally (as it hath pleaſed his Majeſty to expreſſe himſelfe in his royall Proclamation) that we might altogether profeſſe our ſorrow and humiliation for the deplorable condition, of all the Churches of Chriſt. But alas there be few or none in compariſon, that are at all affected with this matter. And if we ſhall make a ſhew of keeping a faſt for them, and bee not at all humbled for them, nor touched in heart with a fellow-feeling and griefe for

for their miſeries, we ſhall but play the part of hypocrites, & be in danger to do them no good at all, and our ſelves much hurt by our faſt; No temper and diſpoſition of the ſoule, doth ſo well beſeeme us in a faſt, as ſorrow and humiliation. Sorrow I ſay, 1. For our own ſins. 2. For the ſins of our own land. 3. For the Judgements of God preſent, and imminent upon our ſelves. 4. For the Churches of Chriſt, whoſe caſe we are to commend to God in our prayers. Remember the fearefull ſentence of God againſt that man that ſhall keepe a faſt, without this ſorrow and humiliation of ſoule, *Levit.*23.29. *Whatſoever ſoule it be that ſhall not be afflicted that ſame day, he ſhall be cut off from among his people.* Gods curſe will be upon him. And to keepe you from this curſe, to helpe both my ſelfe and you to this humiliation of ſoule upon the day of our faſt, I have thus enlarged my meditations in this point. In the other two that remaine I muſt be the briefer.

Thirdly. We ought in ſuch times as theſe are, not only to informe our ſelves by the beſt meanes we can, how it fareth with the Churches of Chriſt, and to mourne and grieve for their miſeries, but alſo to importune the Lord for them, and never to forget them in our prayers unto God. *Yea, that have eſcaped the ſword* (ſaith the Lord, *Ier.*51.50. as bleſſed be God we have hitherto done) *ſtand not ſtill* (be not idle, but doe what you can) *remember the Lord afarre off, and let Ieruſalem come into your mind.* Though we be a great way from them, yet may wee not forget them, but remember them, and put the Lord in mind of them, in our prayers continually. *Yee that are the Lords remembrancers* (ſaith the Prophet *Eſay* 62.6,7. For ſo I read it, and ſo it is in the margine of your Bibles) *keepe not ſilence, and give him no reſt, till hee eſtabliſh, and till he make Ieruſalem a praiſe in the earth.* He hath for many yeares, made Ieruſalem his poore Churches a reproach, and an hiſſing to the whole world; we that are his remembrancers, and ſolicitors (as all the faithfull, all that have the ſpirit of prayer are) ſhould (like the importunate widow in the Goſpell) give him no reſt, till hee have eſtabliſhed and ſetled his poore Churches in peace, and given them beauty and glory againe, even upon earth, and in the ſight of their enemies. Thus did *Nehemiah* (though a great man) teſtifie his compaſſion of the Churches miſeries. *Nehemiah* 1.4. *he ſat downe and wept, and mourned certaine daies, and faſted, and prayed for them.* And even by this meanes he relieved them greatly, as appeared by the ſucceſſe he had in the next chapter, in his ſuit hee made unto the King for them. And certainely ſo might wee even the pooreſt and meaneſt of us all, helpe our poore brethren much this way if we could doe this for them, in that manner as we ought to doe it. Oh let it be our care ſo to prepare our ſelves to the faſt, to pray ſo for our brethren, as we may doe them good by our prayers, and prevaile with God for them. *When I cry unto thee, then ſhall mine enemies turne backe,* (ſaith *David*, *Pſalme* 56.9.) *this I know* (ſaith he) *for God is for me.* Oh let us labour ſo to cry unto God, as we may give the enemy a foyle and overthrow. *When Moſes held up his hand, Iſrael prevailed* (*Exod.*17.11.) *when Moſes let downe his hand, Amalek prevailed.* Certainly the heavineſſe of our hearts, and hands this way, hath bin a chiefe cauſe why Iſraell hath had ſo many foiles, why *Amalek* hath prevailed ſo much as he hath done. 3.

Fourthly and laſtly. The example of the Lords ſo ſtrange ſeverity towards all other Churches, ſhould make us feare the like towards our ſelves. When we ſee God executeth ſtrange judgements even upon moſt wicked men, it ſhould worke feare in the beſt of us. For who is ſo good, but he knoweth there is matter enough to deſerve Gods fierce wrath even in himſelfe alſo? All Iſrael when they ſaw *Korah* and his company ſwallowed up (*Numb.* 16.34.) cryed, and were afraid that the earth would ſwallow them up alſo. *The righteous ſhall ſee and feare* (ſaith *David*, *Pſal.*52.6.) when they ſee Gods ſtrange 4.

judgement upon *Doeg*. But these strange judgements of God upon his owne people, give us much more just cause to feare our selves.

Observe I pray you these just causes we have to feare our selves, and our owne estate.

1. First. The manner of the Lords proceeding hitherto, and the strange successe he hath given unto the enemy all this while, and the conveighing of the cup of his fury from Church to Church, from nation to nation, these many yeares, may give us just cause to feare that he hath given a charge to his sword of vengeance, to goe through all the Churches in the world, that professe his Gospel. And that he hath said of all his Churches, as once he spake of all Israel, *Ezek.21.4,5. My sword shall goe forth of his sheath against all flesh* (against all Israell) *from the South to the North; that all flesh may know, that I have drawne forth my sword out of his sheath; it shall not returne any more*, till it have gone through all Israel.

2. Secondly. The very same sins whereby God hath beene provoked against other Churches abound in our land. And we know God hateth sin as much in us, as he did in them, neither have we any priviledge more then they. *Goe yee now* (saith the Lord, *Ieremy 7.12.*) *unto my place which was in Shiloh, where I set my name at the first, and see what I did unto it, for the wickednesse of my people Israel.* As if the Lord should say to us all, Goe and see what I have done to my Churches in *Bohemia*, *Germany*, and *France*, where I set my name at the first, and that were in Christ before you.

3. Thirdly and lastly. Even our strange want of feare, and generall security under all these examples of Gods so marvellous severity upon them, may (above all other things) give us most cause to feare, that there are greater plagues in brewing for us, then any that they have endured; that they have drunke but the top of the cup of Gods fury, that the bottome and dregs of it are reserved for us. Oh if we could but learne by all these examples, and by all other the signes of Gods indignation against us to feare, if our hearts were tender, and we could humble our selves as *Iosiah* did, 2 *Chron.*34.27,28. we should be safe enough as *Iosiah* was. But our generall senslesnesse in such times as these are, is a most dangerous signe of some fearefull ruine determined against us. *It was of the Lord* (saith the holy Ghost of the *Canaanites*, *Ios.*11.20) *to harden their hearts, that he might destroy them utterly.* And remember what I told you even now out of *Amos.*6.6,7. *They were not grieved for the afflictions of Ioseph; therefore now shall they goe captive, with the first that goe captive.*

Lecture CXIIII. On Psalme 51. 6. Mar. 31. 1629.

Use 3. IT followeth that we proceed to the third and last use of the Doctrine, which serveth to teach us how to judge of, and to be affected with our owne sins, that professe our selves to be the people of God, and in the estate of grace. And this is an use of as great, if not of greater importance and necessity, then either of the former were. In the two former, wee were taught how to be affected with the state and condition of other men; in this we are to be taught, how to be affected with our owne doings. And as it is an use of great necessity at all times, so never of greater then at such a time as this is; And that in these two respects. First. Because we all know, that we have cause dayly to expect an evill day, a day of great triall and affliction, wherein it standeth us upon, to have all our evidences in a readinesse, and to *take to our selves the whole armour of God*, that we may be able to stand in it, as the Apostle speaketh, *Ephesians 6.13.* And Secondly. Because it is a time wherein all of us by the custome of our Church, are to renew our covenant with God at his holy table; and no Doctrine we can heare, is more fit and

effectuall

effectuall to prepare us thereunto, then this that teacheth us how to be affected with our owne ſins. And I am now to direct my ſpeech, not to ſuch of you as have only *a forme of godlineſſe, but deny the power thereof*, (ſuch as I feare the greateſt number of you are, to whom my brother ſpake worthily the laſt day out of 2 *Timothy* 3.5.) which will needs have *a forme of godlineſſe*, they will be Chriſtians, and have as good a part in Chriſt and his merits as the beſt, they will be Proteſtants, they will profeſſe a love to the word they would not for any thing be kept from the Sacrament, at this time eſpecially; But that Chriſt, or his word, or the rules of religion, which they profeſſe, ſhould have any commanding power, to reſtraine them from any ſin they have a mind to, bee it never ſo groſſe, from ſwearing, from drinking, from filthineſſe, or any other ſin, that they deny, that they ſcorne as an intolerable ſlavery and bondage, and cry out of it, as *Pſalme* 2.3. *Let us breake their bands aſunder, and caſt away their cords from us.* To theſe men I ſay, I have nothing to ſay at this time, but wiſh them to thinke well of that which my brother ſpake the laſt day touching their eſtate. But to you (beloved) I am to direct my ſpeech at this time, that have more then a forme of godlineſſe, that have felt the life and power of it in your owne hearts, to every one of you, that can ſay with *David* here unto the Lord out of the feeling and experience of his owne ſoule. *In the hidden part thou haſt made mee to know wiſedome.* To every one that is ſuch, I have two words of exhortation to ſpeake from the Doctrine that you have heard. 1. Be thou (above all men) moſt afraid to fall into any ſin for the time to come. 2. Be thou (above all men) moſt humbled for the ſins that (ſince thou wert in this eſtate) thou haſt fallen into.

For the firſt. No man hath ſo great cauſe to bee afraid to ſin, as the child of God, as the regenerate man hath. *O feare the Lord, ye his Saints*, ſaith *David*, *Pſalme* 34.9. As if he had ſaid, Though you be his Saints, in the ſtate of grace, and in his favour, yea, becauſe yee are his Saints, in his favour, and in the ſtate of grace, therefore you muſt feare him; none have more cauſe to feare him then yee. But to ſpeake diſtinctly of this point, I will ſhew you 1. How farre forth this feare of ſinning muſt extend. 2. Reaſons why the regenerate, the child of God hath more cauſe to feare ſin, then any other man. 1.

For the firſt. The extent of this feare is to be obſerved. 1. In the object of it, the kinds, and degrees of ſin that we muſt be afraid of. 2. In the continuance and durableneſſe of it. 1.

For the firſt of theſe (for the helpe of your underſtanding and memory) you ſhall ſee it in ſeven degrees. 1.

Firſt. The child of God hath cauſe to be afraid of falling into groſſe and ſcandalous ſins; As *Joſeph* was, when he was ſtrongly tempted to adultery, and might have committed it moſt ſecretly, and ſecurely, yet he durſt not doe it. *How can I doe this great wickednеſſe* (ſaith he, *Geneſis* 39.9.) *and ſin againſt God?* And *David* when hee was as ſtrongly tempted to take revenge of his mortall enemy, and had ſuch opportunitie alſo, as fleſh and bloud would never have let ſlip (inſomuch as *Saul* himſelfe wondred at it, 1. *Samuel* 24 18,19.) yet hee durſt not doe it. And why durſt he not doe it? Was it out of baſeneſſe of mind, becauſe he was a coward? No, no, he was as valiant a man, as ever drew ſword. Why then durſt hee not doe it? Surely hee durſt not ſinne, nor doe that that would ſo offend God. *Who can ſtretch foorth his hand* (or offer to doe ſuch a thing, ſaith he, 1 *Sam.*26 9.) *againſt the Lords annointed, and be guiltleſſe?* Theſe were groſſe ſins you will ſay, and he can be no better then an hypocrite, that is not afraid to doe ſuch things. 1.

2. I ſay therefore ſecondly. If thou be Gods child, be thou afraid to do the leaſt thing that might offend God. *Daniel* was afraid of the Kings meat. *Dan.*1.8. Becauſe it was ſuch as God in the ceremoniall law had forbidden, he knew it would have defiled his conſcience.

3. Nay thirdly. If thou be Gods child, be thou afraid to do any thing that thou ſeeſt cauſe to doubt thou ſhalt ſin and offend God in doing it, *He that doubteth, is damned if he eat*, ſaith the Apoſtle. *Rom.*14.23.

4 Nay fourthly. If thou be in the ſtate of grace, thou haſt cauſe to be afraid, not only to ſpeake amiſſe, but even to thinke evill, to offend God in the very thoughts of thy heart. *Beware that there be not a thought in thy wicked heart* (ſaith the Lord, *Deut.*15.9.) *ſaying, the ſeventh yeere, the yeere of releaſe is at hand.*

5. Fiftly. If thou be a Chriſtian, thou haſt cauſe to be afraid of doing good duties looſely, perfunctorily, careleſly. *Serve the Lord with feare*, ſaith *David. Pſ.*2.11.

6. Yea ſixtly. Thou haſt cauſe to be afraid even of ſtanding at a ſtay, and not growing better under the means of grace. *Worke out your own ſalvation* (ſaith the Apoſtle, *Phil.*2.12.) *with feare and trembling.* As if he ſhould ſay, If the worke go not forward, if it be not forwarder then it was many yeares ſince, you have cauſe of feare and trembling, even for that.

7. Nay ſeventhly and laſtly. If thou be Gods child, be thou afraid to do any thing that thou ſeeſt is of evill report, and will cauſe thy religion and profeſſion to be evill ſpoken of, though thou know never ſo aſſuredly, that the thing in it ſelfe is not ſin, but lawfull enough. *Dare any of you having a matter againſt another* (ſaith the Apoſtle, 1 *Cor.*6.1.) *goe to law before the unjuſt, and not before the Saints?* Yea why not I pray you, might ſome of them have ſaid? What ſin, what unlawfulnes is there in that? Haſt thou not taught us, *Rom.*13.1.4. that the law and magiſtracy is ordained of God for our uſe and benefit, whatſoever the man be that executeth it? And didſt not thou thy ſelfe ſeeke the benefit of law before an unbeleever, when thou didſt *appeale unto Cæſar, Act.*25.11. Yes might the Apoſtle ſay, But though the thing in it ſelfe be never ſo lawfull, yet becauſe it expoſeth your religion to the ſcorne and reproach of the unbeleevers, you that feare God may not dare to do it, ſaith he. *All things* (all ſuch kind of things as he there ſpeaketh of) *are lawfull* (ſaith the Apoſtle, 1 *Cor.*6.12.) *but all things are not expedient.* Though the thing be never ſo lawfull, yet if thou ſee cauſe to think that hurt will come of it, thou muſt be afraid to do it. You ſee in theſe ſeven degrees, how tender hearted, how cautelous, and preciſe the child of God had need to be. The Prophet calleth them, *Eſa.*35.4. ſuch as are *of a fearefull heart*, and you ſee they have juſt cauſe to be ſo.

2. But how long muſt they be ſo, will you ſay? (which is the ſecond thing I told you was to be obſerved in the extent of this feare) Surely ſo long as we live, we have cauſe to nouriſh this feare in our ſelves. *My ſon* (ſaith *Solomon*, *Prov.*23.15.17.) *let thy heart be in the feare of the Lord all the day long.* And the Apoſtle, 1 *Pet.*1.17. *Paſſe the time of your ſojourning here* (all the time of your life) *in feare.*

Object. If any man ſhall object. How can this be? Seeing the Apoſtle ſaith of the faithfull. 2 *Tim* 1.7. *God hath not given us the ſpirit of feare.* And *Rom.*8.15. *We have not received the ſpirit of bondage to feare againe, but the ſpirit of adoption, whereby we cry*, Abba, *father.* As if he had ſaid, Before we beleeved in Chriſt, we were indeed ſubject to much feare, but now wee have received another ſpirit, and are freed from thoſe feares. And the life of a Chriſtian is the greateſt bondage and ſlavery in the world, if he muſt be alwayes of ſo fearefull an heart.

Anſw. To this I anſwer, That to live continually in a ſlaviſh feare of Gods wrath, is indeed a great bondage. *Feare hath torment*, ſaith the Apoſtle, 1 *Iohn.*4.18. That which

which the Apoſtle ſaith of worldly and carnall ſorrow, 2 *Cor.*7.10. may bee ſaid alſo of worldly and carnall feare. *The feare of the world, worketh death.* And from this feare, the faithfull are freed. But it is no bondage, no enemy to the comfort of a mans life, to live in a continuall feare of ſinning, of offending and angring our heavenly father. *The Churches walking in the feare of the Lord* (*Acts* 9.31.) *and in the comfort of the holy Ghoſt, were multiplied.* As if the Evangeliſt had ſaid, This feare is no oppoſite, but a great helpe and furtherance unto true comfort. *Happy is the man that feareth alwayes*, ſaith the holy Ghoſt. *Prov.*28.14. As if he ſhould ſay, It is an happines to a man to feare thus.

But what reaſon can be given (will you ſay) why the child of God ſhould be more afraid to ſin then any other man? Which is the ſecond generall point I propounded to handle in this firſt exhortation. 2.

To this I anſwer. There be two principall reaſons of it.

Firſt. Becauſe God will beare leſſe with them when they ſin, and deale more ſeverely, and ſharply with them, then with any other in this life. *Reaſon* 1 *Beware of him* (ſaith the Lord, of the Angel of his Covenant, whom he ſent to conduct his people to the land of promiſe, *Exod.*23.21.) *and obey his voice, provoke him not, for hee will not pardon* (nor winke at) *your tranſgreſſions.* Such ſins as carnall men go cleare away withall in this life, and never ſmart for, if Gods child commit them, he may not hope to do ſo. *You only have I knowne* (that is, choſen to be mine owne, and loved with a ſpeciall love, ſaith the Lord to his people, *Amos* 3.2.) *of all the families of the earth, therefore will I puniſh you for all your iniquities.* Them whom he knoweth beſt, and loveth beſt, can have leaſt hope of all other men to eſcape his correcting hand when they ſin againſt him. *The Lord thy God is a jealous God, among you*, ſaith *Moſes*, *Deut.*6.15. And a ſmall thing you know will much offend a jealous husband; he cannot abide the leaſt ſhew of neglect from his wife. A ſharp and heavy judgement we know fell upon the faithfull *Corinthians*, even for going careleſly, and unpreparedly to the Communion. *For this cauſe* (ſaith the Apoſtle, 1 *Cor.*11.30.) *many are ſicke and weake among you, and many ſleepe.* O how often ſhall I put you in mind of this place, before you will beleeve it, and be moved by it? And as the Lord is ſooner provoked to anger by the ſins of his owne children, then of any other men; ſo is his anger wont to be hotter, and his corrections ſharper on them, then on any other. *When the Lord ſaw it* (ſaith *Moſes*, *Deut.*32.19. that is to ſay, that his own people fell to idolatry, and other their groſſe ſins) *he abhorred them, becauſe of the provoking of his ſons, and of his daughters.* As who would not take the contempt, and indignities that are done to him by his owne children, a great deale worſe, then from any other man?

Secondly. The child of God hath more cauſe to be afraid of ſinning, then any other; becauſe, as we know the more any man hath, the more fearefull he is to runne into the danger of the law; ſo the child of God having more to looſe then any man in the world hath beſides, hath even in this reſpect, more cauſe to bee afraid of offending God, then any other man hath. Why (will you ſay unto me) what meane you by this? What hath he to looſe more then any other man? I anſwer. Every child of God hath received (above all other men) three ineſtimable jewels from God, which by ſinning againſt God, he is in danger to looſe. *Reaſon* 2

Firſt. He hath the ſpirit of adoption, which aſſureth him of his peace with God, and that he hath his favour, which maketh him able to call God father, & to go to him with boldnes in all his neceſſities. *We have received the ſpirit of adoption* (ſaith the Apoſtle, *Rom.*8.15.) *wherby we cry*, Abba, *father. In Chriſt we have boldnes and acceſſe with confidence*, ſaith he, *Eph.*3.12. Now this is ſuch a jewell as he would not looſe for al the world. *Thy loving kindnes is better then life* ſaith 1.

*David, Pſal.*63.3. And this he knoweth he is in danger to looſe if he give himſelf liberty to ſin. Indeed his adoption, and ſon-ſhip and birth-right is of a ſtronger tenure. *The ſervant* (ſaith our Saviour, *Ioh.*8.35.) *abideth not in the houſe for ever, but the ſon abideth ever.* Yet may he by his ſin utterly looſe this fruit and operation of the ſpirit of adoption, he may looſe the aſſurance of his fathers love, his peace, his joy, his acceſſe with boldneſſe; and that not only by groſſe and ſcandalous ſins, but even by his careleſneſſe, and negligence and carnall ſecurity; as we ſee in that example of the Church. *My well-beloved had with-drawne himſelfe and was gone*, ſaith ſhe, *Cant.*5.6. And of this uncomparable loſſe, the Church hath ever had many wofull examples.

2. Secondly, He hath received the ſpirit of ſanctification, whereby there is an holy change wrought in his *whole ſpirit and ſoule and body*, as the Apoſtle ſpeaketh, 1 *Theſſ.*5.23. whereby he is made *a veſſell unto honour, ſanctified and meet* (as the Apoſtle ſpeaketh, 2 *Tim.*2.21.) *for his maſters uſe, and prepared unto every good work.* Now he ſetteth as much ſtore by this jewell as his life, *Pſal.* 51.11. *Caſt me not away from thy preſence, take not thy holy ſpirit from me*, and he may looſe the comfortable ſenſe and the vigour and operation of it, and bee ſtrucken with ſuch a dead palſy in his ſoule, as he ſhall have little or no uſe of that life of grace that is in him. And this loſſe he may come to, not onely by giving liberty to himſelfe in groſſe and ſcandalous ſins, but even by his carnall ſecurity and careleſſe neglect of the meanes whereby he might grow and increaſe in grace. *Quench not the ſpirit* (ſaith the Apoſtle, 1 *Theſſ.*5.19.) *deſpiſe not propheſyings*; even by deſpiſing of propheſyings, the ſpirit may be quenched.

3. Thirdly and laſtly, He hath received a greater Iewell then either of theſe, he beareth Gods owne name. And as it is ſaid of the Apoſtle, *Act.*9.15. that God had *appointed him to beare his name before the Gentiles*; So it is ſaid of all the faithfull alſo, *Phil.*2.16. that they *hold forth* unto men (by their profeſſion and example) *the word of life.* The Lord hath committed unto us that are his children, his holy name and religion to keepe; and that with a charge that we ſhould ſo hold it out to the world, by our holy example, that we may gaine honour to it. And that charge which the Apoſtle giveth to *Timothy*, 2 *Tim.*1.14. (though it be chiefly given to us Miniſters yet) it is given of God alſo to every faithfull man, *That worthy* (that noble and excellent) *thing, which is committed unto thee, keepe by the Holy Ghoſt which dwelleth in us. Spartam quam nactus es, hanc orna*, Grace that holy religion that thou profeſſeſt, hold it out ſo that it may bee the better thought of, and have the more honour even for thy ſake. For though it lie not in mans power to add any thing, to the honour of Gods name and religion or to make it greater in it ſelfe, yet with men certainly they may by their holy profeſſion, and good example make it much greater and more honourable, then otherwiſe it would be. *Paul* was confident, *Phil.*1.20. that *Chriſt ſhould be magnified in his body, whether he lived or died.* And of the poore ſervant he ſaith, *Tit.*2.10. that by his holy life he may *adorne the doctrine of Chriſt*, and make it more beautifull and amiable in the eyes of men. In which reſpect the Apoſtle ſpeaking of certaine brethren, that were the *meſſengers of the Churches* he calleth them, 2 *Cor.*8.23. *the glory of Chriſt.* Theſe ſo held out the word of life in their whole profeſſion and converſation, that they were even a glory to Chriſt, they made him and his religion more honourable and glorious in the Church, then otherwiſe he would have been. This is ſuch a dignity as the child of God would not forgoe for all the world; the credit and honour of Gods holy name, and religion which he doth profeſſe, is dearer to him then his life. *It were better for me to die* (ſaith the Apoſtle, 1 *Cor.*9.15.) *then that any man ſhould make my glorying void.* And what was his glorying? Surely that he had ſo carried himſelfe in his whole converſation, that the Goſpell received no blemiſh, but honour by him. See how earneſtly *David* prayeth againſt this, *Pſal.*69.6. *Let not them that*

wait

wait on thee, ô Lord God of hoſts be aſhamed for my ſake; & he repeateth it againe, *Let not thoſe that ſeek thee, be confounded for my ſake, ô God of Iſrael*. As if he had ſaid, O keep me from doing that that may cauſe thy people to hold downe their heads for ſhame, becauſe of the diſcredit I have brought upon religion. Now this comfort, this glorying the child of God ſhall utterly looſe if he fall into ſcandalous ſins. Such ſins of Gods people, bring ſhame and reproach upon the Goſpell, they caſt dirt and dung upon Gods holy name and religion, and make it contemptible and loathſome in the eyes of men. Yea the more note any man hath been of for piety the more will his ſins make men to loath religion. So the Lord ſaith of his people that they did by their ſins *profane his holy name, Amos* 2.7. and *pollute his holy name, Ezek.* 39.7.

Ye ſee then there is great cauſe that the child of God ſhould be more afraid to offend him, then any other man in the world. O that the Lord would give us all hearts to take theſe things home unto our ſelves, to beleeve and bee affected with them, as we ought to be. For certainly many of us (of whom yet I dare not doubt, but they are the children of God) do ſo live as it appeareth evidently, that either they beleeve not, or at leaſt they do not conſider and thinke ſeriouſly of theſe things. *Applic.*

But I muſt proceed to the ſecond word of exhortation which I told you I muſt from this doctrine direct unto all you, that truly feare God. Be thou that art Gods child (above all other men) moſt humbled in thy ſelfe for thoſe falls that thou haſt taken ſince thou waſt in the ſtate of grace. Every mans humiliation and ſorrow for ſin (if it be true) will be in ſome meaſure proportionable unto the quality and degree of his ſin *David watred his couch and made his bed to ſwimme with his teares, Pſ.* 6.6. *Manaſſeh humbled himſelfe greatly before the God of his fathers,* 2 *Chron.* 33.12. *Mary Magdalen* wept ſo abundantly that ſhe *waſhed Chriſts feet with her teares, Luk.* 7.38. Now our ſinnes who are in the ſtate of grace, are (as we have heard) many waies for degree and quality greater and more odious to God, then the ſins of other men. 2.

For firſt, They have beene committed againſt knowledge and conſcience, and conſequently have been preſumptuous ſins. And *the ſervant that knew his maſters will, and prepared not himſelfe, nor did according to his will* (ſaith our Saviour, *Luk.* 12.47) *ſhall be beaten with many ſtripes.* 1.

Secondly, They have beene committed againſt the marvellous mercy and goodneſſe of God; after that we had not only heard, but felt and taſted in our ſelves how gracious the Lord is, and conſequently have been done in a contempt of God. *And to whomſoever much is given, of him ſhall much be required* ſaith our Saviour, *Luk.* 12.48. 2.

Thirdly, Conſider with what hazard thou haſt ſinned. What miſchiefe and loſſe thou either haſt run into by thy ſin, or at leaſt didſt endanger thy ſelfe to run into; That is to ſay. 1. The provoking of thy father to be angry with thee and to plague thee, thou knoweſt not how ſharply, how grievouſly. 2. The loſſe of the aſſurance of thy fathers love, and conſequently of thy peace and joy, thy boldnes and communion with God. 3. The loſſe of the feeling and uſe and lively operation of Gods grace in thy heart. With this hazard, with this danger, thou haſt ſinned. And conſequently thy ſin hath argued thy *heart to be deſperately wicked*, as the Prophet ſpeaketh, *Ier.* 17.9. 3.

Fourthly and laſtly, Thy ſins have diſhonoured God, and cauſed ſuch as have beene privie to them, to like the worſe of his holy religion (as thou haſt heard) this cannot be avoided. And this muſt needs lie heavie upon thine heart, if there be truth of grace in it. *The reproaches of them that reproached thee* (ſaith *David, Pſal.* 69.9.) *are fallen upon me.* 4.

O this is a moſt profitable meditation for us all, that meane to be partakers at the Lords table. When we are at the Lords table and heare Gods Miniſter bid us *Applic.*

us in Gods name take and eat the body of Christ which was broken for us, take and drink the bloud of Christ that was shed for us, I grant there be then other meditations and dispositions of our soule that are needfull and fit for us. Then should we stretch out the hand of our soule with faith and confidence & thankfullnes, to receive that gift the Lord offereth us, & feed upon that heavenly food with joy and gladnes of heart. But for the preparing of our selves to come to the Lords table in a right manner, certainly no disposition of our soule is so fit, as sound humiliation and sense of our own sins and unworthines, no meditation is so fit as a serious calling to mind and consideration of our sins and of all the circumstances, whereby we may aggravate them against our selves, for our sound humiliation. And therfore the Apostle maketh this the summe of all true preparation, 1 *Cor.* 11.28. *Let a man examine himselfe*; and ver. 31. *If we would judge our selves, we should not be judged.* As if he had said, We should escape all the judgments that the unworthy receiver, hath cause to feare. When *David* had invited *Mephibosheth* unto his table, 2 *Sam.* 9.7,8. *Mephibosheth bowed himselfe and said, what is thy servant that thou shouldest look upon such a dead dog as I am?* And hath not every one of us much more cause to say thus in our preparatory prayers unto the Lord, who inviteth us unto his table? Foure singular benefits we should receive by it, if we could be soundly humbled in the sense of our sins, and which we cannot receive till we be so.

1. First, This and nothing but this, will breed in us an appetite unto Christ, in this his ordinance, a hungring and thirsting after him. Till we be sicke of sin, we can feele no need of this Physician, nor can care much for him. *The whole have no need of a Physician* (saith he, *Mat.* 9.12.) *but they that are sick. When the fiery serpent had bitten* and stung *a man* (saith the holy story, *Numb.* 21.9.) then hee would run and make use of the brasen serpent, but never till then.

2. Secondly, This and nothing but this, will make a man able to prize Christ at his full valew, and willing to part with any thing to purchase him. You heare one protest, *Phil.* 3.8. that *he had suffered the losse of all things, and did count them but dung that he might win Christ.* But who was this that said so? Surely *Paul* that had so deepe a sense of his own sin, and unworthinesse that he counted himselfe *the chiefe* sinner in the world, 1 *Tim.* 1.15.

3. Thirdly, This and nothing but this will make us fit to receive Christ by faith and make him our own. *Repent and beleeve the Gospell*, said our Saviour in his ministery, *Mar.* 1.15. No man (ordinarily) can beleeve the Gospell, till the law have wrought repentance a sound sense and sorrow for sinne in him. And the Centurion of whom Christ saith, *Mat.* 8.10. he had *not found so great faith in all Israel* as he did in him; was a man that was deeply humbled in the sense of his owne unworthinesse; as you may see ver. 8, *Lord I am not worthy* (saith he) *that thou shouldest come under my roofe*; A strange degree of humility as ever you heard, or read of, if you consider it well.

4. Fourthly and lastly, This and nothing but this will make us able to rejoyce and take comfort in Christ, to count him our treasure, and our happinesse. *God forbid* (saith the Apostle, *Gal.* 6.14.) *that I should glory* or rejoyce *in any thing, save in the crosse of our Lord Iesus Christ.* He meaneth the passion and sufferings of Christ. But who was this that did thus rejoyce in Christ, and in his sufferings? Surely it was *Paul* thas was so deeply humbled in the sense of his unworthines, that he calleth himselfe *Ephes.* 3.8 *lesse then the least of all Saints*. See in all these foure points the benefit of sound humiliation for sin and be no longer afraid of it, but strive and labour for it, specially now that thou art in a speciall manner to appeare before God, and to renew thy covenant with him.

LECT.



LECTVRES ON PSAL. LI. 7.

Lecture CXV. On Pſalme LI. 7.

Aprill XIIII. MDCXXIX.

Purge me with hyſope and I ſhall be cleane; waſh me, and I ſhall be whiter then ſnow.

WE have already heard that this whole Pſalme (being an humble prayer and ſupplication that *David* made unto God after that by the miniſtery of the Prophet *Nathan* the Lord had effectually diſcovered his foule ſins unto him, and called him unto repentance) doth conſiſt of two principall parts. For 1 Hee prayeth for himſelfe from the beginning of the Pſalme to the end of the 17. verſe; And 2 for the Church of God (which he had greatly endangered by his ſinne) in the two laſt verſes of the Pſalme. And the Prayer that he maketh for himſelfe conſiſteth likewiſe of two parts; the 1 concerneth his juſtification, wherein he beggeth of God the pardon of his ſinnes, and recovery of his favour in the nine firſt verſes; the 2 concerneth his ſanctification, wherein he beggeth of God the mortifying of his corruption, and the renewing of his heart by his holy ſpirit; from the beginning of the tenth verſe to the end of the 17.

In the petition he maketh for the pardon of his ſinnes, two things are to be obſerved. 1. The arguments whereupon hee doth ground his faith and hope to ſpeed and obtaine this his ſuit. 2. The oft repeating of this ſuit and petition, to expreſſe the vehemency of his deſire in it.

The arguments whereupon he groundeth his faith in this petition are two. Firſt, The knowledge he had of the Lords goodneſſe and of that multitude of tender mercies that were in him, verſe 1. Secondly, The knowledge he had of his owne ſinnes; which he confeſſeth and layeth open before God, not onely in a generall manner, verſe 3. but fully and particularly in the three verſes following. Aggravating them by the conſideration, 1. Of the the perſon againſt whom they had beene commited, verſe 4. *Againſt thee, thee onely have I ſinned, and done this evill in thy ſight.* 2. Of the filthy fountaine and bitter root from which they did ſpring, verſe 5. *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me.* 3. Laſtly, Of that knowledge and truth of ſaving grace which God had wrought in him before he fell into theſe ſinnes, verſe 6. *Behold thou deſireſt truth in the inward parts, and in the hidden part thou hadſt made me to know wiſedome.* And thus farre we have already proceeded.

Now

Now in this verſe and thoſe two that follow, *David* returneth to his firſt petition for the pardon of his ſinne; and (out of the abundance of his heart) repeateth it over and over againe. But in this verſe he doth not onely repeat and renew his ſuit for pardon, but he doth alſo ſhew the meanes whereby he hoped to obtaine it; that is to ſay, by being purged with hyſope and waſhed from the filthineſſe of his ſinnes. *Purge me with hyſope* (ſaith he) *and I ſhall be cleane, waſh me and I ſhall be whiter then the ſnow.*

For the better underſtanding of the words three queſtions are to bee moved and reſolved.

Queſt. 1 Firſt, What is meant by this purging with hyſope and by this waſhing that he ſpeaketh of here?

Anſw. For anſwer whereunto we muſt underſtand. Firſt, That under the law of *Moſes* as there were divers waies whereby the people of God, might contract legal pollution and uncleanneſſe, ſo there were alſo *divers waſhings* injoyned them to cleanſe them from theſe pollutions, as the Apoſtle teacheth us, *Heb* 9. 10. He that had the leproſy (which is the fouleſt pollution that the law ſpeaketh of) after all the ceremonies performed by the prieſt for his cleanſing, was to be waſhed in water, as you may ſee, *Levit.* 14. 8. *He that is to be cleanſed ſhall waſh his cloathes, and ſhave all his haire, and waſh himſelfe in water, that hee may bee cleane.* Yea he that had but touched a dead body, or but beene in the tent where any man was dead (which was one of the leaſt pollutions that one under the law could be ſubject unto) could not be cleanſed till he had waſhed himſelfe in water. *He ſhall purifie himſelfe* (ſaith the law, *Numb.* 19. 19) *and waſh his cloathes and bath himſelfe in water, and ſhall be cleane at even.* No man could be purged from any legal uncleanneſſe (were it greater or ſmaller) unleſſe hee were waſhed. Secondly, A bunch of hyſope was alſo uſed for the cleanſing of them that were any way defiled under the law. The bloud and water (whereby the Leper was to be purified) muſt be ſprinkled upon him with hyſope, or els it could doe him no good, as you ſhall ſee, *Levit.* 14. 6, 7. Yea in the leaſt pollutions the party that was to be cleanſed, muſt have the water of ſeparation ſprinkled upon him with a bunch of hyſope as you ſhall find, *Num.* 19. 18, 19.

Queſt. 2 But then it is ſecondly to be demanded, what reaſon *David* had to beg this of God, to purge him with hyſope and to waſh him, ſeeing he might eaſily have beene thus purged, and waſhed when he would himſelfe?

Anſw. To this I anſwer, That he did not here beg of God the benefit and uſe of the outward ceremony, but of that inward and ſpirituall grace that was ſignified by it. Theſe ceremonies were but ſhadowes and figures, the ſubſtance and body of them (as of our Sacraments now) was Chriſt and his merits. *They are a ſhadow of things to come* (ſaith the Apoſtle, *Col* 2. 17.) *but the body is of Chriſt.* The water of ſeparation and all other waters whereby the uncleane were purified under the law (as well as that we uſe in baptiſme now) was a type and figure of the bloud of Chriſt, which is ſaid by the Prophet, *Zach.* 13. 1. to bee *a fountaine opened to the houſe of David, and to the inhabitants of Ieruſalem,* (to all the faithfull) *for ſinne and for uncleanneſſe.* And the ſprinkling of the water with hyſope was a type and figure of the ſprinkling and applying of the bloud of Chriſt, to all them that are to have benefit by it; Which is therefore called by the Apoſtle, *Heb.* 12 24. *The bloud of ſprinkling.* So that when *David* prayeth here, *Purge me with hyſope, &c.* his meaning is, as if he ſhould have ſaid thus, Lord waſh me from the filthineſſe of my ſinnes in thy ſonnes bloud, Lord ſprinkle and apply that unto my conſcience by thy holy ſpirit, and then I ſhall bee cleane in thy ſight; yea not cleane onely but whiter then any ſnow.

Queſt 3 But then yet a third Queſtion remaineth, Why did not *David* expreſſe his requeſt

requeſt in ſuch plaine termes, but thus darkly under the ſhaddow and veile of theſe legall ceremonies?

Anſw. I anſwer, That he did ſo out of theſe two reſpects. 1. Out of the reverend eſteeme he had of the ceremony it ſelfe, becauſe it was the ordinance of God. 2. Becauſe the remembrance and thinking of that ceremony was an helpe to his faith, and made him the better able to conceive of the benefit he defired to receive by the bloud of Chriſt; Namely, that it was as water able to cleanſe his ſoule from all her filthineſſe; and that before ever he could have benefit by it, it muſt bee ſprinkled upon his ſoule by the ſpirit of Chriſt, as that water was wont by the prieſt to bee ſprinkled upon the bodies of them, that were to bee cleanſed under the law.

The words (being thus opened) doe yeeld unto us ſundry very profitable inſtructions.

Conſider the verſe firſt in the lump altogether, and there be two things to be obſerved in it. 1. The reverend account that *David* a great Prophet maketh of a ſmall ceremony uſed under the law, and the uſe he made of it, the helpe he received by it, by the waſhings, and by the bunch of hyſope, they uſed in the ſprinkling of them that were to be cleanſed. 2. That he underſtood the ſpirituall meaning of it, and reſted not in the outward ceremony, in that which hee might receive from man, but ſeeketh to God to doe his worke upon him, and to beſtow upon him that inward grace, that was ſignified by this ceremony.

Secondly, Conſider this verſe particularly in the ſeverall branches of it, and there be three other points to be obſerved in it. 1. That the meanes whereby he deſired and hoped to be cleanſed from his ſins, was by waſhing him with water, which ſignified the bloud of Chriſt. 2. That the meanes whereby this water, this bloud of Chriſt was to be made effectuall to him, was by the Lords ſprinkling it upon him as with a bunch of hyſope. 3. The benefit he was aſſured he ſhould receive by this waſhing and purging, he ſhould *be cleane*, yea he ſhould be *whiter then the ſnow*.

Of theſe points I will ſpeake in order.

Nota. And firſt mark here, That *David* a great Prophet eſteemed reverently of, and received helpe to his faith by a ſmall ceremony appointed of God, by the waſhings uſed under the law, and the ſprinkling with hyſope that was then in uſe; Which teacheth us.

*Doct.*24 *That the outward helps that God hath appointed us in his worſhip, yea the leaſt ceremony or circumſtance of his worſhip that he hath ordained (ſeeme it in it ſelfe never ſo meane and of little worth) may not be neglected, but is reverently to bee eſteemed of and obſerved by us.*

Before I come to the proofe of the Doctrine two things I muſt premiſe to prevent the miſtaking of it.

Cautiõ 1 Firſt, Theſe are not the chiefe things that God ſtandeth upon or requireth at our hands. *Thou deſireſt not ſacrifices* (ſaith *David* here, verſe 16.) *thou delighteſt not in burnt offering*; that is, in compariſon of other duties thou careſt not for theſe things. There are *weightier matters in Gods law* then theſe as our Saviour teacheth us, *Matth.*23.23. The piety of a Chriſtian doth not conſiſt chiefly in theſe outward things. *The kingdome of God is not meat and drinke* (ſaith the Apoſtle, *Rom.*14.17,18. about which much of the ceremoniall law is ſpent as the Apoſtle teacheth us, *Heb.*9.10.) *but righteouſneſſe and peace and joy in the Holy Ghoſt, For he that in theſe things ſerveth Chriſt, is acceptable unto God, and approved of men.*

Cautiõ 2 Secondly, If theſe outward things be performed never ſo conſtantly without the inward and ſpirituall worſhip of the heart, they cannot pleaſe God nor doe us any good, as we ſhall heare in the next Doctrine. Nay they are moſt loathſome

unto

unto God, as the body that hath beene moſt beautifull, is unto a man', when the life and ſoule is departed from it. *Incenſe is an abomination untome* (ſaith the Lord, *Eſa.*1.13.) *the new Moones and Sabbaths, the calling of aſſemblies I cannot away with, it is iniquitie, even the ſolemne meeting*, as at your generall faſts, and ſuch like.

But though this be ſo; yet is the Doctrine that I have raiſed from theſe words an undoubted truth, That thoſe outward helpes that God hath appointed us in his worſhip, even the leaſt of them may not be neglected by us. See the proofe of the Doctrine in two degrees.

1. Firſt. In that part of the ceremoniall worſhip which *David* ſpeaketh of here thoſe purifications and waſhings, that were preſcribed in *Moſes* law, though they were but *carnall ordinances* (as the Apoſtle calleth them, *Hebr.*9.10. that is, ſuch as a carnall man might eaſily performe, and as were very ſutable to the diſpoſition of a carnall man) and though they *were impoſed upon* Gods people (not as perpetuall ordinances but) *untill the time of reformation*, as the Apoſtle there ſpeaketh; yet while that law ſtood in force they might in no caſe be neglected. This is evident both by the example of the bleſſed Virgin, who made conſcience of the law of purification, and obſerved it carefully as you may read, *Luke* 2.22. and by that commandement alſo which Chriſt gave unto the Leper, *Mar.*1.44. *Goe and ſhew thy ſelfe unto the Prieſt, and offer for thy cleanſing thoſe things which Moſes commanded.* As if hee ſhould ſay, Neglect not thoſe rites and ceremonies which are appointed for thy cleanſing, by the law of *Moſes*.

2. Secondly, Obſerve the proofe of the Doctrine even in ſuch things as are no parts of Gods worſhip but onely matters of circumſtance in the worſhip of God. Theſe things though they be of leſſe moment then the worſhip it ſelfe, yet being appointed and commanded of God ſee what account is to be made of them. Foure inſtances I will give you for this.

1. Firſt, The geſture of kneeling in prayer (though it be not of abſolute neceſſity; for ſtanding up reverently as we may ſee, *Mar.*11.25. and expreſſing of our reverence by other geſtures of our body, when we cannot conveniently kneele is lawfull alſo in prayer; as we ſee in old *Iacob* who lying on his deathbed though he could not kneele in his thankſgiving yet lifted up himſelfe to *the beds head* as well as he could *and bowed himſelfe*, *Gen.*47.31.) yet ſee what account is to be made even of the geſture of kneeling in prayer when we can conveniently uſe it, ſee it (I ſay) in three proofes. 1. In that direction we have for it, *Pſal.*95.6. *O come let us worſhip and bow downe, let us kneele before the Lord our maker.* 2. In the example of Gods ſervants; of *Daniel* 6.10. of *Ezra* 9.5. of *Stephen*, *Acts* 7.60. of *Peter*, *Acts* 9.40. of *Paul*, *Acts* 20.36. yea of our bleſſed Saviour himſelfe. And of theſe two laſt wee read that they uſed this geſture of kneeling in their prayer when they had nothing to kneele on but the bare ground; our Saviour in the garden, *Luke* 22.41. and *Paul* with all the Chriſtians of *Tyre* (that accompanied him unto the ſhip) upon the ſeaſhore, *Acts* 21.5. 3. Laſtly, In the Holy Ghoſts expreſſing of the duty of prayer in this phraſe of kneeling unto God, *Every knee ſhall bow to me*, *Eſa.*45.23. *For this cauſe I bow my knees unto the father of our Lord Ieſus Chriſt*, ſaith the Apoſtle, *Epheſ.*3.14. that is, I pray unto him.

2. Secondly, The place where God appointed the ſacrifices to be offered, and other parts of his ceremoniall and ſolemne worſhip, to be performed was but a ſmall matter one would think *Ieroboam* thought that ſeeing he did not intend to worſhip any falſe God (as *Solomon* had done, 1 *King.* 11.4,5,7.) but the true God onely, it was no great matter in what place he did worſhip him; ſpecially though he did it not at Ieruſalem, which he of all other places thought the moſt inconvenient and dangerous to him, 1 *King.*12.27. therefore he made

choiſe

choiſe of *Dan* and *Bethel* to bee the places of Gods ſolemne worſhip, 1 *Kings* 12.29. But ſee how the Holy Ghoſt noteth even this for a moſt hainous ſinne, 1 *Kings* 12.30. Yea ſee what a matter God maketh even of this, *Leviticus* 17.3,4. hee pronounceth him to bee no better then a murderer that ſhould offer a ſacrifice to God in any other place then *before the tabernacle of the Lord.*

Thirdly, The perſons that by Gods appointment were to meddle with the arke of God was but a matter of circumſtance. And yet ſee what account the Lord made even of this. If any other then ſuch as hee had appointed thereunto did meddle with it, or but touch it, or but looke into it, hee accounted him worthy of death; as we may ſee in the example both of *Vzzah*, 2 *Sam.*6.7. and of the men of *Bethſhemeſh*, 1 *Sam.*6.19. *Ieroboam* thought it a matter of no great moment though hee made other men prieſts to offer ſacrifices unto God then ſuch as were of the ſonnes of *Levi*, ſpecially in a caſe of neceſſity when no Levites could be got (as it appeareth indeed by 2 *Chron.*11.13,14. that he could get none) but ſee how the Lord noteth this alſo for one of his heinous ſinnes, 1 *King.*12.31. and for a chiefe cauſe of the ruine of his houſe, 1 *King* 13.34. 3.

Fourthly and laſtly, The time when the Paſſeover was to bee celebrated was but a matter of circumſtance. *Ieroboam* (a worldly wiſe man) thought it (it ſeemeth) a point of fooliſh preciſeneſſe to thinke the ſolemne worſhip muſt needs bee performed juſt at thoſe times that God had appointed in his law; and therefore (out of a politicke reſpect) hee altered the time. But marke how the Holy Ghoſt noteth this alſo to have beene his heinous ſinne. *Hee offered upon the altar which he had made in Bethel* (ſaith the holy ſtory, 1 *King.*12.33.) *the fifteenth day of the eight moneth, even in the moneth which he had deviſed of his owne heart.* On the other ſide wee ſee the conſcience our Saviour made to obſerve preciſely the Lords direction even in this. He received it wee know at the ſame time when hee inſtituted the Lords Supper, and that was *the ſame night that hee was betrayed* as the Apoſtle affirmeth, 1 *Cor.*11.23. Yea hee made it a matter of neceſſity to receive it juſt at the ſame time that he did, *Luke* 22.7. *Then came the day of unleavened bread, when the paſſeover muſt bee killed.* And yet the whole Church of the Iewes received it not till the day after his paſſion; for the day of his paſſion, was the day of the preparation for the paſſeover, as you ſhall find, *Iohn* 19.14. Why would hee differ from the whole Church in ſuch a trifle as this? Why would hee not conforme himſelfe to the cuſtome of the Church in ſuch a matter? O hee accounted it no trifle though it were but a matter of circumſtance; becauſe God had given expreſſe direction in his Word for that circumſtance, *Numbers* 9.2,3. *Let the people of Iſrael keepe the paſſeover at his appointed ſeaſon, In the fourteenth day of this moneth at Even, ye ſhall keepe it in his appointed ſeaſon; according to all the rites of it, and according to all the ceremonies thereof ſhall yee keepe it.* Ye ſhall not neglect any one of the rites and ceremonies of it. Yea the Lord had ſaid, *Numb.*9.13. that he that obſerved not the juſt time, that God had ſet for it ſhould bee cut off from his people. So dangerous a thing it is to ſwerve from the direction God hath given us in his Word, even in the leaſt circumſtance of his worſhip. 4.

The reaſons and grounds of this Doctrine are principally two.

Firſt, The reſpect wee owe to the commandement and ordinance of God. The leaſt thing in Gods worſhip that hee hath appointed muſt not bee neglected, even becauſe hee hath ordained it. *Circumciſion is nothing* (ſaith the Apoſtle, 1 *Cor.*7.19.) *and uncircumciſion is nothing, but the keeping of the commandements of God.* Though wee could ſee no other reaſon *Reaſon* 1

for them at all, nor had any hope to receive good by them, yet this is ſufficient reaſon to move us to obſerve them, becauſe God in his Word hath given us direction ſo to doe. In obſerving of them, wee doe our homage to God, and ſhew our obedience unto him. This reaſon prevailed with our bleſſed Saviour. 1. Hee received the Sacrament of circumciſion in his infancy, *Luke* 2.21. and afterward the Sacrament of baptiſme too, *Luke* 3.21. 2. He ſubmitted himſelfe to the law of purification, *Luke* 2.22. 3. He received the Sacrament of the paſſeover, *Luke* 22.15. 4. He frequented the Church aſſemblies conſtantly upon the Sabbath, *Luke* 4.16. and all upon this ground that theſe were Gods ordinances and hee muſt ſhew his obedience to God in all things, *Thus it becommeth us* (ſaith hee to *Iohn*, *Matth.*3.15.) *to fulfill all righteouſneſſe*. There were other purifications that were in uſe in that Church and much ſtood upon in thoſe daies which hee made no ſuch reckoning of (though in themſelves a man would have thought they had beene every whit as good as theſe that hee made conſcience of) upon this ground that they were not of Gods ordaining, they were but the precepts of men, *Mat.*15.9.

Reaſon 2 Secondly, Theſe things are ordained of God and enjoined us to obſerve for our owne good. *Keepe the commandements of the Lord, and his ſtatutes* (ſaith *Moſes*, *Deut.*10.13) *which I command thee this day for thy good*. That which is ſaid of the Sabbath, *Marke* 2.27. *The Sabbath was made for man*, for mans great benefit and helpe, hee could not have beene without it; the ſame may bee ſaid of every thing in Gods worſhip that hee hath ordained, hee hath ordained it for our good even to further, and increaſe the worke of his grace in our hearts. And wee may confidently expect a bleſſing from God, in obſerving the leaſt thing that hee hath appointed us to uſe in his worſhip, that God will give it vertue, and make it effectuall to doe our ſoules good, if wee uſe it aright. See in three examples what vertue and force there was even in very ſmall things that were of Gods ordaining. 1. *Numb.*21.9. The very looking up to the braſen ſerpent cured all that were ſtung with fiery ſerpents. 2 *Ioſh.*6.20. At the blowing of the trumpets of rammes hornes, and ſhouting of the people, the walls of *Iericho* fell downe flat to the ground. 3. 2 *Kings* 5.14. By dipping himſelfe ſeven times in *Iordan*, *Naaman* was perfectly cured of his Leproſy. See what force there was in ſmall things, that are of Gods ordaining, and how undoubted a truth that is which the Apoſtle ſaith, 1 *Cor.* 1.25. *The weakeneſſe of God is ſtronger then man*. The ceremonies and religious obſervations that are of mens deviſing (as crucifixes to pray before, croſſing of our ſelves, obſerving of popiſh faſts and ſuperſtitious holydayes, ſprinkling with popiſh holy water and ſuch like) though they carry great ſhew of helping us in devotion, yet of them all it may bee ſaid as our Saviour ſaid of the Iewiſh purifyings, *Matth.*15.9. they are *a vaine worſhip*: there is no force nor vertue in them, to further the ſoule one jot in true piety, and devotion. Yea thoſe very things, that were once Gods owne ordinances (as theſe waſhings and ſprinkling with hyſope that *David* alludeth to here, and ſuch like) when they grew out of date, and ceaſed any longer to bee commanded of God, even they then loſt that vertue and ſtrength that once they had, and became *weake and beggerly elements*, as the Apoſtle calleth them, *Gal.*4.9.

The uſes that this Doctrine ſerveth unto, are two principally, 1. For inſtruction. 2. For exhortation.

Uſe 1. For the firſt, Two things we are to learne from this Doctrine.

1. Firſt, That wee are bound to follow the direction that God hath (either by precept or example) given us in his Word, even in the leaſt circumſtance

ſtance of his worſhip; wee may not ſay that in matters of ſubſtance wee muſt follow preciſely the direction, but in matters of circumſtance wee are not bound ſo to doe. The direction that God hath given us in his Word for the leaſt thing that is to bee done in any part of his worſhip, may not bee neglected without great ſinne and danger. Admit it were but a matter of circumſtance what day wee keepe our Sabbath on, ſo we keepe one in ſeven (as ſome have conceited it to bee) yet becauſe God hath given us expreſſe direction in his Word (by the example and practiſe of the Apoſtle, and of thoſe Churches that were planted by him, *Acts* 20. 7. 1 *Corinthians* 16. 2.) to keepe it on the firſt day of the weeke, the Church may never keepe it on any other day then that. *See thou make all things* (ſaith the Lord to *Moſes* as you ſhall find it, *Hebrewes* 8. 5.) *according to the patterne ſhewed unto thee in the mount.* The written Word is unto us in ſtead of that patterne, that was ſhewed unto *Moſes* in the mount. In every thing wee doe about Gods tabernacle and worſhip, wee muſt preciſely looke unto and follow that patterne, obſerve what hee commands.

Secondly, This teacheth us how to judge of that imputation that is put upon many of Gods faithfull ſervants (and that maketh them as odious in the world as any other thing doth) that they are held to bee more preciſe then wiſe, that they are too ſtrict and ſingular in matters of ſmall moment. And ſurely ſuch as are indeed more preciſe and ſingular then they ought to bee, doe juſtly deſerve to bee blamed for it. And I will tell you who they bee that are ſo. 1. Such as are ſtrict and zealouſly ſuperſtitious in the obſerving of their owne fancies, and the cuſtomes and traditions of men. Such a one was *Paul* before his converſion, *exceedingly zealous of the traditions of his fathers* as hee ſaith, *Galathians* 1. 14. Such were the Iewes that preſſed with great heate and contention, both Chriſts Diſciples, *Marke* 7 2, 3. and *Iohns*, *Iohn* 3. 25. to obſerve their purifyings. 2. Such as ſeeme to bee very preciſe in ſmaller things (as in matters of ceremony, and ſome outward obſervations which indeed God requireth them to make conſcience of) but make no conſcience of the weightier points of Gods law. This preciſeneſſe our Saviour taxeth, to bee no better then groſſe hypocriſy, *Matthew* 23. 23, 24. 3. Laſtly, Such as out of ignorance and blind devotion denie unto themſelves the liberties and comforts of this life that God hath allowed them, To theſe *Solomon* ſpeaketh, *Eccl.* 7. 16. *Bee not righteous overmuch, neither make thy ſelfe over wiſe: why ſhouldſt thou deſtroy thy ſelfe?* But ſo long as a man keepeth himſelfe to the direction of the Word, take heed how thou ſcorne him, take heed how thou blame him for ſuch preciſeneſſe, for wee are all commanded of God to bee ſtrict, and preciſe this way. *What thing ſoever I command you*, (bee it great or ſmall ſaith the Lord, *Deut.* 12. 32.) *obſerve to doe it, thou ſhalt not add thereto, nor diminiſh from it.* And *Exod.* 23. 13. *In all things that I have ſaid unto you, be circumſpect.* And he inſtanceth in a point of ſtrange preciſeneſſe. *Make no mention of the names of other Gods, neither let it be heard out of thy mouth.* 2.

The ſecond uſe that the Doctrine ſerveth unto is for exhortation to perſwade every one of us to a more reverent eſteeme and conſcionable uſe of the whole outward worſhip of God, of all thoſe exerciſes of religion that the Lord hath in his Word commanded or commended unto us; that is to ſay, the obſervation of the Sabbath, hearing the Word and reading of it, receiving the Sacrament, ſinging of Pſalmes, all manner of prayer both publique, and with our families, and in ſecret alſo. Of never a one of theſe any man can doubt, but they are ordained of God, and *Uſe* 2.

commended to his in his Word. Marke how this exhortation riſeth from the Doctrine. If the ceremoniall worſhip that was to endure for a time, was ſo much to bee regarded, how much more is the morall and perpetuall worſhip of God to bee accounted of? It is the Apoſtles reaſon, 2 *Corinthians* 3.11. *If that which is done away was glorious, much more that which remaineth is glorious.* If wee may not neglect the leaſt circumſtance of Gods worſhip, that hee hath given us direction for in his Word, how much leſſe the ſubſtanciall parts of his worſhip and ſervice. If I may not neglect the geſture of kneeling in prayer (when I can conveniently uſe it) then much leſſe may I neglect the duty of prayer it ſelfe. If I may not neglect the benefit of mine eye in the Sacrament, but I muſt deſire to behold and looke upon the bread and wine, the breaking of it and powring of it out, then much leſſe may I neglect the benefit of receiving the Sacrament it ſelfe.

Foure motives I will uſe to enforce this exhortation upon your hearts.

Motive 1 Firſt, Theſe duties (theſe parts of Gods out ward worſhip) are enjoyned us by that commandement which our Saviour *Matth.*22.38. calleth *the firſt and the great commandement.* 1. It is the firſt commandement, here you muſt begin, thou canſt not make conſcience aright of any of the commandements following till thou begin here and make conſcience even of the outward worſhip of God. In which reſpect the Lord calleth them (in the reaſon of the ſecond commandement, *Exod.*20.6.) that make conſcience of that commandement, ſuch *as keepe his commandements.* 2. It is the *great commandement*, Wee can in nothing better ſhew our obedience and doe our homage to God, then by the diligent and conſcionable uſe of his outward worſhip.

Motive 2 Secondly, The Lord eſteemeth of the love we beare him according to the conſcience we make of the ſecond commandement, according to the account we make of his outward worſhip, and our dependance upon his direction in it. This is plaine in the reaſon of the ſecond commandement, *Exod.*20.5,6. He calleth them that make conſcience of this commandement ſuch as *love* him, and thoſe that do not, ſuch as *hate* him.

Motive 3 Thirdly, The beſt of us have need of every one of them. *Adam* even in his innocency had need of the Sabbath, *Gen.*2.3. The King (ſaith the Lord, *Deut.* 17.19.) muſt read the Word daily, and had need ſo to do, as appeareth by the reaſon of that commandement there. *Daniel* had need to pray every day, *Dan.* 6.10. And how much more then have we?

Motive 4 Fourthly, Thou ſhalt certainely receive good by them if thou uſe them conſcionably. 1. Good in thy ſoule (for which they were chiefly ordained) 1 by keeping the Sabbath, *Eſa.*58.13,14. 2 by hearing, *Eſa.*55.3. 3 by reading, *Deut.*17.19. 4 by receiving, 1 *Cor.*10.16. 5 by prayer, *Phil.*4.6,7. 6 by ſinging of Pſalmes, *Epheſ.*5.19,20. 2. Good even in thine outward eſtate. The arke brought a bleſſing upon the houſe of *Obed-Edom*, 2 *Sam.*6.11,12. The true worſhip of God uſed in it ſtrengthened *Reboboams* kingdome, 2 *Chron.* 11.17. The Sabbath ſhall be a bleſſing to all that keepe it conſcionably and no curſe, *Exod.*20.11. See what a promiſe God maketh to watch over their families that worſhip him, *Exodus* 34.24. On the other ſide thou haſt no cauſe to expect his bleſſing but his curſe upon all thou haſt, if thou neglect his outward worſhip, *Exod.*5.3. *Let us ſacrifice—leſt he fall upon us with peſtilence or with the ſword.*

LECTVRE

Lecture CXVI. On Psalme 51. 7. April 21. 1629.

IT followeth now that wee proceed unto the second of those generall points that I told you were to bee observed out of the whole verse; that is to say. That *David* did understand the meaning of these legall washings and sprinklings, that hee alludeth to and, mentioneth here, hee knew what was signified by them; and knowing that in those ceremoniall washings, there was not only an outward and materiall element of water used, but also an inward and spirituall grace represented and signified by it, and that in those ceremoniall sprinklings with hyssope there was not only an outward action and worke to be done by man, but an inward worke also to be done by the Lord himselfe, he rested not in that which was outward and touched the body onely, but seeketh for that inward grace that was signified by it, as appeareth by this, that he beggeth of God that he would purge and wash him, that he would do that worke upon his soule, which was signified by this ceremony. *Purge thou mee with hyssope* (saith he) *and I shall be cleane, wash thou me and I shall be whiter then the snow.* And from this point thus observed in the Text this Doctrine ariseth for our instruction. *Nota.*

That Gods people must labour to understand what they doe in every part of Gods worship, and not rest in the outward worke, but strive to feele the inward vertue and power of it, and to find God doing his worke upon them, in every one of his ordinances. Two branches you see there are of this Doctrine, which we will handle distinctly and in order. *Doct.* 25

First, We must labour to understand every thing that wee doe in the service of God. This God required of his people even under the Law, Though that were a time of farre lesse light then the Gospell (*the law had but a shadow of good things to come* as the Apostle speaketh, *Hebrewes* 10.1) yet even then God would have his people to understand what they did in his service, even in his ceremoniall worship. Therefore he did not onely command the Levites *to teach the children of Israel all his statutes*, and to instruct them in the meaning of them, *Levit.* 10.11. but he laid this charge also upon every parent to teach their children the meaning of the whole service of the passeover, and of all the rites and ceremonies used in it, *Exodus* 12.26,27. and of the law of offering unto God the first borne of every thing, *Exodus* 13.14. and generally the meaning of all other the ceremoniall lawes, as well as of the morall and judiciall, *Deut.* 6.20. The children should aske, and the parents should teach them, the reason and the meaning of every thing that was done in Gods service. But this is much more required of Gods people in the morall worship, that wee understand what wee doe in it, specially now under the Gospell, wherein the Lord requireth more knowledge of his people, then hee did under the law; and of which times hee did foretell, *Esa.* 11. 9. *That the earth should bee filled with the knowledge of God.* Therefore the Apostle alluding to the ceremoniall worship which consisted chiefly in sacrifices and burnt offerings and opposing the morall worship of God under the Gospell, unto it, *Rom.* 12.1. teacheth us, that the onely sacrifice and service that is now acceptable unto God is our *reasonable service*, that is, such service as is done unto him with reason and understanding. See the necessity of this in six severall parts of Gods morall worship. *Branch* 1

First, The reading of the Word will doe us no good (though wee use it never so constantly) if we doe it, as a stinted taske that wee have set to our selves, unlesse we be carefull to mark and understand what we read. True it is, no man must be discouraged from reading the Scriptures, because he cannot un- 1.

derſtand every thing that he readeth. For 1 even little children are to bee trained up in the reading of them as is plaine in the example of *Timothy* of whom it is ſaid, 2 *Tim.*3.15. that *from a child he had knowne the holy Scriptures.* And 2 that which wee read (though wee underſtand it not for the preſent yet) the very acquainting of our ſelves with the letter of the Scriptures, by continuall reading or hearing of them read unto us, may be of great uſe to us hereafter; as it is plaine (by the Apoſtles putting him in mind of it in that place) that *Timothies* reading of the Word in his child-hood was a great meanes to further him in the knowledge of the Word afterward, and to confirme him in the truth. But yet this is certaine, our reading of the Word will doe us no good unleſſe wee endeavour to marke and underſtand, what wee read. Even children ſhould bee taught (according as their capacity ſerveth) to marke and underſtand what they read. *Traine up a child* (ſaith the wiſedome of God, *Proverbs* 22.6.) *in his way* (that is, in his kind and according to his capacity) *and when hee is old hee will not depart from it.* As if ſhee had ſaid, Hee will be the better for it while he liveth. This neceſſity of underſtanding, what we read, (if we would pleaſe God in this duty of his ſervice or doe our ſelves any good by it) is plaine by two places of the holy Scriptures. 1. By that which is ſaid, *Neh.*8.2,3. of them to whom *Ezra* was carefull to read the law, *He brought the law before the congregation both of men and women, and all that could heare with underſtanding; and read therein before the men and the women, and all that could underſtand.* Marke how he repeateth this twice. He judged that their comming together to the publique reading of the Word, would neither pleaſe God, nor doe themſelves any good, unleſſe they could underſtand what was read. The ſecond place is that ſpeach of *Philip* to the noble Eunuch, *Acts* 8. 30. when hee heard him reading in private, a Chapter of the Prophet *Eſay*, *Underſtandeſt thou what thou readeſt?* ſaith he, As if he ſhould ſay, To what purpoſe readeſt thou if thou be not carefull, to underſtand what thou readeſt?

2. Secondly, The hearing of the Word preached (though wee ſeeme to love it never ſo well though we take never ſo much paines for it) will doe us no good, unleſſe we heare with underſtanding. *Hearken unto me every one of you, and underſtand*, ſaith our Saviour to his hearers, *Mar.*7.14. And after he had preached, his manner was to examine his Diſciples whether they underſtood that which he had taught, *Matth.*13.51. *Have ye underſtood all theſe things?* Yea hee had ſo preſſed upon them the neceſſity of this, to ſeeke to underſtand whatſoever they had heard him teach, that if they had heard any thing that ſeemed harſh unto them, or that they could not underſtand they (durſt not murmur or take offence at it, running away with their owne ſenſe, and leave hearing of him as a teacher of abſurd things, as ſome other of his hearers did, *Iohn* 6.66. and as many doe now a daies, but) held themſelves bound (if they could not be reſolved by conference among themſelves) to goe unto him, and deſire him to make his meaning plainer unto them. And this wee ſhall find they did oftentimes, *Matth.*13.36. 17.10. 19.10. and in other places. They knew well (as our Saviour had taught them in the parable of the ſower, *Matth.*13.19.) that of all kind of hearers, thoſe ſenſleſſe wretches, that are like to the high way, and underſtand not what they heare are moſt uncapable of receiving good by the Word, and that Satan of all others hath moſt power over them.

3. Thirdly, The Sacraments can doe us no good unleſſe wee come to them and uſe them with underſtanding. (I ſpeake not now of infants to whom the Sacrament belongs though void of underſtanding for the preſent, but of men of ripe yeeres) Therefore it is Gods ordinance, that before the Sacraments bee adminiſtred unto any people, they ſhould firſt be inſtructed by the miniſtery of the

the Word. *Goe and teach all nations* (saith our Saviour, *Matth.* 28. 19.) *baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost.* As if he had said, First teach them, before you doe administer the Sacraments unto them. Therefore also we shall find that *Iohn* the Baptist before he baptized any, first preached unto them. He *preached the baptisme of repentance*, as the Evangelist saith, *Mar.* 1. 4. And when the Disciples came together at *Troas* upon the first day of the weeke (the Lords day) of purpose to breake bread (to administer the communion, *Acts* 20. 7.) yet did not *Paul* administer the communion till he he had first preached unto them.

Fourthly, We cannot please God in our prayers, nor receive any good by them unlesse we be first instructed how to pray, unlesse we can pray with understanding. As no man can receive good by joyning with me in prayer, unlesse he understand what I say as the Apostle teacheth, 1 *Cor.* 14. 16. so neither can I have confidence to receive any good by mine own prayer, unlesse I know I *pray according to Gods will*, as the Apostle saith, 1 *Iohn* 5. 14. Therefore hearing is the first duty that is injoined to them that goe into Gods house. *When thou goest into Gods house* (saith *Solomon*, *Eccl.* 5. 1.) *bee more ready to heare, then to give the sacrifice of fooles.* As though he should have said, All our prayers and other services we doe to God in his house, are but *the sacrifice of fooles* till we have first (by hearing) beene instructed how to doe them according to Gods will. *For God hath no pleasure in fooles*, as he there saith, verse 4. hee taketh no pleasure in the prayers or other services that fooles, and ignorant sots doe offer unto him. 4.

Fiftly, Our singing of Psalmes pleaseth not God nor can doe us any good, unlesse we endeavour to understand what we sing. *Sing ye praises with understanding*, saith *David*, *Psal* 47. 7. 5.

Sixtly and lastly, No man can please God in taking of an oath (which is also a part of Gods worship, and a duty injoined in the first table) but he onely that can doe it with understanding. *Thou shalt sweare in truth, in judgement, and in righteousnesse*, saith the Lord, *Ier.* 4. 2. As if he should say, Though it be never so true that any man sweareth, though the oath be taken in righteousnesse and no man wronged by it; yet if it be not taken also in judgement, with good advisednesse and understanding, it is an unlawfull oath. Therefore in one of the best oathes that ever was taken, wherein men women and children did bind themselves to walke in Gods law, *Nehemiah* 10. 28, 29. there was care taken that this holy and necessary oath should yet be taken onely of *every one having knowledge, and having understanding.* 6.

You see then in all these particulars that we must labour to understand what we do in every part of Gods service; and that no ordinance of God will do us any good, unlesse we use it with understanding.

The reason of this first branch of the Doctrine is this, That as God is a spirit, and therefore delighteth in that service that is spirituall, *The true worshippers shall worship the father in spirit and in truth*: (saith our Saviour, *Ioh.* 4. 23.) *for the father seeketh such to worship him*; he longeth for such worshippers as worship him with feeling and affection; and they that doe not so, worship him not in truth, are no better then hypocrites; So is it not possible to serve God spiritually and with feeling in any part of his worship, if wee doe not understand what we doe in it. For the devotion and good affections that grow not from knowledge, are vaine and of no worth in the sight of God. Knowledge is the root and foundation of all holy affections. *This I pray* (saith the Apostle, *Phil.* 1. 9.) *that your love may abound, yet more and more in knowledge and in all judgement.* And this shall suffice to have beene spoken of the first branch of the Doctrine, *David* did understand the meaning of the ceremoniall worship, and so must we labour to understand what we do in Gods service. *Reason.*

Branch 2

Now wee muſt proceed to the ſecond branch of the doctrine; and for the plaine and diſtinct handling of it, we muſt obſerve theſe foure things.

1. First. Every part of Gods worſhip is ſpirituall, and there is in it both an outward and bodily action done by man, and an inward and ſpirituall worke that is done by the Lord himſelfe. In theſe purifications that *David* here alludeth to, man did waſh the body, and ſprinkle with hyſope the water & blood upon it, for the legall purging and cleanſing of it; and God did waſh the ſoule in the bloud of Chriſt, and ſprinkle it upon the conſciences of his people So in circumciſion, man did cut of the fore-skin of the fleſh, and God did circumciſe the heart, *Deut.*30.6. In baptiſme, *Iohn baptized* the body *with water* (as hee ſaith, *Matth.*3.11.) and God himſelfe baptized the ſoule with the holy Ghoſt So in the miniſtery of the word, man ſpeaketh to the eare and outward man and God openeth the heart to attend unto that that is taught, and beleeve it, as we ſee in the example of *Lydia*, *Acts* 16.14. Laſtly, In prayer man worketh, and God worketh too. *The ſpirit it ſelfe maketh interceſſion for us*, as the Apoſtle ſpeaketh, *Rom.*8.26.

2. Secondly. The Lord hath bound himſelfe by promiſe to his people, that hee will thus accompany his owne ordinances and worke with them in their hearts, God will worke with us in every part of his worſhip, he will doe his part, if we doe ours. This promiſe God made concerning that worſhip of his, which he ordained under the law. *Exod.*20.24. *In all places where I record my name* (where I eſtabliſh my publique worſhip) *I will come unto thee, and I will bleſſe thee*, ſaith the Lord to his people. And this promiſe he hath likewiſe made concerning his worſhip under the Goſpell, *Matth.*28.19,20. *Goe and teach all nations, baptizing them, &c.* (preach my word, adminiſter my ſacraments) *and loe, I am with you alwayes, even unto the end of the world.* Where men do their parts in the uſe of any of his ordinances, God will not faile to doe his part alſo.

3. Thirdly. Whatſoever man can do in Gods worſhip, is nothing worth, unleſſe God worke with it. All the outward parts of Gods worſhip, are indeed great helps to us, and the leaſt of them (as we heard the laſt day) may not be neglected by us, for they are the meanes and inſtruments that God hath ſanctified, and appointed to worke by in our hearts. But if God withdraw his hand and refuſe to worke by them, they can do us no good at all, no more then the beſt toole that is in the world can, if the workeman doe not put to his hand. *I have planted* (ſaith *Paul*, 1 *Cor.*3.6,7.) *and Apollo watered, but God gave the increaſe; ſo then neither is he that planted any thing, neither he that watered; but God that giveth the increaſe.* And verſe 9. *Wee are labourers together with God, ye are Gods husbandry, ye are Gods building.* And that which the Prophet ſpeaketh of the materiall building, *Pſalme* 127.1. may much more truly be ſaid in this caſe, *Except the Lord build the houſe, they labour in vaine that build it.* All that the beſt man can do in Gods worſhip, is nothing worth, unleſſe God do his part, if he worke not with him. The inward vertue and power that God by his bleſſing and worke doth give unto it, is the very life and ſoule of every part of Gods worſhip, without it, it is no better then a dead and loathſome carkaſſe. *The kingdome of God* (ſaith the Apoſtle ſpeaking of preaching, a chiefe part of Gods outward worſhip, 1 *Cor.*5.20.) *is not in word, but in power.* As if he had ſaid, That is the right preaching, where Gods power appeareth, wherein God preacheth aſwell as man; God teacheth the heart inwardly, aſwell as man doth teach the outward man. And that that he ſaith of preaching, may bee ſaid of every other ordinance of God; That is only true and compleate baptiſme, wherein God hath baptized the party aſwell as man, that a true and compleate communion which God hath adminiſtred aſwell as man; that a true and compleat prayer, when the ſpirit of God hath joyned

Joyned with mee, and prayed aſwell as I. 1. Then, and then onely ſhall wee have comfort in our baptiſme, when wee can find that wee have beene baptized of God. *Hee ſhall baptize you* (ſaith *Iohn baptiſt*, ſpeaking to the faithfull, *Matthew* 3.11.) *with the holy Ghoſt, and with fire.* Happy is that ſoule, that can find hee hath beene baptized by that hand; that can ſay thus, As by Gods miniſter, I had water ſprinkled upon mee, by the ordinance of God in mine infancy, when I knew it not; ſo now I doe verily know, and feele that the Lord himſelfe hath by his ſpirit ſprinkled upon my ſoule, the bloud of his deare Sonne (that blood of ſprinkling, as the Apoſtle calleth it, *Heb.*12.24.) hath aſſured mee, that it was ſhed for mee; and I doe verily know and feele that he *hath ſaved me* (as the Apoſtle ſpeaketh *Tit.*3.5.) *by the waſhing of regeneration, and renewing of the holy Ghoſt.* 2. Then, and then only ſhall we have comfort in the Lords ſupper, when we can find, that as Gods miniſter hath by his appointment given us the bread and wine, ſo the Lord himſelfe hath given us the body and bloud of his owne ſon, and commanded us to feed upon him. *Moſes gave you not that bread from heaven* (ſaith our Saviour, *Iohn* 6.32.) *but my father giveth you the true bread from heaven*; and he ſheweth what hee meaneth by that, verſe 35. *I am the bread of life.* No miniſter can give thee that true bread from heaven, the body and bloud of Chriſt to feed upon; the Lord onely can give thee that. And as when thou goeſt to the ſacrament at any time, thou muſt ſeeke, and expect to receive this from him, thou muſt cry to God, as they did there, ver.34. *Lord, evermore give us this bread*; So if thou canſt find that thou haſt in the Sacrament, by the eye of thy faith diſcerned God giving thee this bread, and by the hand of thy faith received it of him, ô happy thou; it was the comfortableſt ſupper that ever thou wert at in thy life. 3. Then, and then only can wee have comfort in our preaching, and you in your hearing, when we and you can find, that the Lord is with us, & worketh with us in this ordinance of his. When we that are preachers, can find that our miniſtery is *not in word onely, but alſo in power, and in the holy Ghoſt*, as the Apoſtle ſpeaketh, 1 *Theſſ.*1.5. when we ſee God worketh with us, and bleſſeth our miniſtery, and it may be ſaid of us, as of them, *Acts* 11.21. *The hand of the Lord was with them, and a great number beleeved, and turned unto the Lord.* And when you that are hearers can find that in your hearing, *the Lord openeth your hearts to attend* (with diligence and delight) to that that you heare, as hee did *Lydias*, *Acts* 16.14. when yé can find, that in the hearing of the word, ye are *taught of God*, drawne, and effectually perſwaded to beleeve, and obey the truth that you heare, as our Saviour ſaith all the Elect ſhall bee, *Iohn* 6.44,45. when in the hearing of the truth of God delivered by any of his ſervants you heare withall, *that word behind you* (that is ſpoken of *Eſay* 30,21.) *ſaying, this is the way, walke ye in it*: when in the miniſtery of the Word, you can feele that mighty power of God that the Apoſtle ſpeaketh of, 2 *Cor.*10 5. *caſting downe your imaginations, and every high thing in you that exalteth it ſelfe againſt the knowledge of God, and bringing into captivity every one of your thoughts, to the obedience of Chriſt*; finally, when we can ſay of your teachers, as that man did, 1 *Cor.*14. 25. *Of a truth God is in you*, certainly God worketh with you; then (I ſay) and then onely can you have comfort in your hearing, 4. Laſtly. Then, and then onely can wee have comfort in our prayers, when we can find the Lord hath bin with us in prayer. And when is that? 1. When wee find the Lord hath prepared our hearts to pray. *Lord* (ſaith *David*, *Pſ.*10.17.) *thou haſt heard the deſire of the humble, thou wilt prepare their heart, thou wilt cauſe thine eare to heare.* When *the ſpirit it ſelfe maketh interceſſion for us*, quickneth our prayers, & prompteth us in them. How may we know that, will you ſay? Surely by two notes. 1. When in our prayers we can cry, *Abba*, father, for this is made a certain

note

note of the ſpirits helping us in prayer, *Rom.*8.15. *Gal.*4.6. 2. When (even then when we know not what to pray, we can ſay nothing almoſt, but grone & figh it out, yet even) the requeſts that we make, are *according to the will of God*; we deſire nothing ſo much as mercy and grace: this ſecond note alſo of the ſpirits helping us in prayer, the Apoſtle giveth, *Rom.*8.26.27.

4. From hence now the foorth and laſt point will neceſſarily follow (for you had the Reaſon of it already) That a Chriſtians chiefe care ſhould be in every duty of Gods worſhip, to find that God is with him in it, that God worketh with him. *Purge thou mee with hyſope* (ſaith *David* here) *waſh thou mee.* And as *Moſes* did in another caſe, *Exodus* 33 15,16. ſo ſhould wee all importune, and expoſtulate with the Lord in this caſe. *If thy preſence goe not with us* (ſaith hee) *carry us not up hence; for wherein ſhall it bee knowne, that I, and thy people have found grace in thy ſight? Is it not in that thou goeſt with us?* So may we ſay, Lord, if thou accompany not thine ordinances, and worke not with us in them, to what purpoſe ſhould we performe them? How ſhall it appeare that we have found grace in thy ſight?

The uſes that this Doctrine ſerveth unto, are two principally. 1. For inſtruction, 2. For exhortation.

Uſe 1. And firſt this teacheth us the true cauſe why in this time of ſo long continuall uſe of all Gods ordinances, there is ſo little fruit to be ſeene. This is the generall complaint of theſe times. 1. Gods faithfull miniſters complaine of this and cry as *Eſa.*49.4. that *they have laboured in vaine, they have ſpent their ſtrength for nought, and in vaine*; they ſee no fruit of their labours. And 2. the carnall man, and enemy to the Goſpell, every where caſteth this in our teeth. *Woe be to the world, becauſe of offences* (ſaith our Saviour, *Mat.*18 7.) and ſurely, this is a chiefe offence, that many do miſerably ſtumble at. Theſe that heare ſo much (ſay they) and read ſo much, & pray ſo much, what are they the better for it? Wherein are they better then other men? And alas, what ſhall we ſay to theſe men? How can wee deny, but that this is moſt true that they ſay? Onely let our ſelves take notice of the true cauſe of this; ſurely the Lord doth not his worke in theſe exerciſes of religion, that men doe uſe; the Lord with-draweth himſelfe from his ordinances; and then all is in vaine that man is able to doe. The Lords glorious preſence which was wount to dwell in his ſanctuary (to accompany his owne ordinances, and to worke with them) is now departed, not from his ſanctuary onely, but from the City too as once the Prophet in a viſion ſaw it doe, *Ezekiel* 11.23. This reaſon the Prophet rendereth, *Eſa.*53.1. *Who hath beleeved our report, and to whom is the arme of the Lord revealed?* Few or none doe profit by the miniſtery of the word, becauſe the Lord ſheweth not his power in it, he worketh not with it And why doth not the Lord his worke in his owne ordinance? Surely as for other our ſins, ſo for theſe among the reſt.

1. Firſt. Becauſe of the ſin that aboundeth in theſe times, and even among them that enjoy Gods ordinances, and frequent them moſt. This was that that cauſed the Lord, of old, to leave his Sanctuary. *Sonne of man* (ſaith the Lord to his Prophet, *Exekiel* 8.6.) *ſeeſt thou what they doe; even the great abominations that the houſe of Iſrael committeth here, that I ſhould goe farre from my ſanctuary? If hee ſee any filthy thing in thee, hee will turne away from thee*, ſaith *Moſes*, *Deut.*23.14. *Can two walke together* (ſaith the Prophet, *Amos* 3.3.) *unleſſe they be agreed?* Is it any wonder that God joyneth not with many of you in any of his ordinances, worketh not with you in them, bleſſeth them not unto you, while you live as you doe? Nay, is it any wonder if God withdraw himſelfe from the Sanctuary it ſelfe, from our whole congregations, for the whoredoms, and drunkenneſſe, and oathes that breake out amongſt us, and of which we every one ſtand much more guilty in his ſight, then the whole

congre-

congregation of Iſrael, was of the ſinne of one *Achan. Ioſhua* 7.11,12.

Secondly. The ſecond cauſe why the Lord with-draweth himſelfe from his owne ordinances, and doth not his part in them, is becauſe we doe not ours. Wee uſe to ſerve him by the halves, Whereas hee requireth in every part of his worſhip, the ſervice of our ſoule and ſpirit as much, yea much more then of our bodies, and that as *David* doth in the duty of thankeſgiving, call upon his ſoule, *Pſalme* 103. 1,2. *Bleſſe the Lord, ô my ſoule, and all that is within me bleſſe his holy name*; and againe, *Bleſſe the Lord ô my ſoule*, ſo wee ſhould doe in every ordinance of God; wee uſe to give to the Lord the ſervice of our lip, or eare, or knee, or body onely. And is it any wonder if the Lord withdraw himſelfe from us, and refuſe to joyne with us in theſe ſervices, wherein (as our Saviour complained of the hypocrites of his time, *Matth.* 15.8.) *we draw nigh to him with our mouth, and honour him with our lips, but our heart is farre from him?* 2.

A third and laſt cauſe may be this, that we reſt too much upon, and bleſſe our ſelves in the excellency of the meanes that wee doe enjoy, and make an idol of them (as they of *Lyſtra* you know did of *Paul* and *Barnabas*, *Acts* 14 11—13.) and never ſeeke to God that hee would inwardly worke with his ordinances in us, we care not for that. And even to this, that may bee applyed which the Apoſtle ſpeaketh of every naturall man, *Rom.* 3.11. *There is none that underſtandeth, there is none that ſeeketh after God.* And that this will much provoke God, to ſee his glory given to his inſtrument, that aſcribed to the meanes which belongeth to him, you may perceive by that feare and indignation that *Paul* and *Barnabas* did expreſſe, when they ſaw them of *Lyſtra* offend this way, *Acts* 14.14. 3.

Lecture CXVII. On Pſalme 51. 6. Aprill 28. 1628.

FOlloweth the ſecond uſe of the Doctrine, namely the uſe of exhortation, and that is double according to the two ſeverall branches of the Doctrine. *Uſe* 2.

For firſt, If no duty we performe to God in his worſhip can pleaſe him, nor doe us any good, unleſſe it bee done with underſtanding, therefore wee muſt bee exhorted, that if wee deſire to bee ſaved, wee would make this our firſt care and endeavour to get knowledge. *With all thy getting* (ſaith the wiſedome of God, *Prov* 4 7. with all thy poſſeſſions whatſoever it coſt thee) *get underſtanding.* And that for this cauſe chiefly, becauſe till a man by catechiſing and preaching of the word, be brought unto knowledge; all his prayers and other ſervices he doth to God, are in Gods account no better then the ſacrifice of a foole, as you heard the laſt day out of *Eccl.* 5.1. He that ſaid to his people even under the law, *Hoſea* 6.6. *I deſire knowledge more then your burnt offerings.* As if he had ſaid, I was ever of that mind, even when I did moſt ſtraitly command the offring of ſacrifices, and ſeemed moſt pleaſed and delighted with them; he will much more ſay to us that live under the Goſpel, I deſire knowledge, more then your prayers, more then your comming to the Communion, or any other ſervice you can doe unto me. 1.

Certainely moſt men do not beleeve this. And that appeareth in three things that may be obſerved in the diſpoſitions, and humours of men. *Applic.*

Firſt. All men hold themſelves bound to ſerve God, all men thinke they ſin that doe not uſe to pray, but few or none hold themſelves bound to uſe the meanes to get knowledge; they are groſſely ignorant, and deſire to continue ſo. Of the moſt people in our congregations, the Lord may juſtly take up that complaint which hee made of Iſraell, a little before the captivitie, *Ieremy* 4.22. *My people* (for ſo they profeſſe and hold themſelves to be) *is foolish, they have not knowne me, they are ſottiſh children, and they have no under-* 1.

understanding, they are wise to doe evill, but to do good they have no knowledge.

2. Secondly. For other of Gods ordinances, they will seeke to Gods ministers, and crave their helpe. If they have a child borne, they will seeke to the minister to have it baptized, but they will never seeke to the minister, nor crave his helpe for the catechising and instructing of their children, when they come to yeares of capacity, they make no hast, they shew no forwardnesse in that at all. So they seeme to make great conscience of comming to the Communion, and thinke they were undone if they should not receive it once a yeare, but for hearing of the word, they care not at all, it would be no trouble at all unto them to want that. *Ye fooles and blind* (saith our Saviour to the ignorant, and superstitious Pharisees, *Mat.*23,19.) *whether is greater, the gift, or the altar that sanctifieth the gift?* So may I say to these men, ye fooles and blind, whether is greater, the Sacrament, or the word that sanctifieth the Sacrament? The seale, or the covenant of God, that is confirmed by that seale?

3. Thirdly and lastly. Whereas they seeme to love those other parts of Gods worship well, yet in this point they are like unto those the Lord speaketh of, *Ps.* 50.17. *They hate instruction.* Not generall instruction it may be, but to be dealt withall particularly in this kind (which is certainely of all other the best way to bring an ignorant soule unto knowledge, this was that reasonning which the Apostles used so much in instructing such as they sought to bring unto knowledge of which you may read, *Act.*17.2.17.18,19.19.9. and in other places to be instructed I say thus particularly, they hate it & cannot abide it. If a master of a family shal constantly use to catechise his servants, and examine them particularly concerning their knowledge, and what they have learned, ô how will they hate such a service? If a minister shall examine them concerning their knowledge before they come to the sacrament, and (finding them ignorant) keep them from it till they be better instructed, they will hate him for this, more then for any indignity or wrong he can do unto them. They hate teaching, they hate the best means that can be used to bring them unto knowledge. O that these men would well consider of two places of scripture, that do notably set forth their sin and danger. The first is, *Pro.*5.12. Where the wisedome of God speaking of that anguish of soule, that many lewd men feele on their death-bed, bringeth them in complaining of this, as of a chiefe cause of it. Oh saith he, *how have I hated instruction?* As if he had said, In my youth and health, I could not abide to be taught, and now this is that, that of all other my sins, lyeth most heavy upon my conscience. Certainly, all places do afford daily examples of this. And who knoweth how soone this may be his owne case? The second place is that in *Pro.*1.27,28,29. *When distresse & anguish commeth upon you, then shal they call upon me, but I will not answer, they shall seeke me early, but they shall not find me, for that they hated knowledge.* Observe foure things in these words. 1. Distresse and anguish will come one day upon the most secure and senslesse sinner, and who knoweth how soone this distresse and anguish of soule may come upon him? 2. In distresse and anguish, the most secure and sensleſse sinner, & such as care least for God and goodnesse, are wont to seeke unto him, then they will pray and cry unto God, they will make shew of much goodnesse, they will desire the helpe of good men in prayer. 3. God useth to despise and reject the prayers that such men make unto him in their greatest distresse, or that others do make for them. 4. The maine sin that provoketh the Lord so against such men, that causeth him thus to reject their prayers, is this, because they hated knowledge in the dayes of their health and peace, they had hated and despised the meanes of knowledge and grace. And so much shall serve for the first exhortation.

2. The second exhortation which riseth from the second branch of the Doctrine is this. That seeing no ordinance of God, no part of his worship, can doe us any good, unlesse the Lord worke with it, that his co-operation and

and bleſſing in the very life and ſoule of every ordinance of God; that therefore we would not reſt in our performance of any duty of Gods worſhip, but make this our chiefe care to find that God is with us in it, that hee worketh with every ordinance of his in our hearts, and bleſſeth it unto us. Wee that are preachers ſhould labour ſo to preach, as wee may find God working with us, and bleſſing our labours. This was *Pauls* maine deſire to ſee fruit of his labours. Hee longed to be with the *Romanes*, as hee ſaith, *Rom* 1. 13. that he *might have ſome fruit among them alſo, as hee had among the other Gentiles.* And hee profeſſeth, *Phil.* 1. 22. that this *fruit of his labour* (which hee deſired, and looked to find in his miniſtery) was the only thing that made him willing to live. And you that are Gods people ſhould looke unto, and deſire this chiefly in your hearing, that you may find God in this ordinance, that you may heare the Lord ſpeaking to your hearts, and feele his arme revealed in it. *I will heare* (ſaith the Pſalmiſt, *Pſ.* 85. 8.) *what God the Lord will ſpeake.* And all of us ſhould ſtrive to find God with us in our prayers, not onely by the helpe hee yeeldeth us in them, by quickning and aſſiſting us. This is that which the Apoſtle, *Iude* 20. calleth *praying in the holy Ghoſt.* But alſo wee ſhould obſerve, what anſwer the Lord returneth to our prayers, what fruit wee have of them. *In the day of my trouble I will call upon thee, for thou wilt anſwere mee*, ſaith *David*, *Pſalme* 86. 7. O hee ſtood much upon this, and could not bee ſatiſfied without it. *Heare me ô Lord* (ſaith he, *Pſal.* 27. 7.) *when I cry with my voice have mercie alſo upon me, and anſwer me.* Certainely ſo ſhould every one of us doe likewiſe.

But for the better enforcing of this exhortation, 1. I will give you ſome motives to ſtirre you up to ſeeke this. 2. I will direct you to ſome meanes whereby you may obtaine it. 3. Laſtly, I will anſwer an objection that many of Gods people are apt to make againſt themſelves in this caſe, becauſe they do not profit by Gods ordinances, nor find his preſence in them. For motives therefore conſider.

Motive 1

First. That as it is a curſe, and great ſigne of Gods diſpleaſure, when a man uſing and enjoying all outward meanes of health and ſtrength of body, or of wealth and increaſing in his worldly eſtate, cannot find that hee is ever a whit the better by them, becauſe God with holdeth his bleſſing from them; and ſo it is ſpoken of *Haggi* 1. 6. when a man eateth and drinketh that that is wholſome and good, but it neither nouriſheth, nor ſatisfieth him; when a man laboureth hard in his calling, and getteth well by his labour, but is never the richer at the yeares end. As this I ſay is a ſenſible judgement of God, and ſuch a one as every one will acknowledge to bee a ſigne of Gods diſpleaſure; So is it certainely as evident a curſe, and ſigne of Gods wrath, when a man enjoying and uſing all outward meanes of grace, he readeth, and heareth the word, he prayeth, and receiveth the Sacrament ordinarily, yet thriveth not one jot in grace by them, becauſe God worketh not with any of theſe meanes, nor giveth his bleſſing to them. And ſo is this ſpoken of, as of a great curſe of God, *Matthew* 13. 14. *Hearing ye ſhall heare* (that is, yee ſhall heare my Prophets, mine owne ſonnes (for of ſuch hearing hee ſpeaketh) ordinarily, diligently) *and ſhall not underſtand* (as if hee had ſaid, you ſhall bee never the better for it) *and ſeeing yee ſhall ſee*, (you ſhall have all the helpe your eye can yeeld you, to bring you to grace, as you know, that not onely in the workes of God, but in the ſacrament alſo the Lord hath appointed our eye to bee a great helpe to our faith) *but you ſhall not perceive.* The like is alſo ſaid of a prayer, *Eſay* 1. 15. *When yee make many prayers, I will not heare you.*

Motive 2

Secondly. As in all other the meanes of our comfort in this life, this is the

maine ground of our joy, to find that the Lord is with us in them. *David behaved himselfe wisely in all his wayes* (saith the holy Ghost, 1 *Sam.*18.14.) *and the Lord was with him.* So it is said of *Ioseph*, *Gen*, 39,20.21. that he was *cast into prison, but the Lord was with Ioseph.* As if hee had said, *Ioseph* was a happy and a comfortable man, even in prison, because the Lord was with him. So it is specially a maine ground of comfort to us, when we can find God is with us in his worship, prospering and blessing that unto us; when we can say of every service we have done unto God, of every part of his worship that we have performed as the Church doth, *Esa.*26.12. *Lord thou wilt ordaine peace for us, for thou also hast wrought all our works in us.*

Motive 3 Thirdly. If we profit not by Gods ordinances, we make our selves guilty of an hainous sin, even of taking Gods name in vaine. For what is it to take Gods name in vaine, if this be not, when we ordinarily read, and heare his word, and receive his sacraments, and use to pray, and all in vaine. receive no profit, are never the better for it? And certainly *God will not hold them guiltlesse that take his name in vaine*, *Exod.*20.7.

Motive 4 Fourthly and lastly. If God be not present, if he worke not with his ordinances in us in mercy, he will bee present, and worke with them in us in judgement. If we be not the better for them, certainly wee shall be the worse for them; where Gods ordinances prove not a savour of life, they will prove a savour of death, 2 *Cor.*2.16. See an experience of this in *Iohn* 13.27. *After the sop* (and that was after hee had communicated with Christ in the passeover) *Satan entred into Iudas.* And would to God wee had not dayly examples of this every where? In which respect the Apostle biddeth the *Corinthians take heed*, 1 *Cor.* 11.34. that when they came to receive the Communion, they *came not together unto condemnation.*

Now if you would know the meanes, how wee may obtaine this, that God may be with us, and worke with us in all his ordinances, making them effectuall in us, to those ends hee hath ordained them for; they are foure principally.

Means 1 First. Wee must performe every duty of Gods worship with feare, least we should by our loose and careless performance of it, offend God, and loose that we come for, misse of his blessing in it. *Serve the Lord with feare*, saith the Prophet, *Psalme* 2.11. That which our Saviour saith of one of Gods ordinances, *Luke* 8.18. *Take heed how yee heare*, may bee said to us likewise of every other duty in Gods worship, take heed how ye receive, and how you pray, and how you read the word also. You have heard in the motives just cause we have to doe so *Let us have grace, whereby wee may serve God acceptably* (saith the Apostle, *Heb.*12.28,29. And how is that) *with reverence and godly feare, For our God is a consuming fire*, saith he. As if he had said, We can never serve God acceptably, unlesse we doe it in an high reverence of his glorious greatnesse, and of his ordinances, and with feare of offending him by our loose and careless performance of it.

Means 2 Secondly. If we would have God to joyne with us in his ordinances, and to doe his worke in our hearts by them, we must strive to come to them in more humilitie, and sense of our owne unworthinesse. *The Lord is nigh to them that are of a broken heart*, saith *David*, *Psalme* 34.18. This is said to be one of the maine duties, that God requireth of all his people. *Micah* 6.8. *To walke humbly with thy God.* There is no hope that he will walke with us, converse with us, joyne and worke with us in his service, unlesse we walke humbly with him. See an example of this in *Paul*, he was a man that God did marvellously assist and worke with in his ministery; see the reason of it, *Act.*20.19. *He served the Lord with all humility of mind, and with many teares.*

Means 3 Thirdly. If we would have God to worke with us, and blesse his ordinances unto

unto us, we muſt come to them in repentance, caſting of every known ſin before we approach unto God, with a full reſolution, never to take it up againe. The neceſſity of this the Lord taught his people under the law by this ceremony, *Exod.*30.20. *When Aaron and his ſons goe into the tabernacle of the congregation, they ſhall waſh with water, that they dye not.* And as the Lord intended by that ceremony, to teach us that are his miniſters, how dangerous a thing it is for us, to meddle with the ſervice of God, till wee have ſanctified, and cleanſed our ſelves from all our filthineſſe, both of fleſh and ſpirit; ſo hath hee taught all his people, that it is no leſſe dangerous for them to come before him in any part of his worſhip, being yet in our ſinnes. See this in the extraordinary worſhip of God. *Sanctifie a faſt, ſanctifie the Congregation,* ſaith the Prophet, *Ioel* 2.15,16. The people of God are not fit to keepe a faſt, we cannot expect, that the day of our faſt will proove a day of atonement betweene God and us, unleſſe wee bee carefull before our faſt to ſanctifie our ſelves, to ſearch out, and purge our ſelves from all our knowne ſins. See this alſo in ordinary duties of Gods worſhip. 1. For the Sacrament, It is evident by *Hezechiahs* prayer, 2 *Chron.*30.19. 1. that God commanded all his people to *cleanſe themſelves according to the purification of the ſanctuary,* before they did preſume to receive the paſſeover. 2. That God was offended with the people there, that neglected this, for he prayeth that God would not lay that ſin to their charge, and upon his prayer God healed them. And in obedience to that law, it is ſaid, *Iohn* 11,55. that in Chriſts time *many went out of the country up to Ieruſalem before the paſſeover, to purifie themſelves.* And our Saviour after the paſſeover, before he celebrated the Sacrament of his body and bloud with his diſciples, *waſhed their feete,* as wee read, *Iohn* 13.5. And thoſe bodily purifications, and waſhings, did ſignifie (certainly) the purging, and cleanſing of the ſoule from ſinne, by the bloud and ſpirit of Chriſt. No man may hope to receive any good by the Sacrament, that hath not care before hee goe to it, to purge, and cleanſe himſelfe from his ſinnes. 2. For the miniſtery of the word. *Every one* (ſaith the Lord, *Eze.*14.7,8.) *which ſeparateth himſelfe from mee, and ſetteth up his idols in his heart* (every mans luſt wee know is his idoll, *covetouſneſſe is idolatry, Col.*3.5.) *and putteth the ſtumbling blocke of his iniquitie before his face* (affecteth it, loveth it, cannot looke of on it) *and commeth to a Prophet to enquire of him concerning mee* (ſeeketh to know my will out of my word) *I will ſet my face againſt that man,* ſaith the Lord. Certainely that man, that bringeth to the hearing of the word, any knowne ſinne with him in his heart, affecteth it, loveth it, is not willing to part with it, ſeparateth himſelfe from God, can have no hope that God will joyne or worke with him in this his ordinance, nay hee highly provoketh God by comming to it in this manner. *Wherefore* (ſaith the Apoſtle, 1 *Pet.*2.1.2.) *laying aſide all malice, & all guile, and hypocriſies, and envies, and evill ſpeakings, as new borne babes, deſire the ſincere milke of the word, that ye may grow thereby.* As if hee had ſaid, There is no hope wee ſhould ever grow in grace, or thrive by the word in the beſt miniſtery under heaven, if our care bee not before wee come to it, to lay aſide all our knowne ſinnes with full purpoſe of heart, never to take them up againe. 3. Laſtly. For prayer. *If thou prepare thine heart, and ſtretch out thine hands toward him* (ſaith *Zophar, Iob* 11.13,14.) *if iniquitie bee in thine hand, put it farre away, and let not wickedneſſe dwell in thy tabernacles.* As if hee had ſaid, If a man before hee goe to prayer, bee not carefull to caſt away all his knowne ſinnes, nay, if hee winke at, or beare with any ſinne that hee knoweth to be in his family, he can have no hope to find audience or acceptance with God in any prayer, that hee maketh unto him. So that you ſee how undoubted a truth it is which the Prophet ſpeaketh. *Eſay* 59.2. *Our iniquities*

will ſeparate betweene us, and our God. Certainely this is the maine cauſe why all Gods ordinances prove ſo fruitleſſe to us, wee read and heare, and receive the Sacrament and pray ordinarily, yea wee ſometimes keepe faſts too, and yet are never the better. Though God have promiſed hee will meet with his people in his publique worſhip, *There* (that is, in the tabernacle of the congregation) *I will meet with the children of Iſrael*, ſaith the Lord, *Exodus* 29.43. (And hee hath bound himſelfe every whit as much to meet with his people in his publique worſhip under the Goſpell as hee did then, as is plaine, *Matth.*28.20.) yet wee frequenting the tabernacle of the congregation ordinarily, can ſeldome or never meet the Lord there, nor find his gracious preſence there; What is the cauſe of this? Surely ſome knowne ſinne (we harbour in our ſelves, and which wee have no care to purge our ſelves of, when we ſhould goe to God) breaketh the meeting and ſeperateth betweene us and our God. So that to conclude the third Meanes, If it bee indeed a trouble to us that we feele no more life and power, no more fruit and comfort in any of Gods ordinances, let us learne of *Saul* and do as he did, 1 *Sam.* 14.37,38. When he had ſought to God and the Lord anſwered him not, he reſolveth to ſearch and find out by the beſt meanes that he could the ſpeciall ſinne that was the cauſe of it. And ſo ſhould we do.

Means 4 Fourthly and laſtly, If wee doe indeed deſire that God would accompany his ordinances and worke with them in our hearts we muſt beg this of God by fervent prayer. This courſe wee ſhould take in all things we are troubled with the want of, in every thing wee doe deſire. *Bee carefull for nothing* (ſaith the Apoſtle, *Philip.*4 6.) *but in every thing by prayer and ſupplication with thankeſgiving, let your requeſt bee made knowne unto God*; As if he had ſaid, Acquaint God with all your deſires. But in our ſpirituall wants eſpecially we ſhould doe this. No ſuit we can make to God pleaſeth him ſo well, as this when we beg grace of him. *It pleaſed the Lord* (ſaith the Text, 1 *King.*3.10.) *that Solomon had aſked this thing*; that is to ſay, Wiſedome and grace to governe well. Neither is there any ſuit that we may be ſo ſure to ſpeed in, as this. *How much more* (ſaith our Saviour, *Luk.*11.13.) *ſhall your heavenly father give the holy ſpirit, to them that aske him?*

And thus have I finiſhed the two firſt things that I promiſed to handle in the enforcing of this exhortation; it followeth that I proceed to the third and laſt thing; that is to ſay, To anſwer that, which many good hearts are apt to object againſt themſelves in this caſe.

Object. There is no one thing that many of Gods ſervants doe more complaine of and mourne for then this, that in no action or occaſion of their life, they are ſo heartleſſe or uncomfortable as in the duties of Gods worſhip; they profit not by any of Gods ordinances, the Lord worketh not with them in their hearts. For this they mourne and vexe themſelves as judging it to be a certaine ſigne that they are forſaken of God, and out of his favour; yea they are even apt to reſolve with themſelves, as good never a whit as never the better; it is to no purpoſe for them to frequent the ordinances of God any longer, ſeeing they are never the better for them.

Anſw. To theſe good ſoules I have two things to ſay. 1. Somewhat for their direction. 2. Somewhat for their comfort.

1. Firſt, For thy direction I muſt ſay unto thee, that 1 Seeing thou art expreſſely commanded of God, to read and heare the Word, to receive the Sacrament, to pray; 2 and that theſe are the meanes he hath ordained to work grace in thee and to ſave thee, if ever thou be ſaved; Therefore thou muſt 1 hold thy ſelfe bound to uſe them ſtill, even though yet thou think thou doſt receive no good by them; 2 ſtrive to uſe them in obedience to God; 3 uſe thoſe foure meanes thou haſt beene directed; 4 wait for Gods bleſſing in the uſe of them. Remember what

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the Apoſtle ſaith, *Gal.6.9. Let us not be weary of well-doing for in due ſeaſon wee ſhall reape, if we faint not.* Thou muſt do as thoſe poore impotent perſons did, *Ioh.5.3.* they came to the poole of *Betheſda* and lay *waiting there for the moving of the water*; So muſt thou ſtill bring thy ſelfe to theſe ordinances of God, and wait till God ſhall be pleaſed to ſtirre and move thy heart by them. We read of *Iacob* that when the Lord had wraſtled with him, and ſeemed deſirous to leave him and be gone, *Gen.32.26. Iacob* reſolved *he would not let him goe till hee had bleſſed him*; So ſhould all true Iſraelites doe, follow the Lord conſtantly in the uſe of his ordinances, and reſolve never to leave him, nor give him over till hee have bleſſed them.

Secondly, I have foure things to ſay for the comfort of theſe poore ſoules that thus complaine of themſelves. 2.

Firſt, It is a bleſſed ſigne that thou canſt thus deſire to find Gods gracious preſence in his ordinances bleſſing them unto thee, and mourne for the want of it. When the Spouſe mourned and kept ſuch adoe becauſe Chriſt had withdrawne himſelfe from her, it was nothing but love that made her doe ſo. *Tell him* (ſaith ſhe, *Cant.5.8.*) *that I am ſicke of love.* And you know who it was that ſaid, *Matth.5.3,4. Bleſſed are the poore in ſpirit, bleſſed are they that mourne* thus. 1.

Secondly, They that can thus deſire to profit by Gods ordinances, ſhall certainely find good by them in Gods due time. *He will fulfill the deſire of them that feare him*, ſaith the Prophet, *Pſal,145.19.* And this is the happineſſe (ſaith our Saviour, *Mat.5.6.*) of them that *hunger and thirſt after* grace, that *they ſhall certainely be ſatisfied.* 2.

Thirdly, It may be God hath already beene graciouſly preſent with thee in his ordinance and met thee there, and done thee much good by them, though thou do not feele and perceive it. *God ſpeaketh once, yea twice* (ſaith *Elihu, Iob* 33. 14.) *yet man perceiveth it not.* He teacheth many a good thing to ſome of his ſervants, and they learne it too, and yet cannot perceive that they have learned any thing, that they have profited at all. *Surely God is in this place* (ſaith *Iacob, Gen.* 28.16. he perceived it then) *and I knew it not.* 3.

Fourthly and laſtly, Even this is a certaine ſigne they have already profited by the meanes of grace, and God hath made them effectuall in their hearts, becauſe they do ſo well diſcerne their own unprofitablenes, becauſe they mourne ſo for it, becauſe they do ſo much deſire to receive good by them. The time was when thou diſcernedſt no ignorance or other corruption, till thou became a conſtant hearer, thou wert never troubled with ſuch matters. Thou canſt ſay with *Paul, Rom.7.9. I was alive without the law once.* What is it then that hath wrought this change in thee? Is it not the Word and Gods working with it. *Whatſoever doth make manifeſt is light*, ſaith the Apoſtle, *Epheſ.5.13.* It is not corruption but grace that diſcovereth to a man his own wants and corruptions, And this was a certaine ſigne that that poore man, *Mar.9.24.* had true faith in him, becauſe he mourned ſo for his unbeleefe, and did ſo deſire to beleeve. 4.

Lecture CXVIII. On Pſalme 51. 6. May 12. 1629.

NOw we are to come unto the ſeverall parts of this verſe, and to obſerve in the words theſe two things. 1. What he craveth here and beggeth of God. 2. The Reaſon he giveth wherby he was moved to beg theſe things of God. His petition is that God would purge and waſh him from his ſins. The reaſon he giveth for this his ſo earneſt a ſuit, is taken from the benefit and fruit he ſhould receive by it, he knew if God would be pleaſed thus to purge him and waſh him, he ſhould then be cleane from all the filthineſſe of his ſin, yea he ſhould be whiter in Gods eye, and account then any ſnow is in the eye of man.

In the petition two things muſt bee obſerved. 1. What it was whereby he did deſire to be purged and waſhed from his ſinnes. 2. In what manner hee did deſire to be purged with it. The thing which he deſired to be purged and waſhed with, was the bloud of Chriſt, that was the thing which hee knew was ſignified and repreſented, both by the water and bloud that was uſed under the law, for the purifying of them that were uncleane. So that the meaning of his petition is this, Lord waſh me from my ſins in the bloud of Chriſt, Lord ſprinkle (as with a bunch of hyſope) and effectually apply to my ſoule that bloud of thy ſonne.

Nota. Then the firſt particular that is to bee obſerved in theſe words is this, that though in the firſt verſe when he begged ſo earneſtly of God the pardon of his ſins, he ſued for nothing but mercy, he grounded his faith and hope to ſpeed in that ſuit onely upon the infinite mercy of God; yet here renewing the ſame ſuit and ſuing ſtill for nothing els but the pardon of his ſinne, yet he mentioneth not mercy now, but ſheweth the way and meanes whereby hee hoped to obtaine this mercy from God for the pardon of his ſinne; by the bloud of Chriſt, by being waſhed in that, by having that ſprinkled upon him and applyed to him, hee looked to obtaine mercy with God for the pardon of his ſinne, and by no other meanes. From hence then this Doctrine ariſeth for our inſtruction.

Doct. 26 ***That the onely meanes whereby men obtaine mercy with God for the pardon of their ſins, is the bloud of Chriſt.***

Two branches there be of this Doctrine which muſt be diſtinctly handled. 1. No mercy can be expected from God but through Chriſt onely. Hee is the conduit pipe whereby all mercy is conveyed from God unto us. *Of his fullneſſe* (ſaith the Evangeliſt, *Iohn* 1. 16.) *have wee all received.* 2. Whatſoever mercy wee receive from God by Chriſt, wee obtaine it by his bloud.

Branch 1 See the proofe of the firſt point in ſix particulars.

1. Firſt, Eternall life and the glory and happineſſe wee looke for in heaven is indeed *the free gift* (χάρισμα) of God, and obtained meerely through his mercy; but this free gift, this mercy we have no hope to receive from God but onely through Chriſt, *The gift of God is eternall life,* (ſaith the Apoſtle, *Rom.* 6. 23.) *through Ieſus Chriſt our Lord.* In which reſpect hee is called *our hope,* 1 *Tim.* 1. 1.

2. Secondly, All ſpirituall bleſſings whereby we are fitted for heaven, faith and repentance and holineſſe, *without which no man ſhall ſee the Lord* (as the Apoſtle ſpeaketh, *Heb.* 12. 14.) are the free gifts of God and obtained meerely through his mercy; for he is *the God of all grace,* as the Apoſtle calleth him, 1 *Pet.* 5. 10. But this mercy is obtained from God onely through Chriſt. *Hee hath bleſſed us with all ſpirituall bleſſings in heavenly places in Chriſt,* ſaith the Apoſtle, *Epheſ.* 1. 3. It is he that *giveth repentance unto Iſrael, and forgivenes of ſins* as the Apoſtle ſpeaketh, *Acts* 5. 31.

3. Thirdly, Even thoſe common gifts of Gods ſpirit, which hypocrites and caſtawayes have enjoyed as well as Gods elect, are the free gifts of God and fruits of his mercy, yet are they alſo beſtowed on the elect onely through Chriſt; no man can have any comfort in them, no man can have a ſanctified uſe of them, but onely in and through Chriſt. The Apoſtle ſpeaking of that knowledge and utterance God had given the Corinthians for the ſervice of his Church, 1 *Cor.* 1. 4, 5. calleth them *the grace of God which was given them in Ieſus Chriſt.*

4. Fourthly, It is of the mercy of God that any of us enjoy the bleſſings of this life, ſpecially that we enjoy them with any comfort, as thoſe that have juſt title and right unto them. *Every man to whom God hath given riches and*

wealth (ſaith *Solomon*, *Eccl.* 5. 19.) *and hath given him power* (a mind) *to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.* But this mercy alſo the faithfull obtaine onely though Chriſt. *Worthy is the lamb that was ſlaine* (ſay the holy Angels, *Revel.* 5. 12.) *to receive power and riches and wiſedome.* As if they had ſaid, All riches as well as all power and wiſedome are his and his onely. *Him God hath made heire of all things*, as the Apoſtle ſaith, *Heb.* 1. 2. *All things are yours, and ye are Chriſts*, ſaith he, 1 *Cor.* 3. 22, 23. As though hee had ſaid, Nothing is ours, wee have not a ſpirituall and comfortable title to any thing, till we be Chriſts.

Fiftly, The love and good will of God towards us (which is the onely root and fountaine of all bleſſings and good things we receive from him) is woon and procured to us onely by Chriſt. God cannot love or beare good will to any of us, but onely through him and for his ſake. And therefore the Angels ſing thus at his comming into the world, *Luke* 2. 14. *Glory be to God in the higheſt, and on earth peace good will towards men.* As if they ſhould have ſaid, God could beare no good will towards men, but only through Chriſt. 5.

Sixtly and laſtly, No man can have any true boldneſſe to goe to God or to looke for any good or mercy from him but onely through Chriſt. *No man commeth unto the father but by me*, ſaith our Saviour, *Ioh.* 14 6. *In him wee have boldneſſe and acceſſe with confidence*, ſaith the Apoſtle, *Epheſ* 3. 12. and in him onely. Whatſoever good thing we want and would beg of God by prayer, we muſt aske it in his name, and looke to obtaine it onely through him and and for his ſake. *Whatſoever ye ſhall aske the father in my name hee will give it unto you*, ſaith our Saviour, *Ioh.* 16. 23. And whatſoever good thing we have received from God and would be truly thankfull to God for, we muſt aſcribe it onely to Chriſt and acknowledge we have received it for his ſake alone, *Giving thankes to God and the father by him*, as the Apoſtle teacheth us, *Col.* 3. 17. And thus we have ſeene the firſt proofe of the Doctrine. No mercy can be expected from God, but through Chriſt alone. 6.

The ſecond followeth. No mercy can bee expected from God by Chriſt, but onely through his bloud; if hee had not ſuffered and endured that for us which hee did, both in his ſoule and body, wee could never have found any mercy from God at all. See the proofe of this alſo in three particulars. *Branch* 2

Firſt, All the mercies of God that concerne our juſtification, the acquitting us of our ſinnes and ſetting us in Gods favour, are obtained to us by the paſſions and ſufferings of Chriſt. *Being juſtified by his bloud* (ſaith the Apoſtle, *Rom.* 5. 9.) *wee ſhall bee ſaved from wrath through him. In Chriſt we have redemption though his bloud* (ſaith he, *Epheſ.* 1. 7.) *the forgiveneſſe of ſinnes, according to the riches of his grace.* As if he had ſaid, It is of the riches of Gods free grace, that any of us obtaine the forgiveneſſe of our ſins, but the riches of Gods grace are procured to us by the bloud of Chriſt, and by no other meanes. *Him hath God ſet forth* (ſaith he, *Rom.* 3. 25.) *to be a propitiation through faith in his bloud.* Three things are to be obſerved in theſe words. 1. God hath made Chriſt the merey-ſeat. The mercy-ſeat under the law was but a type and figure of him; They that would obtaine any mercy from God, muſt ſeeke it in and through him onely. 2. Whereas the mercy-ſeat under the law ſtood in the holy of holyes, within the vaile and was hiden not onely from the people but from the prieſts alſo, the High-Prieſt onely had acceſſe unto it, and that but once a yeare, the Lord hath now by the miniſtery of the Goſpell ſet forth this mercy-ſeat, openly to the view of all men, all men may have acceſſe unto it. 3. As the Hhigh-Prieſt who was a type of Chriſt came not to the mercy-ſeat, could find no mercy with God nor make atonement betweene him and his people, without the bloud of a ſacrifice, *Levit.* 16. 14. ſo may no man 1.

come to the true mercy-ſeat nor hope to find mercy with God through Chriſt, but onely by faith in his bloud.

2. Secondly, All the mercies of God that concerne our ſanctification, the ſubduing of our corruptions and the renewing of our hearts, are obtained to us by the paſſion and ſufferings of Chriſt. Therefore doth the Apoſtle, *Rom.6.6.* aſcribe our mortification to the death of Chriſt. *Our old man* (ſaith he) *is crucified with him, that the body of ſinne might bee deſtroyed, that hence forth wee ſhould not ſerve ſinne.* So that ability that is given us of God to lead a new life and to walke in his wayes is aſcribed to the paſſion and ſufferings of Chriſt. It is *the bloud of Chriſt* (ſaith the Apoſtle, *Heb.9.14*) *who through the eternall ſpirit offered himſelfe without ſpot unto God, that purgeth our conſcience from dead workes, to ſerve the living God.* And that ſtrength that any child of God hath to reſiſt tentation, is to bee aſcribed to the paſſion and ſufferings of Chriſt. *By Chriſt crucified* (ſaith the Apoſtle, *Gal.6.14.*) *the world is crucified unto me, and I unto the world.*

3. Thirdly and laſtly, All the mercies of God that concerne our glorification, and the conſummation of our happineſſe in the kingdome of heaven, are obtained to us by the paſſion and ſufferings of Chriſt. *We have boldneſſe* (ſaith the Apoſtle, *Heb.10.19.*) *to enter into the Holyeſt* (into heaven whereof the holy of holyes in the temple was a figure) *by the bloud of Ieſus.* As if hee ſhould ſay, There is nothing that can make a man die, and goe to God with true boldneſſe and expectation of a better life, but onely faith in the bloud of Chriſt. And in this reſpect it is that the Apoſtle calleth his whole miniſtery *the preaching of the croſſe* of Chriſt, *1 Cor.1.18.* and *we preach Chriſt crucified*, ſaith he, verſe 23. that was the whole matter and ſcope of his miniſtery, to teach men to looke for all mercy and comfort from God onely through the paſſion, and ſufferings of Ieſus Chriſt. Yea he telleth the Corinthians, *1 Cor 2.2.* that when he was among them (where learning and eloquence did abound) hee *determined not to know any thing ſave Ieſus Chriſt and him crucified*, he reſolved with himſelfe to ſhew no other learning but this, to ſet forth to them in the beſt manner he could, the ſufferings of Chriſt and the benefit and fruit that commeth to Gods people by them. Nay he profeſſeth of himſelfe, *Gal.6.14.* that the croſſe of Chriſt his paſſion and ſufferings, was the onely ground of all his comfort, he rejoiced and gloryed in nothing els. *God forbid* (ſaith he) *that I ſhould glory, ſave in the croſſe of our Lord Ieſus Chriſt.* And thus we have heard the Doctrine confirmed unto us ſufficiently.

Reaſon 1 Let us now proceed to the reaſons and grounds of it, and they are two principally according to the two ſeverall branches of the Doctrine.

Firſt, No man can expect any mercy from God but onely through Chriſt, Becauſe he knoweth that he is by nature the child of wrath. *Wee all* (ſaith the Apoſtle, *Epheſ.2.3.*) *were by nature the children of wrath, even as others*, the elect as well as the reprobate, the bleſſed Apoſtle as much as any other man, was by nature the child of wrath. And as he knoweth hee is in this eſtate by nature; ſo by falling into and living in knowne ſinnes, he knoweth likewiſe that he provoketh the Lord afreſh oftentimes, and maketh him his enemie. *Thou hateſt all workers of iniquity*, ſaith *David*, *Pſal.5.5.* *They rebelled and vexed his holy ſpirit* (ſaith the Prophet, *Eſa.63.10.* ſpeaking of Gods owne people) *therefore he was turned to be their enemy.* And who can expect mercy and kindneſſe from him whom he knoweth to be his enemy? No no, no mercy, no comfort can be looked for at Gods hands, nothing but terrour, nothing but indignation and wrath, while God is our adverſary, till we be reconciled unto him. Till then (if a mans conſcience be not ſenſleſſe) there can be nothing in him but *a certaine fearefull looking for of judgement* (as the Apoſtle ſpeaketh, *Heb.10.27.*) *and of fiery indignation, which ſhall devoure the adverſaries.* Now Chriſt

Christ is the onely mediator between God and us to go betweene us, and make reconciliation, *There is but one Mediator betweene God and man*, (saith the Apostle, 1 *Tim.*2.5.) *the man Christ Iesus*. And *Col.*1.19,20. *It pleased the Father by him to reconcile all things unto himselfe.*

Secondly. No man can expect any mercy from God, till he know first that the justice of God is satisfied for him. As the Lord hath set this law unto all men to looke first to justice, and then to mercy, not to shew mercy unto any with neglect of justice. *What doth the Lord require of thee* (saith he, *Mic.*6.8.) *but to do justly and to love mercy? Thou shalt not respect the person of the poore in judgement* saith the Lord, *Levit.* 19.15. As if he had said; Thou shalt not out of compassion to his distressed estate, neglect to do justice: So hath he set this law unto himselfe, to looke first to justice, and then to mercy, not to have compassion upon any mans misery, or to shew mercy on him, with neglect of his justice. For God is infinite in justice, and will have his Law satisfied to the full. *It is easier for heaven and earth to passe* (saith our Saviour, *Luc.*16.17.) *than for one title of the law to faile.* As though he should say; The Lord had rather heaven and earth, and all the creatures therein should come to nought, and perish everlastingly, than that one word or title of his Law should faile and be unfulfilled. And this is the irrecoverable sentence of his Law which the Apostle mentioneth, *Galat.* 3.10. *Cursed is every one that continueth not in all things that are written in the Law to do them.* Till therefore a man know that this sentence of the law be fulfilled, till a man know that this curse is borne for him, he cannot expect to find any mercy with God. See how the Lord hath expressed himselfe in this point, even in that place where he hath amplified his mercy most, and set it forth to the full: I meane *Exod.*34.6,7. *The Lord is mercifull and gracious, long suffering, and abundant in goodnesse and truth, keeping mercy for thousands, forgiving iniquity and transgression and sinne.* What can be said more for the amplifying of Gods mercy than is said here? And yet mark what followeth in the very next words; *and that will by no meanes cleare the guilty.* As if he had said; As infinite as the Lord is in mercy, yet will he by no meanes cleare any man that is guilty of the transgression of his law, without satisfaction be made to his justice for him. And who is able to make satisfaction to the justice of God for the sinne of man? Who is able to satisfie the law, and to beare this penalty and curse that is due unto him for the least transgression of it? *Who can stand before his indignation* (saith the Prophet, *Nah.*1.6.) *and who can abide in the fiercenesse of his anger?* Surely all the Angels and Saints in heaven and earth could not do it. Onely Christ Iesus who was more than a man, was able to doe it, and did it for his elect to the utmost. *The Lord hath laid upon him* (saith the Prophet, *Esa.*53.6.) *the iniquity of us all*; that is, the full punishment of all our iniquities. *Christ hath redeemed us* (saith the Apostle, *Gal.*3.13.) *from the curse of the law, being made a curse for us. He trod the winepresse of the fiercenesse and wrath of almighty God*, saith *Iohn*, *Rev.* 19.15. There was not one jot of the fiercenesse and wrath of God that was due to the sinnes of any of the elect, but he trod it out, it came all upon him. Christ himselfe our blessed Mediator could not make our peace with God, nor get him to pardon our sinne and shew us mercy, by intreaty, or intercession, or by any other meanes, till he had satisfied the law for us, till he had paid every farthing of our debt, till he had borne the curse and punishment that was due to us for our sinnes, even to the uttermost. *When we were enemies* (saith the Apostle, *Rom.*5.10.) *we were reconciled to God by the death of his Sonne*; nothing but the death of his Sonne would do it. This truth the Lord taught his people even under the Law. Without a sacrifice, *without shedding of blood there was no remission* of any sinne saith the Apostle, *Heb.*9.22. *It is the blood* (saith the Lord, *Levit.*17.11.) *that maketh,*

Reason 2

maketh attonement for the soule. And these are the reasons and grounds of the Doctrine.

Now before we come to the uses of it, a question must be resolved to prevent the misunderstanding of this that hath beene delivered, and to make way for the uses that are to be made of it.

Quest. How can it be said that no mercy can be obtained of God for us by any other way but by the bloudy passion of Iesus Christ, seeing the Scripture so oft ascribeth our whole salvation to the meere grace and goodnesse of God onely. *By grace ye are saved*, saith the Apostle, *Eph.* 2.5. And for the undoubted certainty of this truth, he repeateth it againe, Verse 8. in the very same words, and teacheth us that our whole salvation commeth most freely unto us. *I will love them freely*, saith the Lord, *Hos.*14.4. *We are justified freely by his grace*, saith the Apostle, *Rom.*3.24. And thus runneth the promise, *Revel.* 21.6. *I will give to him that is a thirst, of the fountaine of the water of life freely.*

Answ. To this I answer; that though the pardon of our sins and salvation of our soules be (in respect of Christ our surety) no free gift but a deare purchase, neither do we obtaine it till it was dearely bought and purchased for us. *Ye are bought with a price*, saith the Apostle, 1 *Cor.* 6.20. Yea such a price as the Apostle (1 *Tim.*2.6.) calleth ἀντίλυτρον, fully answerable in worth to the soules of all Gods redeemed ones, and to that which God hath given us; yet in respect of our selves and of our obtaining of it, it is meerly of grace, it is the free gift of God; It is meerly of mercy and free grace that any of us are saved. This will evidently appeare unto us in five points.

1. First, It was the free grace of God and nothing els, that first moved him to find out and appoint this way to save us by, and to satisfie his own justice for us. *He purposed this in himselfe*, saith the Apostle, *Eph.*1.9. there was nothing out of himselfe that moved him to it. He devised this way how to make satisfaction unto himselfe. *God was in Christ* (saith the Apostle, 2 *Cor.* 5.19.) *and reconciled the world* (of the elect he meaneth, for certainly all are not reconciled unto him) *to himselfe.* This was certainly the free grace and meere mercy of God, and nothing els that moved him to do this. Yea his love and mercy to his elect appeared more in this, than if by his absolute prerogative and soveraignty he had forgiven us, without exacting any satisfaction for us at all, *God so loved the world* (saith our Saviour, *Ioh.*3.16.) *that he gave his onely begotten Sonne*, &c.

2. Secondly, It was the free grace of God and nothing els that moved him to give any of us to Christ, and to appoint us in his eternall counsell to be of that small number that should receive mercy by him. *He predestinated us* (saith the Apostle, *Eph.*1.5.) *unto the adoption of Children, by Iesus Christ to himselfe, according to the good pleasure of his will.* As if hee had said; The good pleasure of his owne will, and nothing els moved him to do this. In this respect our Saviour saith of his faithfull Disciples, *Ioh.* 17.6. *Thine they were, and thou gavest them me*; And Verse 9. *I pray not for the world, but for them that thou hast given mee, for they are thine.*

3. Thirdly, It was the free grace of God, and nothing els that moved him to give to any of us that grace, to receive Christ by faith being offered unto us in the ministery of the Gospell. *No man can come to me* (saith our Saviour, *Ioh.*6.65.) *except it were given unto him of my Father.*

4. Fourthly, It is the free grace of God, and nothing els that moveth him to accept of that satisfaction which Christ our Surety hath made for us, and not to exact it at our own hands. And that maketh the Apostle to say *Ephes.* 1.6. that it is *to the praise of the glory of his grace, that he hath made us accepted in his*

his beloved, nothing hath bound him to do it, but his owne free promiſe and grace onely.

Fiftly and laſtly, It is the free grace of God, and nothing els, that moveth him after we have received Chriſt by faith, and thereby are brought into covenant with him, to performe his promiſe, and to keepe covenant with us, conſidering how oft we break our covenant with him, how weake and wavering our faith and obedience is. And this made *Solomon* breake forth into thoſe termes of admiration and wonderment, 1 *King.* 8. 23. *O Lord God of Iſrael, there is no god like unto thee, who keepeſt covenant and mercy with thy ſervants, that walke before thee with all their heart.* As if he ſhould have ſaid, It is the marvellous mercy of God, that hee keepeth covenant even with the beſt of his ſervants, conſidering how many their failings be. And thus have I finiſhed my Anſwer to the Queſtion, and ſhewed you, that though our ſalvation were not free to Chriſt, but hee payed deare for it, yet to us it is free, we obtaine it onely through the free grace and mercy of God. 5.

Lecture CXIX. On Pſalme 51. 7. *May* 26. 1619.

IT followeth now that we proceed unto the uſes that this Doctrine ſerveth unto; and thoſe are three principally. 1. For inſtruction. 2. For exhortation. 3. For comfort.

For the firſt. This Doctrine will teach us to judge rightly of ſinne, and to eſteeme of it as it doth deſerve. Foure points there are to be obſerved in this Doctrine, that do notably ſet forth the odiouſneſſe and hainouſneſſe of ſinne. *Uſe* 1.

First, no creature in heaven or earth can cleanſe thee from the leaſt of all thy ſinnes, nor procure thee a pardon for it. Chriſt Ieſus onely was able to doe it. *He is the propitiation for our ſinnes*, ſaith the Apoſtle, 1 *Iohn* 2. 2. and he alone. In Popery men are taught that many will doe it. Pardons may be bought of the Pope we know; and the larger ſumm a man is content to diſburſe for it, the larger ſhall his pardon be. They teach alſo that men may by their almſdeeds and good works (ſpecially by doing good to the Church) redeem and buy out their iniquities, and make ſatisfaction to the juſtice of God, for the temporall puniſhment that is due to them for ſin; ſo that the more bountifull a man is that way, the leſſe he ſhall need to feare the fire of Purgatory, or any other temporall puniſhment whatſoever. And this hath certainly been a moſt profitable and gainfull Doctrine to the Church of Rome. But a moſt blaſphemous Doctrine it is, and ſuch as *maketh the Croſſe of Chriſt of none effect*; a Doctrine directly contrary to the holy Scriptures, and to that which the Apoſtle *Peter* (whom they make the rock upon which their Church is built) did teach. *Ye know* (ſaith he, 1 *Pet.* 1. 18.) *that ye were not redeemed with corruptible things, as ſilver and gold from your vaine converſation received by tradition from your fathers.* No ſilver and gold (though we had never ſo many thouſands to give unto pious uſes) can redeeme and buy out the leaſt of our ſinnes no not our vaine converſation, our unprofitable walking, our ſinnes of omiſſion, or any part of the puniſhment that is due to us for it. And this *ye know*, ſaith the Apoſtle, this was a truth clearely knowne to all Gods people then. The Churches that were planted by the Apoſtles were fully perſwaded of it. And if the preſent Church of Rome had beene of the Apoſtle *Peters* founding (as they pretend) certainly ſilver and gold could not be of ſuch uſe and worth there for procuring pardons for ſinne, as all the world knoweth that now it is. But what ſpeak we of ſilver and gold? Not all the Angels or Saints in heaven or earth were ever able by all their holineſſe and good works, by all their prayers and interceſſions to merit of God for any man, the pardon of the leaſt ſin. 1.

And

And in this alſo, Popery doth miſerably and damnably deceive the world. We know they teach men to truſt, and expect mercy from God in the pardon of their ſin, by the merits and interceſſion of the Saints, ſpecially of the bleſſed Virgin. And it is notorious to the world, that their whole Church in their publique Liturgie doe oft beg of God the pardon of ſinne and deliverance from his wrath, for the merits and interceſſion of ſuch and ſuch Saints. Miſerable comforters are they, that teach poore ſoules in this caſe, to leane upon the ſtaffe of this bruiſed reed. Of all the Saints that have beene moſt rich in grace and good workes, that may truly bee ſaid which *David* ſpeaketh of the worldly rich men. *Pſal.*49.7,8. *None of them can by any meanes redeeme his brother, nor give unto God a ranſome for him; for the redemption of the ſoule is precious.* No Saint was ever able with all his holineſſe and good works, to pay a price ſufficient to ſatisfie the juſtice of God, for one ſoule. Nay (I ſay more) no Saint or Angel durſt ever ſo farre mediate with God, as to intreat him for his ſake, to pardon any one ſin to any ſoule. *If one man ſin againſt another* (ſaith old *Ely* to his ſons, 1 *Sam.*2.25.) *the judge ſhall judge him*: (ſatisfaction may bee made for the offence, by the authority of the magiſtrate) *but if a man ſin againſt the Lord, who ſhall intreat for him?* As if he had ſaid, No Saint or Angel dare preſume to be ſo much as a mediatour of interceſſion unto God, for any that hath ſinned againſt him. *Call now* (ſaith *Eliphaz* to *Iob* 5.1.) *if there be any that will anſwer*, or ſpeake for thee, *and to which of the Saints wilt thou turne?* No, none but Chriſt onely durſt ever doe ſo much for any poore ſinner. And this is the firſt point in this Doctrine, that doth diſcover to us how heavy and heinous a thing ſin is.

2. Secondly. Chriſt himſelfe could not cleanſe thee from thy ſins, nor procure thee the pardon of the leaſt of them, any other way but by dying for thee. The holineſſe of his life, and that exact obedience he yeelded to the law of God, in all points *fulfilling all righteouſneſſe* as himſelfe ſpeaketh, (*Matth.*3.15.) was (doubtleſſe) of great merit, and wee received much benefit by it. *As by one mans diſobedience many were made ſinners* (ſaith the Apoſtle, *Rom.*5.19.) *ſo by the obedience of one, ſhall many be made righteous.* We are juſtified in part, even by his active obedience, for by it we obtaine the imputation of that perfect righteouſneſſe, that giveth us title to the kingdome of heaven. For ſeeing it was not poſſible for us to *enter into life*, till wee had *kept the commandements* of God, *Matth.*19.17. and wee were not able to keepe them our ſelves, it was neceſſary our ſurety ſhould keepe them for us. And hee by performing to the full for us, not for himſelfe; for he being God and not man only, and his manhood having no perſonall ſubſiſtance without the Godhead, was not bound to keep the law for himſelfe) he (I ſay) by fulfilling the whole law of God, did thereby purchaſe heaven for us, and merit that God ſhould account us righteous, and perfect fulfillers of his law. By this means he *brought in everlaſting righteouſneſſe*, as the Prophet ſpeaketh, *Dan.*9.24. In which reſpect alſo the Apoſtle ſaith, *Rom.*10.4. that *Chriſt is the end of the law for righteouſneſſe to every one that beleeveth.* As if he ſhould ſay, The end of the law is to juſtifie them that fulfill it, and this Chriſt hath done for every one that beleveth in him, and ſo hath made him righteous before God. And for this cauſe the Apoſtle ſaith alſo, *Rom.*3.31. *Doe we then make void the law through faith? God forbid. Yea we eſtabliſh the law.* As though hee had ſaid. The Doctrine of juſtification by faith in Chriſt, doth no way derogate from the law, for it acknowledgeth a neceſſity, not only of ſatisfaction for the penalty that is due to the tranſgreſſion of it, but alſo of a full and perfect obſervation of it, in all points, by them that would enter into life. But though this be ſo, yet Chriſts active obedience, his good works and holy life, could never have bin meritorious for us, could never have juſtified us, nor brought us to heaven, if he had not dyed for us. And therefore

both

both our justification, and our obtaining of heaven, is ascribed to his bloud, as if that alone had done both. *Being justified by his blood* (saith the Apostle, *Rom.* 5.9 *we shall be saved from wrath through him.* And *we have boldnes to enter into the holiest* (that is, into heaven, *Heb.* 10.19.) *by the blood of Iesus.* So the scripture ascribeth much to the intercession that our Saviour daily maketh for us in heaven, & much comfort (doubtlesse) we may receive by this, that we have such a friend in the court, such an advocate to speake and plead and pray for us unto his father *He is able* (saith the Apostle, *Heb.* 7.25.) *to save them to the uttermost, that come to God by him, seeing he ever liveth to make intercession for them.* But his intercession could never have bin meritorious for us, it could never have prevailed with God for us, to the procuring for us the pardon of the least sin, if he had not by his death given full satisfaction to the justice of God for us. When Christ is described unto *Iohn*, *Rev.* 5.8,9. as the only mediatour of intercession, for his Church, (unto whom the foure and twenty Elders representing the whole Catholike Church, and company of all Gods Saints, *do bring their golden viols full of odours which are the prayers of the Saints*, to be presented by him unto his father) he is represented to him in the likenes of *a lambe that was slaine*, ver. 6.11. And the foure and twenty Elders, ver. 9. give this for the reason why they bring their prayers unto him, and make him their only mediatour of intercession, aswell as their only Prophet & interpreter of his fathers will. *Thou art worthy* (say they) *to take the booke, and to open the seales thereof, for thou wast slaine, and hast redeemed us to God by thy blood.* Hee could not have beene our Prophet, neither could his intercession and prayers have ever beene meritorious for us, if hee had not dyed for us. It is the death of Christ that giveth vertue and merit to his intercession and prayers for us. It is *the blood of sprinkling, that speaketh better things then that of Abel*, saith the Apostle, *Hebrewes* 12.24. It is that that speaketh for us, and pleadeth with God continually for mercy, as the other did for vengeance.

Thirdly. Christ himselfe could not by dying for thee, have cleansed thee from thy sins, nor procured the pardon of the least of them, if he had not dyed for thee the death of the Crosse, that cursed death, if he had not beene made a curse for thee. *Christ hath redeemed us* (saith the Apostle, *Gal.* 3.13.) *from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree.* The scripture indeed seemeth to ascribe our redemption wholy to his bodily death, and to the bloud that he shed for us. *We have redemption through his bloud, even the forgivenesse of our sins*, saith the Apostle, *Eph.* 1.7. And *Revel.* 5.9. *Thou hast redeemed us to God by thy blood.* But wee must understand, that in these and such like places, the holy Ghost useth a *Synechdoche*; that is, putteth one part of Christs passion for the whole. And two reasons there are, why his whole passion is expressed by this part of it, rather then by the other. 1. Because the shedding of his bloud, was the most apparant and sensible signe and evidence that hee did indeed lay downe his life, and dye for us, yea, that hee dyed a violent death. *For the life of the flesh, is in the blood*, saith the Lord, *Levit.* 17.11. 2. This did best declare him to bee the true propitiatory sacrifice, that was figured by all the sacrifices under the law, *that lambe of God that taketh away the sinnes of the world*, as *Iohn Baptist* calleth him, *Ioh.* 1.29. But it was not that alone that could have done the deed, all the pains and torments he endured in his body for us, could not have obtained for us the pardon of any one sin. He suffered much more in his soule for us, then he did in his body. *He made his soule an offering for sin*, as the Prophet speaketh, *Esa.* 53.10. *His soule was exceeding sorrowfull, even to the death.* *Mat* 26.38. He endured the torments of the soule aswell as of the body for us. Yea the curse of God, and those unspeakeable and unconceivable torments that were due to all the sinnes of all Gods Elect, both in body and soule he endured to the utter-

moſt. The Lord *ſpared him not*, as the Apoſtle ſaith, *Rom.*8.32. nor abated him one farthing of our debt, but made him pay it all. *The Lord laid upon him* (ſaith the Prophet *Eſa.*53.6.) *the iniquity of us all*; that is, the puniſhment due unto all our iniquities. And verſe 4. *Surely hee hath borne our grieſes, and carried our ſorrowes*, the ſorow and anguiſh that was due to us for our ſinnes, hee hath borne it all, and every jot of it, and ſo he made full ſatisfaction to the juſtice of God for us, and unleſſe he had ſo done, he could never have redeemed us from our ſins. *He made our peace through the bloud of his croſſe*, ſaith the Apoſtle, *Col.*1.20. by no death but by that curſed death, hee could have made our peace with God.

4. Fourthly and laſtly. Chriſt himſelfe by dying for us the death of the Croſſe, and by enduring in body and ſoule the torments due to our ſins, could not have made our peace with God, if hee had not beene more then a man, more then a creature (admit it had beene poſſible for a creature to have borne Gods curſe) if hee had not beene God. All his ſufferings could not have bin a price ſufficient to redeeme one ſoule, to purchaſe the pardon of one ſin, if they had not bin the ſufferings of God himſelfe. The infinite wrath of God due unto ſinne which no creature is able to beare at once, and therefore muſt be enduring of it everlaſtingly. (*Their worme ſhall never dye* (ſaith the Prophet *Eſay* 66.24.) *their fire ſhall never be quenched*) Chriſt being God, *mighty in ſtrength*, as *Iob* ſpeaketh, *Iob* 9.4. was able to beare altogether, and at once, in that ſhort time that he was upon the Croſſe. The Apoſtle calleth the bloud of Chriſt whereby we are redeemed, *a precious bloud*, 1 *Pet.*1.19. And indeed it muſt needs bee precious, of infinite price and merit, able to countervaile and anſwer for the everlaſting torments that were due to the ſins of all Gods elect, becauſe it was the bloud of God himſelfe. God *purchaſed his Church with his owne bloud* ſaith the Apoſtle, *Acts* 20.28. *God laid downe his life for us*, ſaith the Apoſtle 1 *Iohn* 3.16. The Lord of glory was crucified, ſaith holy *Paul*, 1 *Cor.*2.8. Nothing but the infinite ſuffering of ſuch a perſon, could have procured us the pardon of the leaſt of our ſins.

Applic. Now to conclude this uſe of inſtruction, and to make ſome application of it, Learne by this that thou haſt heard, to judge rightly of ſin, of every ſin, of thine owne ſins eſpecially. Labour to have a ſound judgement in this point, to bee perſwaded in thy judgement, that every ſin is a moſt deadly and heinous thing. *Know thou, and ſee* (ſaith the Lord, *Ier.*2.19.) *that it is an evill thing, and bitter that thou haſt forſaken the Lord thy God, and that my feare is not in thee. Iudge not according to the appearance* (*Ioh.*7.24. of this matter) *but judge righteous judgement.* Iudge not of ſin according as the world judgeth of it, nor according to thoſe colours that Sathan and thine owne fooliſh heart is apt to put upon it, but judge of ſin, as God in his word judgeth of it, for his judgement will ſtand when all is done. Account it a point of extreame folly in thy ſelfe, and a ſigne that thou haſt loſt all judgement, & that thou art ſtrangely blinded, beſotted and bewitched by the devill, even this I ſay, that thou canſt thinke of any ſin that it is but a ſmall matter, that thou canſt ſo ſleight and make nothing of many ſins that thou doſt in thy heart ſo ſcorne and befoole them, whom thou ſeeſt ſo preciſe, and fearefull to do the leaſt thing that might offend God. *Fooles make a mocke of ſin*, ſaith *Solomon*, *Prov.*14.9. They are fooles certainely, and ſtarke fooles, that make ſo ſmall a matter of any ſin.

But for the better perſwading you to hearken to my counſell in this, I will 1. give you two motives to ſeeke for ſoundneſſe of judgement in this caſe. 2. I will ſhew you the meanes whereby you may rectifie your judgements in this point.

And for the Motives, conſider.

Motive 1 Firſt. That no man can truly repent of his ſinne, nor bee affected with it,

as

as he ought to be, till he can rightly judge of ſin, & know how heinous and dangerous a thing it is. The will and affections of a man are ſwayed by his judgement. *Be ye changed by the renewing of your mind*, ſaith the Apoſtle, *Rom.* 12.2. All ſaving repentance, and change of the heart, beginneth in the renewing, and rectifying of the mind and judgement. This will the better appeare, if wee conſider five things that are required in true repentance. 1. Wee must caſt away with loathing, and deteſtation our ſinnes, as a man would caſt away a menſtruous and filthy ragge, that by chance is fallen upon him, *and ſay to it, get thee hence*, *Eſay* 30.22. 1. 2. Wee muſt hate and abhorre ſin. The Lord ſpeaking of a ſmall ſin (in compariſon) even of eating of meat, that hee had in his ceremoniall law forbidden, *Levit.* 11.10. ſaith, that it ſhould bee an abomination unto them. And verſe 43. hee giveth a good reaſon for it, for hee telleth them, that even a ſmall ſinne being wittingly committed, would *make them abominable unto him.* And have not we juſt cauſe to abhorre that that will cauſe the Lord to abhorre us? 2. 3. Wee muſt grieve and bee more troubled in our ſelves for offending God, then for any worldly loſſe or affliction whatſoever. *They ſhall mourne for him* (ſaith the Prophet, *Zach.* 12.10.) *as one mourneth for his onely ſonne, and ſhall bee in bitterneſſe for him, as one that is in bitterneſſe for his firſt borne.* 4. Wee muſt cry to him more earneſtly, and heartily, for pardon of our ſinne, then for the averting of any judgement, or obtaining any other bleſſing whatſoever. As *David* doth in this Pſalme, after *Nathan* had beene with him, and threatned ſuch heavy judgements againſt him and his houſe. And *Elihu* reproveth *Iob.* 36.21. *For chooſing iniquity rather then affliction.* A man that is wiſe and well adviſed, will chooſe rather to endure any affliction, then to commit any iniquity whatſoever. 5. Laſtly. We muſt be more afraid of ſin, of offending God in the leaſt thing, then of any danger or evill in the world that can befall us. *Feare not their feare* (ſaith the Prophet, *Iſa.* 8.12,13.) *nor be afraid, but let the Lord be your feare, and let him be your dread.* And who can poſſibly thus repent him of his ſin, that is not in his judgement fully perſwaded how hainous and odious a thing every ſin is. 3. 4. 5.

Secondly. Conſider, that till we can rightly judge of our ſins, Chriſt can profit us nothing. He came to call none but ſinners, yea, ſuch as ſo know, and can judge of their owne ſins, as that they are ſicke at the heart with ſorrow and trouble of mind for them. *Mat.* 9.12,13. But of this point I ſhall have occaſion to ſpeake more in the next uſe. *Motive* 2

Now the meanes whereby we may come to a right judgement of ſin, are five principally.

First. Conſider with thy ſelfe ſeriouſly, that every ſin is an offence, and a contempt done againſt the infinite Majeſty of the eternall God. *Againſt thee, thee only have I ſinned*, ſaith *David* here, verſe 4. And therefore it muſt needs bee a thing infinitely evill and dangerous. *Means* 1

Secondly. Conſider the onely puniſhment that the Lord in his righteous judgement, hath appointed after this life, for every ſin, is everlaſting death, in the lake that burneth with fire and brimſtone for evermore. *The wages of ſinne*, (of every ſin) *is death*, ſaith the Apoſtle, *Rom.* 6.23. even eternall death, *Indignation and wrath, tribulation and anguiſh*, (ſaith hee, *Rom.* 2.8,9. *ſhall bee on every ſoule that doth evill.* And how great muſt that offence needes bee, that the righteous God hath appointed ſuch a puniſhment unto, as no tongue can expreſſe, no heart can conceive, how great and how extreame it is? *Means* 2

Thirdly. Thinke ſeriouſly of this, that all the miſeries of this life, all the bitterneſſe we taſt of, in all our bodily paines and diſeaſes, in all the anguiſh and trouble of our minds, in all our outward wants and diſtreſſes, in the unſeaſonable- *Means* 3

neſſe of the weather, in all publique calamities, come all from ſinne. Let no man deceive you with vaine words, (ſaith the Apoſtle, *Epheſ.*5.6. or tell you, it is nothing to be merry and wanton a little (I would none did worſe then ſo) or it is nothing to uſe a little craft and fraud in buying and ſelling, alas they that will live in the world muſt doe as the world doth) *let no man deceive you with ſuch vaine words*; ſaith he, *for becauſe of theſe things commeth the wrath of God, upon the children of diſobedience.* All our woe and miſery commeth from our ſinne, ſo that there is no day paſſeth over our heads wherein the Lord doth not really teach us how to judge of ſinne. *The Lords voice cryeth unto the city* (ſaith the Prophet, *Mic.*6.9.) *and the man of wiſdome ſhall ſee thy name, heare the rod and who hath appointed it.* As if he had ſaid, By his rods and corrections the Lords voice cryeth unto men. And though in ſome rare and extraordinary judgements God doth lift up his voice and cry lowder unto men then in others, yet in every one of his judgements and corrections that do befall us the Lord cryeth thus to every one of us, Taſt and ſee in this, what it is to ſinne, what it is to offend God.

Meanis 4 Fourthly, Conſider of this that you have heard now in this Doctrine, what a price was paid by thy Saviour to redeeme thee from thy ſins, even from the leaſt of them. Never did God ſo fully declare his hatred of ſinne and how heinous a thing it is in his ſight, by all the judgements that he ever executed upon men or Angels, as he did in the croſſe of Chriſt, and in that extreame abaſemeut and humiliation that he did endure for us. No, if it were poſſible for us to ſee and feele the torments that the damned in hell doe endure, yet could not that be ſo effectuall a meanes to perſwade us what the true deſert of ſin is, as the meditation of the croſſe of Chriſt, if God would pleaſe to give us hearts to behold it, and meditate of it as we ought to doe. *They ſhall looke upon me whom they have pierced* (ſaith our Saviour, *Zach.*12.10.) *and then they ſhall mourne* abundantly. O if we could looke well upon Chriſt crucified (but that can we never doe till the ſpirit of grace be powred upon us as the Prophet there ſpeaketh) it would not be poſſible for us to eſteeme lightly of any ſinne, we could not chooſe, but bee deepely affected with our owne iniquities

Meanis 5 Fiftly and laſtly, Becauſe (by reaſon of our naturall blindneſſe and the marvellous cunning and power that the world and Satan have to bewitch us in this thing) all theſe conſiderations and meanes can never prevaile with us, till God open our eyes; it muſt be the mighty worke of God (ſpecially in ſo profane an age as this is) that muſt perſwade us to judge rightly of ſin. *Who hath beleeved our report?* (ſay the Miniſters of the Goſpell, *Eſa.*53.1. which may be applyed to this as well as to any other Doctrine that we teach in our miniſtery) *and to whom is the arme of the Lord revealed?* As if they had ſaid, Why do ſo few beleeve any thing we teach out of Gods Word, touching the hainouſneſſe and danger of ſin? Surely becauſe there be few upon whom the Lord is pleaſed to ſhew his mighty power, in the opening of their eyes. Therfore in the uſe of theſe or any other meanes for the rectifying of our judgement in this caſe, we muſt cry unto God as *Iob* did, *Iob* 13.23. *Make me to know my trauſgreſſion and my ſin. It is meet to be ſaid unto God* (ſaith *Elihu* to *Iob*, when he would perſwade him to think and judge rightly of his ſin, *Iob* 34.31,32.) *that which I know not teach thou me.* It is fit and neceſſary we ſhould cry unto God, that hee would open our eyes and not ſuffer us to be deluded by Satan, that he would by his holy ſpirit teach us to judge rightly of this matter, to know how hainous and dangerous a thing ſinne is.

LECTVRE

Lecture CXX. On Psalme 51. 7. June 9. 1629.

IT followeth now that we procced unto the second use of the Doctrine and that is for exhortation. For if this be so that no man may hope to find mercy with God for the pardon of his sin, but onely through Christ and his bloud, then must we all labour to know that we have our part in Christs bloud, that we are of the number of them that he did undertake for. O this is the excellent knowledge when all is done. This was the knowledge that *Paul* made such reckoning of as he professeth to the Corinthians, 1 *Cor.*2.2. He *determined not to know any thing, among them, save Iesus Christ and him crucified.* Three points are to be observed in that speach of his. 1. That though hee did so excell in knowledge as he durst (without vaine-glory) compare with the very chiefest Apostles, as he saith, 2 *Cor.*11.5,6. *Though I be rude in speach* (saith he) *yet not in knowledge, but we have beene made throughly manifest unto you, in all things.* As if he had said, There was no point of religion needfull for you to be instructed in, no difficult case of conscience that any of you had occasion to propound unto me, but I was able fully and cleerely to resolve you in, He had received that *abundance of revelations* from the Lord as hee was in danger to bee exalted above measure with them, as himselfe confesseth, 2 *Cor.* 12.7. Yet doth he professe here, that hee made no reckoning of all the rest of his knowledge in comparison of this, *To know Iesus Christ and him crucified* was the onely knowledge, the onely high point of learning, that he made account of and gloryed in. 2. That this was the onely point of knowledge that in his whole ministery, in all his preaching among the Corinthians he laboured to bring them to, *To know Iesus Christ and him crucified*, this was the whole scope and drift of his ministery. In which respect also he calleth his ministery, 1 *Cor.*1.18. *The preaching of the crosse*; and verse 23. *The preaching of Christ crucified*, as if he preached nothing but that, all his preaching tended to bring them to this point of knowledge to know Iesus Christ and him crucified. 3. Observe that hee saith hee did this advisedly and upon judgement κρίνω saith hee *I determined* and resolved with my selfe before I preached among you, that this should bee the onely point of knowledge that I would professe my selfe to have skill in, and which I would in my whole ministery labour to bring you unto *To know Iesus Christ and him crucified.* O that wee were all of *Pauls* mind; ô that wee all that are preachers of the Gospell were of *Pauls* mind; that wee would not so much affect and admire the knowledge of nice and intricate speculations, and busie our owne and other mens heads with unprofitable controversies, *with oppositions of science, falsly so called*, as the Apostle speaketh, 1 *Tim* 6.20. that wee would not count it our glory to excell others in such points of knowledge and learning as are vaine and unprofitable, but study this point better and strive to bring our selves and others to this skill *To know Iesus Christ and him crucified.* To this end marke how that blessed Apostle doth further expresse himselfe in this matter, *Phil.*3.8,9. *Doubtlesse I count all things but losse, for the excellency of the knowledge of Iesus Christ my Lord; for whom I have suffered the losse of all things, and doe count them but dung that I may win Christ and be found in him, &c.* Foure things are worthy to bee observed in this speach of that holy man. 1. That there is an excellency in this knowledge, in the knowledge of Christ above all other knowledge in the world. 2. That he himselfe had suffered the losse of all things for Christs sake, the cause of all his losses, of all his troubles and persecutions was the constant profession he made of his love to Christ, and the high account hee

Vse 2.

made of him, that hee would not ſhrinke from him nor forgoe the comfort and ſweetneſſe he found in him. 3. That he did not this out of a raſh zeale and head-ſtrong affection, but adviſedly and upon good judgement and mature deliberation, *I account all things but loſſe for the excellency of the knowledge of Ieſus Chriſt my Lord, I account them but dung.* As if he ſhould ſay, I ſee good reaſon why I ſhould be content to purchaſe this knowledge with the loſſe of all things, yea that I ſhould even loath all things as the filthieſt dung and cry fie upon them, when they come in competition with Chriſt and I cannot enjoy them, but I muſt looſe my comfort in Chriſt. 4. Laſtly, Obſerve what a kind of the knowledge of Ieſus Chriſt it was that he made ſo great account of, *I count all things but loſſe* (ſaith he) *for the excellency of the knowledge of Ieſus Chriſt my Lord*; and againe, *I count all things but dung that I may win Chriſt and may bee found in him.* As if hee had ſaid, To know Chriſt to bee my Lord and Saviour, that hee did undertake for mee, to win and weare him as mine owne, to know that I am in him as the branch is in the vine, and the ſience in the ſtocke, ô this is an excellent knowledge (ſaith hee) this is ſuch a knowledge as a man ſhould bee willing to purchaſe with the loſſe of any thing that is deareſt to him in the world. And this is the knowledge of Chriſt that I would faine perſwade my ſelfe and every one of you (beloved) to make high account of and to give no reſt to our ſelves, till we have attained unto it.

And for the better enforcing of this ſo neceſſary an exhortation, I will 1 give you ſome Motives to quicken and ſtirre up this deſire in us. 2 Becauſe moſt men are too light of beleefe and confident in this point that Chriſt is theirs, I will give you ſome ſignes and notes out of Gods Word, how we may know this and not be deceived in it. 3. Laſtly I will ſhew you the Meanes that they who have not yet, but would faine win Chriſt and be found in him, muſt uſe to obtaine their deſire.

And for Motives there be foure that may ſerve in ſtead of many, that might be given.

Motive 1 Firſt, Till thou know that Chriſt is thine, and that thou art one of them that he did undertake for, thou canſt have no aſſurance that any ſinne that ever thou didſt commit is pardoned, but haſt cauſe to judge that *thou art ſtill in thy ſins*, as the Apoſtle ſpeaketh, 1 *Cor.*15.17. And conſequently that thou art under the curſe of God. *He that beleeveth not the ſon* (ſaith our Saviour himſelfe, *Ioh.*3.36. that is, *on the ſon* as is plaine by the beginning of the verſe) *ſhall not ſee life, but the wrath of God abideth on him.*

Motive 2 Secondly, Till thou know Chriſt is thine, thou canſt have no hope of mercy from God in any diſtreſſe, but though thou bee jocund and joviall now in thy health and proſperity, and gloryeſt much in God and in his mercy (as many a vile wretch hath done. *Thou makeſt thy boaſt of God* ſaith the Apoſtle, *Rom.*2.17. of the Iew that had no part in Chriſt but hated and blaſphemed him; and the Prophet *Mic.*3.11. ſaith of many moſt lewd men that they *leaned upon the Lord*) yet when ſome ſharpe and bitter affliction ſhall awaken thy conſcience, thou canſt have no hope no comfort in God, thou wilt find nothing but terrrour in thinking of him. *I remembred God and was troubled*, ſaith the Prophet, *Pſal.*77.3. And if it were ſo with that holy man (whom Chriſt had but withdrawne himſelfe from for a time, and who had this helpe to recover himſelfe by, he could conſider his former eſtate, and *call to remembrance his ſongs in the night* as he ſaith, ver.5. and what will thy caſe be that never hadſt any aſſurance that Chriſt is thine?

Motive 3 Thirdly, Till thou know that Chriſt is thine, and thou art one of them that hee did undertake for, thou canſt have no aſſurance of any bleſſing from God, ſpirituall, or corporall. For *all the promiſes of God in Chriſt*, they

they *are yea, and in him they are Amen*; that is, ſure and certaine as the Apoſtle ſpeaketh, 2 *Cor.* 1.20. They that are not in Chriſt have no promiſe of God, for any thing. The Lord hath made Chriſt his ſteward and put all his goods into his hand. *All things are delivered to me of my father*, ſaith he, *Mat.* 11. 27. Nothing can come to us, but through him. Nay God *hath made him heire of all things*, ſaith the Apoſtle, *Heb.* 1.2. All things are his owne, and therefore we can have nothing but from and through him.

Fourthly and laſtly, Till thou knoweſt that thou art in Chriſt; and one of thoſe that hee did undertake for, though thou doſt poſſeſſe any bleſſing of God in never ſo great a meaſure, yet canſt thou not enjoy them nor have any ſound comfort in them, for thou canſt have no aſſurance that they are given thee in mercy, and in love. And that is it that giveth the ſweet relliſh to all Gods bleſſings when a man can ſay of them as *Iacob* doth of his children, *Geneſis* 33.5. *Theſe are the children which God hath graciouſly given thy ſervant.* And as *David* doth, 2 *Samuel* 22. 20. *Hee delivered mee, becauſe hee delighted in mee.* Then are Gods bleſſings ſweet to us indeed, when wee can relliſh Gods loue in them; when the heart is perſwaded God hath given us them in love. Alas wee know God hath powred his bleſſings abundantly upon many men, not in love but in much wrath. *I gave them a King in mine anger*, ſaith the Lord, *Hoſ.* 13. 11. *Hee gave them their owne deſire* (ſaith the Prophet of rhe rebellious Iſraelites that periſhed in the wilderneſſe, *Pſalme* 78. 29—31.) *but while the meat was yet in their mouthes, the wrath of God came upon them*; they had the bleſſing, but they had it with Gods curſe and vengeance. And had they not better have beene without it, then to have had it ſo? *I will curſe your bleſſings*, ſaith the Lord, *Mal.* 2. 2. And ſurely the great hurt which many receive even by Gods bleſſings, which they have (*The proſperity of fooles ſhall deſtroy them* ſaith *Solomon*, *Prov.* 1. 32.) proveth evidently that God caſt them upon them in wrath, rather then in love. And a man were better to be without them then to have them without his love. And no man can be aſſured God giveth him any thing in love, till he be in Chriſt. For it is he onely that hath *reconciled us to God* and made him our friend as the Apoſtle teacheth us, *Rom.* 5.10. Theſe points if we could rightly weigh them will bee Motives ſtrong enough, to every one of us to ſeeke to make this ſure to our ſelves, that Chriſt is ours, that we are of the number of thoſe that hee did undertake for.

Motive 4

Obiect.

But what needeth all this may ſome ſay? I thanke God I doe verily beleeve t' is already and am confident in this, that Chriſt is my Saviour, he undertook for me, he died for me. And who but an Infidell and a beaſt, will doubt of this, ſeeing the Scripture ſaith expreſſely he died for all mankind. *Iohn Baptiſt* calleth him, *Ioh.* 1.29. *The lambe of God that taketh away the ſin of the world.* And the Apoſtle *Iohn* (1 *Ioh.* 2.2.) ſaith, *he is the propitiation for our ſins, and not for ours only but for the ſins of the whole world*; And the Apoſtle *Paul* expreſſeth this plainely, by an excellent compariſon, *Rom.* 5.18. *As by the offence of one, judgement came upon all men to condemnation, even ſo by the righteouſneſſe of one, the free gift came upon all men unto juſtification of life.*

Anſw.

But for anſwer unto theſe men, I ſhall not need to enter into the controverſie which hath much troubled the Church whether Chriſt died for all men; or whether the Lord in ſending his ſonne into the world, intended that all men ſhould have benefit by him. But this I ſay (wherein we all agree, and of which there is no controverſie; and which is as much as need be ſaid for the purpoſe we have now in hand) that certainly all men ſhall not have benefit by him, he hath not made all mens peace with God, he hath not undertaken for all men in particular nor ſatisfied Gods juſtice for them, his death is not effectuall for all men.

No no (beloved) be not deceived with this conceit, but know. First, There is now and ever hath beene a world of men that ſhall have no benefit by him at all. *I pray for them* (ſaith he himſelfe, *Iohn* 17.9.) *I pray not for the world.* Secondly, There are now, and ever have beene many even of thoſe that have profeſſed faith in Chriſt, that have beene moſt confident in this, that he is their Saviour, he died for them that yet ſhall have no benefit by him at all. *Not every one that ſaith unto me, Lord Lord* (ſaith he, *Mat.* 7.21—23. he bringeth them in doubling that word, to expreſſe their earneſtneſſe of affection and confidence that they have in him) *ſhall enter into the kingdome of heaven. Many will ſay unto me Lord Lord, and then* (then in that dreadfull day when they ſhall have moſt need of me, they ſhall find they were miſerably deceived) *then will I profeſſe unto them, I never knew you, depart from me,* avaunt ye wretches, fie upon you, out of my ſight, I cannot abide you. O (beloved) let every one of us take heed wee bee not found among them in that day whom Chriſt ſhall ſo diſclaime. Thirdly, Know that thoſe generall ſpeaches of holy Scripture touching the large extent of the merit of Chriſts death which thou buildeſt ſo much upon (and which the Holy Ghoſt to a ſingular purpoſe is pleaſed to uſe for the comfort of Gods elect) are in many other places in a ſpeciall manner appropriated to a certaine choiſe and peculiar people. *For the tranſgreſſion of my people was hee ſmitten,* ſaith the Lord himſelfe, *Eſa.* 53.8. And this Church and people of God for whom Chriſt in a ſpeciall manner was ſtricken, to whom his death is effectuall, is not the common field, the vaſt wilderneſſe of this wide world but Gods ſeverall and peculiar plot of ground. *A garden incloſed is my ſiſter, my Spouſe* (ſaith our Saviour, *Cant.* 4.12.) *a ſpring ſhut up, a fountaine ſealed.* And thus did our bleſſed Saviour himſelfe (who beſt knew who ſhould have benefit by him) profeſſe. *I lay downe my life for the ſheepe,* ſaith he, *Ioh.* 10.15. And *Iohn* 17.9.) *I pray for them that thou haſt given me, for they are thine.* And for this cauſe doth the Church admire and magnifie the love of Chriſt, toward them in their ſolemne ſong of thankeſgiving, *Revel.* 5.9. *Thou haſt redeemed us to God by thy blood out of every kindred, and tongue and people and nation.* See an univerſall grace, ſee how univerſall a redemption Chriſt hath made; *thou haſt redeemed* (ſay they) *by thy bloud us out of every kinred and tongue and people and nation.* Fourthly and laſtly, Know that the number of this peculiar people that ſhall have benefit by Chriſt, and whoſe peace he hath made with God, is very ſmall, is nothing if it be compared with the number of them that ſhall have no benefit by him. *We know that we are of God* (ſaith the Apoſtle, 1 *Iohn* 5.19.) *and that the whole world lieth in wickedneſſe.* The whole world (in a manner) lyeth in wickedneſſe, and ſhall periſh in their ſins; few or none (in compariſon) ſhall have benefit by Chriſt. O therefore (beloved) be not deceived or made ſecure any longer with this vaine conceit that becauſe Chriſt died for the world therefore that Chriſt hath payed every mans ſcore, ſatisfied Gods juſtice for every mans ſin. But ſeeing there be very few (in compariſon) that hee hath in ſpeciall undertaken for, let thou and I labour to know that we are ſome of thoſe few, of that ſmall number, of that remnant that hee hath anſwered for.

And to that end I will ſhew you out of Gods Word (which is the ſecond thing I promiſed to handle for the enforcing of this exhortation) the ſignes and notes whereby we may know this and not be deceived in it.

Signe. One ſigne and note the Holy Ghoſt hath given us to know this by. *Hereby we know* (ſaith the Apoſtle, 1 *Iohn* 4.13.) *that we dwell in him and he in us* (that he is ours and we have good title unto him) *becauſe he hath given us of his ſpirit.* If thou canſt find that the ſpirit of Chriſt dwelleth in thee, and thou art guided by it, thou maiſt be ſure that Chriſt is thine.

But

But if thou have nothing in thee but nature (be it never ſo good a nature) thou canſt not ſay thou haſt any part in Chriſt. *If any man hath not the Spirit of Chriſt* (ſaith the Apoſtle *Rom. 8. 9*) *He is none of his.*

But this ſigne is ſomwhat too generall. I will therefore give you foure particular effects and fruits of this Spirit of Chriſt wherby you may judge of this.

First, *They that are Chriſts* (ſaith the Apoſtle, *Gal. 5. 24.*) *have crucified the fleſh with the affections and luſts.* If any ſinne raigne in thee, and thou obeyeſt it in the luſts thereof; nay if thou do not make conſcience even of thy evill affections, and paſſions, and deſires, if they be not grievous to thee, if they never trouble thee, certainly thou canſt not ſay that thou art Chriſts, that thou art one of them, that he did undertake for. 1.

Secondly, *If any man be in Chriſt* (ſaith the Apoſtle, *2 Cor. 5. 17.*) *he is a new creature, old things are paſt away, behold all things are become new.* If there be no change wrought in thee by Gods Spirit, in thy mind, in thy affections, in thy words, in thy company, in thy whole converſation, but thou art the ſame that ever thou waſt (if not worſe) certainly thou canſt not ſay that thou haſt any part in Chriſt. 2.

Thirdly, *Chriſt became the author of eternall ſalvation* (ſaith the Apoſtle, *Hebr. 5. 9.*) *to all them that obey him.* Till thou canſt bee content to take Chriſts yoke upon thee, and reſolve with thy ſelfe willingly to obey him in all his commandements; ſo long as thou beareſt this mind that thou wilt beare no yoke, thou wilt be a free man, thou wilt live as thou liſteſt, Chriſt ſhall ſerve thy turne, but thou wilt not ſerve him; thou ſayſt, all that he did and ſuffered was to ſave thee, but thou wilt neither ſuffer nor do any thing to honour him, certainly thou canſt not ſay, *He is become an author of eternall ſalvation* unto thee. 3.

Fourthly and laſtly, *I will powre upon them* (ſaith our Saviour, *Zachar. 12. 10.*) *the ſpirit of grace and of ſupplications; and they ſhall looke upon mee whom they have pierced, and then they ſhall mourne and be in bitterneſſe.* If the knowledge of this that Chriſt died for thee, keepe thee from being troubled at all in thy mind for any of thy ſinnes; nay if thou have not felt more hearts griefe and bitterneſſe in thy ſoule for thy ſinnes, and canſt more heartily ſue to God for the pardon of them ſince thou didſt believe in Chriſt, than ever thou didſt before, certainly it was never the Spirit of grace, but thy owne fooliſh fancy that hath perſwaded thee that Chriſt was pierced for thy ſinnes, or that thou haſt any thing to doe with the merits of his paſſion. O thinke of theſe things (beloved) and ſuffer not thy heart to bee any longer deluded in this matter, that ſo much concerneth thee; but by theſe notes examine thine owne heart, and labour to bee aſſured upon good grounds, that thou art Chriſts; ſo as when thou ſhalt appeare before him, either at the houre of thy death, or at the dreadfull day of judgement, he may not renounce thee. 4.

And if thou canſt not find that thy title to Chriſt is ſo good, as thou thoughteſt it had beene, and wouldeſt faine mend it; I will ſhew you how that muſt be done, which is the third and laſt thing I promiſed to doe for the inforcing of this exhortation.

I will not now ſpeake of the outward Meanes whereby God hath ordained to bring his people unto faith; that is to ſay, the word and prayer, I will ſpeak onely of three things whereby every mans heart muſt be prepared to receive Chriſt, and without which hee ſhall never be able to know Chriſt to bee his, though he uſe the outward meanes of the word and prayer never ſo long. *Meanes.*

First, He that would know indeed that Chriſt is his, and undertooke for his ſinnes, muſt be able to deſire and long after Chriſt, more than after any thing in the world beſides; and be able to ſay in truth of heart to him, as the 1.

Prophet

Prophet ſpeaketh, *Pſal.*42.1,2. *As the hart panteth after the water-brookes; ſo panteth my ſoule after thee O God, my ſoule thirſteth for God.* And as the Church *Eſa.*26.9. *With my ſoule have I deſired thee in the night, yea with my ſpirit within me will I ſeek thee early*: Such as theſe are Chriſt inviteth and biddeth come and welcome, and take their part in him and all his merits, *Eſa.*55.1. *Ho, every one that thirſteth come ye to the waters.* Vpon ſuch as theſe he hath promiſed to beſtow himſelfe and all his merits, *Rev.*21.6. *I will give to him that is a thirſt of the fountaine of the water of life freely.* But ſo long as thou deſireſt many other things as much as Chriſt, or more than Chriſt, thou ſhalt never have ſound aſſurance that Chriſt is thine, that he hath undertaken for thy ſinnes.

2. Secondly, He that would faine know indeed that Chriſt is his, and hath made his peace with God, muſt ſhew the truth of this his deſire, and longing after Chriſt by being content to buy and purchaſe him, by parting with whatſoever is deareſt to him in the world, rather than he would want him. *Come buy and eat* (ſaith our Saviour in that gracious invitation I told you of, *Eſa.*55.1. and he repeateth it againe and ſaith) *yea come, buy wine and milke*; and ſo he ſpeaketh againe *Revel.*3.18. *I counſell thee to buy of me gold, and raiment, and eye-ſalve*; Nothing will be had of him but it muſt be bought. And what muſt we pay for it? Surely all that we have; as you may ſee in the Parable of the wiſe merchant, *Math.*13.46. *When he had found one pearle of great price, he went and ſold all that hee had and bought it.* And in the example of bleſſed *Paul: For him* (ſaith he, *Philip.* 3.8.) *I have ſuffered the loſſe of all things, and do count them but dung that I may win Chriſt.* Why *Paul?* Couldſt not thou have won Chriſt unleſſe thou hadſt ſuffered the loſſe of all things? No verily, ſaith he, unleſſe I had counted all things but as dung in compariſon of Chriſt, and had beene willing to loſe all rather than him, I could never have wonne him. *Hee that loveth father or mother* (ſaith our Saviour, *Matthew* 10.37.) *more than mee, is not worthy of mee. And hee that loveth ſonne or daughter more than mee, is not worthy of mee.* Of thee then that ſaiſt Chriſt is thine, let mee aske this one queſtion, I pray thee what did hee coſt thee? What payedſt thou for him? What didſt thou ever part with that was deare unto thee that thou mighteſt win him? Sure I am thou muſt buy him before thou haſt him or els thou never cameſt honeſtly by him, thou canſt have no juſt title to him. And to thee that complaineſt thou haſt no aſſurance that Chriſt is thine; I ſay, and what marvell is there in that? Thou that wilt part with nothing that is deare unto thee for his ſake; with no one of thy luſts; with nothing that may yeeld thee either profit, or credit, or pleaſure; Nay that art willing with *Iudas* to ſell Chriſt for a little credit, or profit, or pleaſure in the world; what hope canſt thou have to win Chriſt, or ever to have any ſound comfort in him?

3. Thirdly and laſtly, No man can deſire and thirſt after Chriſt more than after any other thing in the world; much leſſe be willing to purchaſe him at ſuch a rate as you have heard; and conſequently no man can have any ſound aſſurance that Chriſt is his, till he feele the burden of his ſinnes, and know himſelfe to bee in a damnable and deſperate ſtate without him. Till wee can apprehend our owne extreame danger, as the Diſciples did when they were at the very point of drowning, and cry as they did, *Matth.* 8.25. *Lord ſave us, we periſh.* Theſe are they whom Chriſt inviteth, and promiſeth to refreſh, *Math.*11.28. even ſuch as are ready to faint and ſink in deſpaire, through the intolerable burden of their ſinnes. Yea he profeſſeth none els ſhall have benefit by him but ſuch onely. *I am not come to call the righteous but ſinners*, ſaith he, *Mat.*9.13. and whom he meaneth by ſinners, he had expreſſed

expreſſed, Verſe 12. ſuch as are even ſicke and pained at the heart for their ſinnes. Certainly no man is ſo fit to receive comfort from Chriſt, as he that is moſt deepely humbled in the ſenſe of his owne unworthineſſe, and is even apt to judge himſelfe unworthy of mercy; and to ſay to God as *Mephiboſheth* did to *David*, 2 *Sam.* 9. 8. *What is thy ſervant that thou ſhouldeſt looke upon ſuch a dead dog as I am?* Three notable examples we have to prove this. The one of the Centurion, *Matth.* 8. 8. that judged himſelfe unworthy that Chriſt *ſhould come under his rooſe*. The ſecond of the woman that had the bloudy iſſue, who judged her ſelfe unworthy to aske helpe of Chriſt, *Luke* 8. 44, 47. but came ſtealing behind him in the throng, to touch but the border of his garment, and when ſhe found her ſelfe diſcovered, came trembling and fell downe before him. The third of the woman of Canaan, *Matth.* 15. 27. who judged her ſelfe to be no better than one of the *dogs which eat of the crummes that fall from their maſters table*. Alas then, ſo long as thou remaineſt ſo heart-whole, and art never ſicke of thy ſinnes, never pained or troubled with them, thou canſt run and skip and dance with thy ſinnes on thy backe, and feeleſt them to be no burden at all unto thee, how ſhouldeſt thou ever come to a ſound and comfortable aſſurance that Chriſt is thine? And thus have I finiſhed this uſe of exhortation; and ſhould now come to that of comfort, which is the third uſe I promiſed to make of this Doctrine. But I muſt be your debter for that till I come to the next Doctrine, whereof I ſhall have every whit as fit occaſion to handle that Vſe.

Lecture CXXI. On Pſalme 51. 7. *Iune* 23. 1619.

WE have already heard, that in this petition of *David* that God would purge and waſh him from his ſinnes (which is the firſt part of this Verſe) two things are to be obſerved. 1. The matter, the thing that he deſired to be purged and waſhed with; that is to ſay, the bloud of Chriſt; which was repreſented and ſignified by all that water and bloud that was uſed under the Law for the purifying of them that were legally uncleane. 2. The manner how he deſired to be purged and cleanſed with it, *Purge me with hyſop*, ſaith he. The former of theſe two points we finiſhed the laſt day; and now it followeth that we proceed unto the latter of them.

Nota. And that we may the better receive the inſtruction that the Holy Ghoſt intendeth to teach us in it, wee muſt call to mind that (which wee heard in the opening of the words) the hyſop had no other uſe in the purging of them that were legally uncleane, but onely to ſprinkle the bloud of the ſacrifices, and of the water of expiation upon them. In which reſpect ſcarlet wooll alſo was uſed with the hyſop to take up the more of the bloud and water which by the bunch of hyſop was to bee ſprinkled upon them. *Moſes tooke the blood of calves and of goats* (ſaith the Apoſtle, *Hebrewes* 9. 19.) *with water, and ſcarlet wooll and hyſop, and ſprinkled both the booke and all the people*. And by this ſacramentall rite of ſprinkling the bloud and water upon the people, with a bunch of hyſop, the Lords meaning was, to apply the bloud of the covenant particularly unto them, and to teach them ſenſibly, that it did belong unto them. This appeareth by the words that *Moſes* uſed to the people, when he ſprinkled the bloud of their ſacrifices upon them. *Behold* (ſaith he *Exod.* 24. 8.) *the bloud of the covenant which the Lord hath made with you*. As if he had ſaid, the covenant is made with you, this bloud whereby the Lords covenant is ratified belongeth to you. So that *Davids* meaning here is to beg this of God, that he would ſprinkle the bloud of Chriſt upon him, and (as with a bunch of hyſop) apply it particularly unto him, aſſure

assure him it was shed for him, and so purge him from his sins by it. This was the onely way by which he hoped to receive benefit by the bloud of Christ, and whereby hee looked to obtaine comfortable assurance of the pardon of his sins, if the Lord would please (as with a bunch of hysope) to sprinkle the bloud of that sacrifice upon his heart. The Doctrine then that we are to receive from hence for our instruction, is this.

Doct. 27 *That no man can receive comfort by the bloud of Christ, till it be sprinkled upon his heart, and applyed to him by the spirit of God, till God by his spirit do assure him that it is his, that it was shed for him.*

Two branches there bee of the Doctrine you see. 1. No man can receive comfort by the bloud of Christ, but hee that hath it sprinkled upon his heart, and applyed unto him. 2. None but the Lord himselfe by his holy spirit can apply and sprinkle the bloud of Christ upon the heart of any man, and assure him that it doth belong to him.

Branch 1 For the first branch of the Doctrine, I will give you three sorts and degrees of proofes.

1. First. That the Lord in his word ascribeth the vertue and benefit that Gods people have by the bloud of Christ, to the sprinkling of it upon them. As it was in the type that *David* here alludeth too; the Leper could not bee cleansed by the bloud of his sacrifice, till it was sprinkled upon him, *Levit.*14.7. nor hee that had touched a dead body, by the water of expiation, till it was sprinkled upon him, *Num.*19.18,19. So speaketh the Scripture likewise of the bloud of Christ, which was signified by those types, it ascribeth the vertue of it, and the benefit Gods people receive by it to the sprinkling of it upon them. I will not trouble you with many proofes, I will give you two only out of the old Testament, and two out of the new. The Prophet fore-telling, *Esa.*52.15. the benefit that the Gentiles aswell as the Iewes, should receive by Christ, saith he, should *sprinkle many nations*. As though he had said, he should by his Gospel apply himselfe and his merits unto them, and perswade them, that they aswell as the Iewes, had interest in them. And *I will sprinkle cleane water upon you* (*Eze.* 36.25. that is, I will by my spirit apply unto you the bloud of my son) *and you shall be cleane from all your filthines, and from all your idols I will cleanse you.* Then we shall be cleane from all our filthinesse, when this bloud is once sprinkled upon us, and not before. And in the new Testament the Apostle *Peter* saith 1 *Pet.* 1.2. that we are *elected to be saved through sanctification of the spirit unto obedience, and through the sprinkling of the blood of Iesus Christ.* As if hee had said, None are elected unto glory, but they must come to it this way, they must bee sanctified by the spirit of God, and made obedient to the will of God in all things, and they must bee justified by the blood of Christ from all their sinnes. And this our justification is thus expressed by the Apostle, it is said to consist in the sprinkling of the bloud of Iesus Christ, in the applying of it unto our selves, and making it our owne. And the bloud of Christ, which is said to *speake better things then the blond of Abel*, that is, to plead and cry for mercy unto God for us, is called by the Apostle, *Heb.*12.24. *the blond of sprinkling*; that is, that bloud which is sprinkled and applyed to us. It is the purging of us with hysope you see, the sprinkling and applying of the bloud of Christ to our owne hearts, that yeeldeth us all the comfort that we have by it.

2. Secondly. Christ and his bloud are oft compared in Scripture to such things, as though they bee profitable and necessary, yet can doe us no good, unlesse they bee applyed; as to a garment that must bee put on, *Rom.*13.14. to a healing and soveraigne salve, *Esa.*53.5. that must be laid to the very part that is sore; to meat and drinke, *Iohn* 6.53. that must be eaten and digested unto every part before it can nourish us.

3. Thirdly and lastly. This is the maine thing that the Lord aimeth at, both in his word

word and ſacraments to apply Chriſt particularly unto his people. As this was the forme of Gods covenant with *Abraham*, and all his ſeed, all the faithfull, *Geneſ.*17.7. *I am thy God, and the God of thy ſeed.* So hath he commanded his ſervants in the miniſtery of his Goſpel, to make particular application of Chriſt and his merits, to his people. *Speake to the heart of Ieruſalem* (ſaith the Lord to his ſervants, *Eſa.*40.2.) *and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned.* And ſo our Saviour chargeth the Apoſtles, *Mark.*16.15. *to preach the Goſpel to every creature*, to every man that he ſhould ſend them unto. And what is it to preach the Goſpel unto a man, but to ſay unto him as the Angels did unto the ſhepheards. *Luke.*2.11. *Unto you is borne this day a Saviour, which is Chriſt the Lord?* And as for both the Sacraments, the chiefe uſe they were ordained for, is to apply Chriſt particularly to every worthy receiver, and to aſſure him of his owne ſpeciall intereſt hee hath in all his merits. Thus ſpeaketh the Apoſtle of baptiſme, *Galat.*3.27. *As many of you as have beene baptized into Chriſt, have put on Chriſt.* Thus ſpeaketh he alſo of the Lords ſupper, 1 *Cor.*10.16. *The cup of bleſſing which we bleſſe, is it not the Communion of the blood of Chriſt?* As if he had ſaid, Is it not the making of it our owne?

Thus you have ſeene the firſt branch of the Doctrine confirmed to you that no man can receive comfort by the bloud of Chriſt, but he that hath it ſprinkled upon his heart, and applyed unto him.

The ſecond branch of it, that none but the Lord himſelfe can thus apply and ſprinkle the bloud of Chriſt upon the heart of any man, is alſo evident by the holy Scripture, *I will ſay unto them* (ſaith the Lord, *Hoſ.*2.23.) *thou art my people, and they ſhall ſay unto me, thou art my God.* When God ſhall once by his ſpirit ſay unto any ſoule of ours, thou art mine, one of my people, of my redeemed ones, when hee ſhall (as with a bunch of hyſop) ſprinkle the bloud of his ſon upon our heart, and ſay to any of us as he did to his people, *Zac.*9.11. it is *the bloud of thy covenant*, of the covenant which I have made with thee, then ſhall wee have found comfort in it, and bee able with confidence to ſay to him againe, *thou art my God*, and to cry to him, as poore weake *Thomas* the Apoſtle did, *Ioh.*20.28. *My Lord and my God*, & till then we ſhall never be able to do it. *The ſpirit it ſelfe* (ſaith the Apoſtle, *Rom.*8.16.) *beareth witneſſe with our ſpirit, that we are the children of God.* As if he had ſaid, Though our owne ſpirit and conſcience be never ſo confident in this point, that wee are Gods children, and Chriſt by his bloud hath made our peace with God; this is to no purpoſe, till Gods ſanctifying ſpirit be in us, and doth beare witneſſe with our owne ſpirit in this point, and aſſure us that Chriſt is ours, we can never have found comfort in him. It is *the ſpirit that beareth witneſſe* (ſaith the Apoſtle, 1 *Ioh.*5.6.) *becauſe the ſpirit is truth.* As if he had ſaid, no witneſſe is infallible, or any thing worth in this caſe, but the ſpirit of God. And in this reſpect, is the ſpirit of God called *the comforter*, *Ioh.*14.26. He could never be our comforter, if he did not thus beare witnes with our ſpirits, that we are Gods children, that Chriſt is ours, that his bloud was ſhed for us.

Branch 2

The reaſons and grounds of the Doctrine are two, according to the two ſeverall branches of it.

First. If you aske me, Why can Chriſts bloud doe us no good, unleſſe it be ſprinkled upon our hearts, and applyed to us? I anſwer, Becauſe reaſon and experience teacheth us, that as the propriety a man hath in any good thing, doth much increaſe his comfort in it. (And to this the holy Ghoſt alludeth *Pro.*5.15. *Drinke waters out of thine owne ciſtern, and running waters out of thine owne well*, and 2 *Theſſ.*3.12. *Let them worke with quietneſſe, and eat their owne bread.* A little of a mans own, is a great deale ſweeter to him, then a great deale that is another mans, though he have ſome uſe of it) ſo it is a great vexation and

Reaſon 1.

increaſe of miſery to a man many times to ſee others enjoy a benefit, which themſelves have as much need of, and can have no part in it. And the greater they know the benefit to be, the more are they vexed in this caſe. Thus is it with a rebell that knoweth a pardon is granted to a great nu nber that were every whit as unworthy of it, as deep in the rebellion as himſelfe, and yet he can have no benefit by it. And with a poore man that ſeeth a great dole given, and multitudes releived by it, and he can get nothing. So is it certainly in this caſe, the more any man knoweth of Chriſt, and of the all-ſufficiency of that redemption that he hath made by his blood, the greater muſt his torment and horror needs be when he ſhall find that he hath no part in it. When (like *Tantalus*) he ſhall ſee there is water of life before him, which others drinke of, & quench their deadly thirſt by and he can get none of it himſelfe. This is that which the Apoſtle ſaith increaſeth the torments of the devils themſelves *Iames.2.19. The devils alſo beleeve and tremble.* They know Chriſt full well to bee an all-ſufficient Saviour. *I know thee who thou art* ſaith he, *Mar.1.24.*) *even the holy one of God.* But they tremble ſo much the more for that, becauſe they know withall, that they neither have, nor ever ſhall have any part in him.

Reaſon 2. Secondly. If you aske me, Why can none but God himſelfe by his holy ſpirit ſprinkle this bloud of his ſon upon our hearts? I anſwer, Becauſe there is in every one of us *an evill heart of unbeliefe*, as the Apoſtle calleth it, *Heb.3.12.* and (thongh i n our peace, and j olity, wee thinke it is nothing to beleeve in Chriſt, it is as eaſie by faith to feed upon his body and bloud in the Sacrament, as it is to take and feed upon the bread and wine) when our conſcience ſhall bee once awakened, we ſhall find our hearts not ſo ſtrongly inclined to any ſin as infidelity, utterly unable to apply to our ſelves the bloud of Chriſt, or to beleeve that God ſhould ever love us ſo dearely, as to give his ſon to dye for us. Wee will bee apt then to flye from God, as *Adam* did, when his eyes were opened, *Gen.3.8.* And therefore the Apoſtle telleth us, *Ephe.1.19.* it is a worke *of the exceeding greatnes of Gods power*, that any man is able to beleeve this.

Let us now make ſome uſe of this Doctrine unto our ſelves, 1. For inſtruction, 2. For exhortation. 3. For comfort.

Uſe 1. Firſt. This Doctrine teacheth us how to judge of popery, that it is not onely a falſe and antichriſtian Doctrine that directly oppoſeth Chriſt, and that in the moſt fundamentall point of his holy religion, in the Doctrine of juſtification, but that it is alſo a Doctrine of deſperation, and ſuch as depriveth them that beleeve it, of all true comfort in the houre of death, and time of diſtreſſe. In which reſpect the holy Ghoſt hath moſt fitly reſembled the teachers of it, by thoſe Locuſts mentioned, *Rev.9.5.10.* 1. *They had faces like men*, and their Doctrine in ſhew hath no terror in it. 2. *They have the haire of women*, their Doctrine hath many inticements to allure men to the liking of them, and to provoke unto ſpirituall luſt and fornication. 3. *They have crownes of gold upon their heads*, they prevaile much, and have great reverence and authority where they come. But 4. *they have tailes like unto ſcorpions, and they have ſtings in their tailes*, ſaith the holy Ghoſt, their Doctrine is ſuch as will certainly in the end torment the conſcience of them that receive it intolerably. They can never have ſound peace and comfort in their conſcience, that do beleeve it. *Their torment was* (ſaith the text, ver.5.) *as the torment of a ſcorpion when he ſtingeth a man*, ſo intolerable as *men ſhall ſeeke death, and ſhall not find it, ſhall deſire to dye, and death ſhall flye from them.* Marke but foure Doctrines which they teach, and this will be evident unto you. 1. Their Doctrine of juſtification, that a man muſt be juſtified in Gods ſight, by a righteouſneſſe inherent in himſelfe, and by his good workes; a broken reed (God knoweth) for a weary and fainting ſoule to reſt upon. 2. Their Doctrine of purgatory, that when men dye there is a fire prepared for them in purgatory, that their ſoules muſt goe to, and remaine in, no

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man knoweth how many hundred yeares, which fire is no leſſe painful & intolerable, then the fire of hell is. 3. Their Doctrine of doubting, that no man can be in this life, certain that he is in the ſtate of grace, hope well he may, but ſure he can never be that his ſins are ſo forgiven that they ſhal never be laid to his charge againe, he muſt be in doubt continually; nay it is ſin and blaſphemy (ſay they) for any man to ſay he is certain of his ſalvation. 4. Laſtly. Their Doctrine of ſaving & juſtifying faith, that it is nothing but a perſwaſion of the mind that whatſoever God hath reveal'd, is undoubtedly true (which we have learned out of the Apoſtle, is in the devils themſelves) That ſpeciall faith that applyeth Chriſt and his merits particularly to every beleever, that hath in it an affiance of the heart, & a reſting upon Chriſt for a mans owne ſalvation; this *bloud of ſprinkling* that you have now heard of, that they diſdaine, and ſcoffe at, and perſecute as vaine preſumption. Alas, how can theſe poore wretches that receive theſe teachers, that beleeve theſe Doctrines, have any comfort in death? How can they chuſe but be then in intolerable terrour and torment of conſcience? certainly many Papiſts are ſo, and all would bee, were it not that they are made drunke with a wine of ſpirituall fornication, which the whoore of *Babylon* hath made them to drink of, as the ſpirit of God in *Rev.* 17. 2. hath fore-told it ſhould be. And who would wonder to ſee ſenſleſneſſe and ſtupidity in a drunken man?

O therefore (beloved) 1. Pity your friends and kinſmen that are ſeduced by theſe wretched teachers, & do what you can to reclame them. 2. Conſider how ſmall cauſe there is, that we have ſo long enjoyed & profeſſed the Goſpel, which is the only *way of peace*, as *Zachary* calleth it, *Lu.* 1. 79 And of which the Lord hath ſo oft ſpoken by his ſpirit to our hearts, as he did, *Eſa.* 28. 12, *This is the reſt wherwith ye may cauſe the weary to reſt, & this is the refreſhing.* As if he had ſaid, this is the Doctrine wherin the wearieſt & fainteſt, and moſt afflicted ſoule may find reſt and refreſhing. How ſmall cauſe is there (I ſay) that wee ſhould now grow weary of the Goſpel, & entertaine thoughts with thoſe rebels, *Num.* 14. 4. of returning into that Egypt againe, that *houſe of bondage*, *Exod.* 13. 3. where no true reſt or comfort is to be found for the conſcience. Nay conſider 3. how juſt cauſe of feare we have, leſt the Lord, becauſe we have *loſt our firſt love* to him, & his bleſſed Goſpel, will *remove our candleſticke*, & deprive us of it, as he threatneth *Epheſus*, *Rev.* 2. 4, 5. And take heed we *grow not weary of him*, as he chargeth Iſrael, *Eſa.* 43. 22. and loath his Goſpel, leſt he loath us, and grow weary of us, and ſpew us out, as he threatneth the *Laodiceans*, that had loſt their zeale *Rev.* 3. 16. And let us take heed of doting upon antichriſt, his altars, and his images, & his apiſh ceremonies, or any part of his damnable doctrines, leſt the Lord let antichriſt enter, and prevaile againe in this land, that we may know by wofull experience the difference of his ſervice, & the ſervice of Chriſt, the difference betweene popery and the Goſpell; as the Lord threatned his people. 2 *Chr.* 15. 3. *Applic.*

The ſecond uſe that this Doctrine ſerveth unto, is to exhort us that ſeeing none can have comfort in the blood of Chriſt, till it be ſprinkled upon him, and applyed to him, till the ſpirit of God have made him to know, it belongeth unto him, that therfore every one of us would labour to find that it is ſo with himſelfe, that we would give no reſt to our ſelves, till wee find we have our part in this *bloud of ſprinkling*, till the ſpirit of God have applyed it unto us, & aſſured us that it, & all the vertue, and merit of it belongeth unto us, O beloved. 1. Content not thy ſelfe to know that God loveth thee ſo far, as he giveth thee life and health, he letteth thee live in peace, and wealth, and credit here, alas hee loved *Cain* and *Dives*, and many more that now fry in hell ſo far; but labour to know that he loved thee ſo farre, as that he gave his ſonne to dye for thee, let no fruit of Gods love ſo ſatisfie thee but that. *In this, was manifeſted the love of God towards us* (ſaith the Apoſtle, 1 *Ioh* 4, 9. 10.) *becauſe that God ſent his only begotten ſon into the world, that wee might live through him, herein is love.* No fruit *Vſe* 2.

of Gods love is worth the having, is worth the ſpeaking of, in compariſon of this. Neither content thy ſelfe to know this in generall that God ſo loved the world that he gave his Sonne to redeeme all that can beleeve in him, but labour to know in particular that which *Paul* knew, *Gal.2.20.* that *he loved thee and gave himſelfe for thee.* 3. Neither content thy ſelfe to thinke and hope well that Chriſt died for thee, Go not by thinking in this caſe, but make this ſure to thy heart upon good grounds, *Give diligence to make thy calling and election ſure,* ſaith the Apoſtle, *2 Pet.1.10.* Neither 4 content thy ſelfe to ſay careleſly, though not yet ſure of this, I hope I ſhall be before I die, I hope God will purge mee with hyſope one day, and ſprinkle this bloud of his Son upon my heart, but labour ſpeedily and without delay to get this aſſurance and cry with the Church unto God, *Pſal.90.14. O ſatisfie us early with thy mercy: that wee may rejoyce and be glad all our daies.*

But to inforce this ſo neceſſary an exhortation both upon my ſelfe and you. I will 1 give you ſome Motives to perſwade you to ſeeke this aſſurance. 2 I will give you ſome ſignes whereby you may diſcerne whether you have yet obtained it or no. 3 I will ſhew the meanes that muſt be uſed, for the attaining to it.

And for Motives I will give you but two; the one taken from the poſſibility of attaining in this life to this aſſurance; and the other from the neceſſity and benefit of it.

Motive 1 For the firſt, Know this (beloved) that though 1 It be a very difficult thing to get this aſſurance and few attaine to it; 2 They that have attained to it cannot have it all times, nor when they do enjoy it can have it in perfection, but with ſome mixture of doubting and unbeleefe (as I ſhall ſhew you when I come to the uſe of comfort) yet may the pooreſt and weakeſt Chriſtian attaine to it in ſome meaſure, if he be not wanting to himſelfe, if he will uſe the meanes and do what in him lieth to obtaine it. See two proofes of this.

Firſt, We have Gods expreſſe promiſe for this that all the faithfull ſhall attaine unto this aſſurance, *Eſa.60.16. Thou ſhalt know that I the Lord am thy Saviour, and thy redeemer.*

Secondly, We have the experience of Gods people in all ages for it. *Iob* had this particular aſſurance that Chriſt was his. *I know* (ſaith he, *Iob* 19.25.) *that my Redeemer liveth*; And ſo had *David*, *Pſal.63.1. O God thou art my God.* Yea he had it even then, when he was moſt ſtrongly aſſaulted with a tentation of infidelity, *Pſ.22.1. My God, my God, why haſt thou forſaken me.* And ſo had *Paul*, *He loved me* (ſaith he, *Gal.2.20.*) *and gave himſelfe for me.* And *1 Tim.1.15.* He knew certainly that he was one of thoſe ſinners, Chriſt came to ſave, yea a chiefe one amongſt them. And though theſe were rare perſons indeed and had a greater meaſure of faith and ſo of this particular aſſurance (haply) then any of us, yet is the faith of the meaneſt of us the ſame in nature with theirs, we *have obtained the like precious faith* with the beſt of them as the Apoſtle teacheth us, *2 Pet.1.1.* we have *the ſame ſpirit of faith* with them ſaith the Apoſtle, *2 Cor.4.13.* But leaſt we might think that none but ſome rare perſons have ever attained to this aſſurance, the Apoſtle ſpeaking in the name of all the faithfull ſaith, *1 Ioh.3.14 Wee know that we are tranſlated from death to life*, and *5.19. We know that we are of God.* And the Prophet maketh this the profeſſion of all the faithfull, *Eſa.45.24. Surely ſhall one ſay* (one as well as another even *all the ſeed of Iſrael* as he expreſſeth himſelfe, ver.25.) *in the Lord have I righteouſneſſe*, the righteouſneſſe of the Lord Ieſus belongeth unto me, I have it, it is mine own. Yea this is the profeſſion of the whole Church the mother of us all, *Cant.2.16. My well-beloved is mine and I am his.* And this is the firſt Motive. If the popiſh conceit were true (and we are all by nature in this and ſundry other points rank Papiſts) that we may hope well that Chriſt died for us and we ſhall be ſaved, but ſure of it we

cannot

cannot be, it is presumption for any man to say he is certaine of his justification, then were we not to be blamed for neglecting to get this assurance; but seeing it may be had, how can we be excused that make so light account of it.

Secondly, Consider the great and unspeakable necessity and benefit of it. See this in three points. *Motive 2*

First, This and this only, will free thy heart from all those changes and armies of feares that are wont to torment it. What assurance hath the yongest & strongest of us that we shall live till to morrow? *For what is our life?* (saith the Apostle, *Iam.* 4.14) *it is even a vapour that appeareth for a little time, and then vanisheth away.* And if we be without this assurance when death commeth, how full of terrour must our hearts then needs be? Whereas if we were once sure that Christ is ours, this would quiet our heart from this and all other feares. So soone as Christ was come *into the ship*, *Mar.* 6.51 *the winde ceased* presently and there was a calme. Get Christ once into thine heart, and it will be quiet. For what need we feare any thing if we be once assured of Gods favour in Christ. *The Lord is my light and my salvation* (saith *David*, *Psal.* 27.1.) *whom shall I feare?* The destroying Angel might smite none in any house where the bloud of the paschall lamb was sprinkled, *Exod.* 12.23. *Come not neare any man* (saith the Lord to the destroyer, *Ezek.* 9.6) *upon whom is the marke.* If once this bloud be sprinkled upon us, if this mark be upon us we need feare no destroying angell. We may be *cast down* but *destroyed* we cannot be, as the Apostle speaketh, 2 *Cor.* 4.9. Whereas (on the other side) though we be of the number of those that Christ shed his bloud for, and so God hath decreed never to lay our sins to our charge; yet till we know so much, till the spirit of God have sprinkled Christs bloud upon our hearts, we can never be freed from the accusations and terrours of a guilty conscience. Our *hearts must be sprinkled from an evill conscience*, saith the Apostle, *Heb.* 10.22. Nothing will free us from an evill and guilty conscience, but onely the sprinkling of Christs bloud upon it. 1.

Secondly, This and this only is able to make our hearts lightsome and comfortable in every estate when we know our selves to be in Gods favour through Christ. For 1 this giveth assurance we shall not want any thing that shall be good for us. *He that spared not his owne son but delivered him up for us all*: (saith the Apostle, *Rom.* 8.32.) *how shall he not with him also freely give us all things?* 2 This will give a sweet rellish to every comfort of our life. *They did eat and were filled* (say the holy Levites in their thanksgiving, *Neh.* 9.25.) *and became fat, and delighted themselves in thy great goodnesse.* So *David* professeth, *Psal.* 4.8. when he had seene the light of Gods countenance and rejoyced in it, *I will both lay me downe in peace and sleepe*, saith he; this would make his sleepe sweet unto him. Yea 3 this will make the bitterest afflictions sweet unto a man. *Son be of good comfort* (saith our Saviour, *Mat.* 9.2. to the poore man that was sicke of a cold palsy, a most heavie and uncomfortable sickneſſe) *thy sins are forgiven thee.* On the other side what true sweetnesse can that man find in any pleasure or wealth that doubteth of Gods love in Christ, when his conscience being awakned by God (as that may fall out in the midst of his greatest jollity as it did with *Balthasar*, *Dan.* 5.5.) shall tell him thou must be a vessell of Gods wrath and damned when thou dyest for all this. 2.

Thirdly and lastly, This and this only will give a man boldnesse and liberty of spirit in prayer and every service he doth unto God; and make it acceptable unto God. Neither *Aaron* nor his sons could be consecrated nor made fit to serve God in the priest-hood, till the bloud of their sacrifice was sprinkled upon them, *Exod.* 29.21. And the Apostle telleth us, *Heb.* 10.22. we can never *draw neere to God with a true heart*, till our *hearts be sprinkled from an evill conscience.* 3.

Lecture CXXII. On Psalme 51. 7. Iuly 7. 1629.

NOw for the signes of true assurance, it is necessary that every one of us should hearken unto them and examine diligently by them whether his assurance be sound or no, whether God have purged him with hysope and sprinkled the bloud of Christ upon his heart, and assured him it is his, or whether he hath only done it himselfe, or Satan hath done it for him.

Two things there be that may assure you of the necessity of this.

1. First, That there be many whom Satan and their owne foolish heart have extreamely deluded in this point. Many very wicked men are strongly perswaded Christ is theirs, God is their God. *Baalam* could call God his God, *Numb.*22.18. *I cannot goe beyond the word of the Lord my God*, saith he. And of Israel the Lord saith, *Hos.*8.1,2,3. that even then when *they had transgressed his covenant, and trespassed against his law, when they had cast off the thing that is good*, yet even then *Israel would cry unto him, my God, wee know thee.* Yea the lewdest men are usually more strongly perswaded of this, make lesse doubt, have lesse feare of this, then the best of Gods servants are wont to have. *The wise man* (saith *Solomon, Pro.*14.16. that is, the godly man) *feareth, but the foole* (the prophane and ungracious man) *is confident*, maketh no doubt of his salvation at all. Yea it is certaine many notorious sinners live and die in this strong perswasion. *One dieth* (saith *Iob* 21.23.) *in his full strength, being wholly at ease and quiet*; no trouble of mind, no scruple or doubt of this matter, ever entreth into his heart no not upon his death bed. And can any of you thinke that the assurance that such men have is of God? These men seeme to be purged with hysope, to have Christs bloud sprinkled upon their hearts and applyed unto them, but by what hand, by what spirit was it done? Certainely not by the hand and spirit of God, *God will speake peace to his people and to his Saints*, saith the Prophet, *Psal.*85.8. He never spake peace to such men as these are, he never gave them assurance of his favour.

2. Secondly, That such a kind of assurance as is false and is not of Gods working, will do a man no good at all, but much hurt many waies. It were farre better for a man to live in continuall doubt of his salvation, though that breed feare and terrours in his heart, then to have the confidence and peace of these men. I will give you three reasons of it. For

1. First, The man that is subject to these continuall doubts and feares is thereby kept in awe and restrained from many sinnes that otherwise he were in danger to fall into; Whereas the man that is so full of this false confidence, and peace walketh licentiously and runneth like the horse that hath the bridle on his neck whither he listeth, feareth no sinne. *The wise man feareth* (saith *Solomon, Pro.*14.16.) *and departeth from evill*, his feares restraine him from sinne; *but the foole rageth and is confident*, the more confident he is, the more outragiously he sinneth.

2. Secondly, The man that is subject to continuall doubts and feares, is thereby stirred up to a diligent use of the meanes, whereby hee may come to true assurance and peace; the meanes of grace are sweet unto him; Whereas the man that is most full of false assurance and confidence careth least for the meanes of grace, nay he loatheth and despiseth them. *The full soule* (saith *Solomon, Pro.*27.7) *loatheth an hony combe* (the sweetest the best meanes of grace) *but to the hungry soule every bittter thing is sweet*, the meanest, the coursest ministery is sweet to that man.

3. Thirdly and lastly, These doubts and feares use to end in peace and sound assurance, Yea proportionable to the measure of doubts and feares men are troubled

troubled with in this kind, the measure of their assurance and peace is wont to be in the end. *Your sorrow* saith our Saviour, *Iohn* 16.20.) *shall bee turned into joy. Marke the perfect man* (saith *David*, *Psalme* 37.37.) *and behold the upright, for the end of that man is peace.* Whereas (on the other side) false assurance and confidence useth to end in despaire; and the lesse doubt, the more assurance any man seemeth to have now of his salvation, if it bee false, the more danger hee is in to fall one day into desperate feares and terrours. *His confidence shall bee rooted out of his tabernacle* (saith *Bildad*, *Iob* 18.14.) *and it shall bring him to the king of terrours.*

It standeth us therefore upon (you see) to examine well and try that assurance wee seeme to have that Christ is ours whether it bee wrought in us by Gods spirit yea or no. No assurance of our spirituall estate can bee sound or such as will yeeld us true comfort but such as the good spirit of God worketh in us. *David* prayeth heere to God to purge him with hyssope, to sprinkle Christs bloud upon his heart, none but the Lord can doe it. It is *the spirit that beareth witnesse*, because *the spirit is truth*, as you heard the last day out of 1 *Iohn* 5.6. No witnesse is sure and beyond exception in this case, but the spirit onely. And in this respect the spirit of God is called *the Comforter*, *Iohn* 14 26. There is also an assurance and peace of the divells working, he can cause peace too, *Luk.* 11.21. *When a strong armed man keepeth his palace, all his goods are in peace.* But that peace cannot be sound and true peace; that spirit cannot be a true comforter. He is *a roaring lyon*, 1 *Pet.* 5.8. He is a fierce *red dragon*, *Rev.* 12.3. And so shall they all find him in the end, whom he seemeth to give greatest peace unto. Try thy assurance therefore whether it be of God yea or no.

And there be three sorts of signes and notes whereby we may judge of this. 1. By the qualification of the subject, of the person in whom this assurance is wrought. 2. By the ground upon which this assurance is built. 3. By the effects and fruits that this assurance produceth in him that hath it.

Signe 1. For the first, The spirit of God is not wont to sprinkle the bloud of Christ, nor to worke this comfortable assurance in any heart, that was not first humbled and troubled with much feare and doubting. *Yee have not received the spirit of bondage againe to feare* (saith the Apostle, *Romanes* 8.15.) *but yee have received the spirit of adoption whereby wee cry, Abba, Father.* Intimating plainely that the spirit of adoption that beareth witnesse to our spirits that wee are Gods children, useth not to enter into any heart where the spirit of bondage hath not beene before; that is, Where the spirit of God hath not first effectually discovered to a man his bondage unto sinne and to the curse of God, and wrought feare and terrour in his heart thereby. *The spirit of the Lord is upon me* (saith our Saviour, *Luk.* 4.18.) *because he hath anointed me, to preach the Gospell unto the poore, to heale the broken hearted, to preach deliverance to the captives*, and bond-slaves; that is to say, To them that by the spirit of bondage are troubled with feares and terrours in their hearts. And as he useth not to sprinkle Christs bloud upon any heart that was not first troubled with these feares and terrours; so they whom he hath thus besprinkled, are never perfectly freed from these doubts while they live here. *The flesh lusteth against the spirit*, as the Apostle speaketh, *Gal.* 5.17. And they have in them a combat oft times betweene faith and infidelity. *The spirits* indeed *of just men* that are translated into heaven are *made perfect*, as the Apostle teacheth us, *Heb.* 12.23. But the regeneration of the justest man while he is upon earth, is not so perfected but that even after the spirit of God hath sprinkled the bloud of Christ upon him, and given him a comfortable assurance of Gods speciall love to him in

Christ, yet there will be doubting and infidelity remaining in him still. Yea hee is subject also oft to such spirituall desertions that he looseth the sense of his assurance and is visited ever and anon with his old feares and terrours and troubled with them againe. *David* was so when he cryed, *Psal.*22.1. that God *had forsaken him*. And *Heman* was so when he complained, *Psal.*88.15. that by *suffering these terrours he was* even *distracted*. And *Paul* was so when he said, 2 *Cor.*7.5. *Without were fightings*; that is, strong and violent oppositions of persecurers and hereticks, *and within were feares*, through the doubting and infidelity that he found in his own heart. Finally the Church the deare Spouse of Christ, was so more then once; when *Cant.*3.1. *She sought him whom her soule loved, she sought him, but she found him not*; and againe, when *Cant* 5.6. *Her beloved had with drawne himself, shee sought him, but shee could not find him.*

Applic. Let us then make application of this, and try our assurance by this first note. Many men there bee that never doubted of their salvation in their lives, were never acquainted with these feares and terrours that you have heard of. They are and ever were most confident that God is their God, they are in his favour; they wonder to see many Christians so full of doubts and feares this way and are apt to conclude from thence that certainely they are hypocrites and guilty of some grosse sinnes; according to that complaint of *Iob* 12.5. *Hee that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease.* To such men I may fitly say of their freedome from all doubtings and feares as the Apostle speaketh to them that are free from all affliction, *Hebrewes* 12 8. *If yee bee* and ever have beene *without* doubtings and feares *whereof all are partakers, then are yee bastards and not sonnes.* If thy assurance of thy salvation was bred and borne with thee and thou wert never without it, if it bee so perfect that thou hast no doubts, no motions of infidelity this way, then thou hast just cause to judge thy assurance not of Gods making, it is but a counterfait assurance and a very delusion of the divell; and I will apply to thee that saying of *Eliphaz*, *Iob* 15.31. *Let not him that is deceived, trust in vanity, for vanity shall be his recompence.*

Signe 2. Secondly, By the grounds upon which our assurance is built, wee may judge whether it be sound or no. That assurance of Gods favour which the spirit of God worketh in any heart (as it is wrought by the Word, so it) is grounded onely upon the most sure and infallible testimony of Gods holy Word. The testimony that a false and erronious spirit giveth, is to bee discerned from that which the spirit of God giveth by this note. *If they speake not according to this Word* (saith the Lord, *Esay* 8.20.) *it is because there is no light in them.* Whatsoever is wrought in us by Gods spirit is agreeable to Gods Word. The spirit and the Word goe alwaies together. (*My spirit which is upon thee, and my words which I have put into thy mouth* (saith the Lord, *Esa.*59.21.) *shall not depart out of thy mouth, nor out of the mouth of thy seed.* So that, that assurance of Gods favour that is wrought in any heart by the spirit of God, is grounded upon the Word of God onely. In which respect the Apostle calleth it *the Word of faith*, *Romanes* 10 8 because all true faith is grounded upon it, and upon it alone. *I trust in thy Word*, saith *David*, *Psalme* 119. 42. As if hee had said, Vpon that doe I build that confidence that I have in thy mercy. The Papists tell us that no man can bee sure *certitudine fidei* with the assurance of faith, of his owne particular estate of grace; Because faith must have the Word to ground it selfe upon, and no particular man hath any Word of God, to assure him that hee is in Christ. And indeed if this were true, that they doe assume, that no particular man hath

hath any Word of God to assure him, that he is in Gods favour, their argument were unanswerable. But blessed be God, that every true Christian hath Gods expresse Word, to assure him in particular, that he is in the state of salvation. I cannot now stand upon all those grounds that he hath in the word to build this assurance upon. I will mention but foure onely.

1. First, The Scripture expresly saith, that whosoever hath truly repented and leadeth a new life (how lewd soever he was before) he shall certainly be saved. *If the wicked will turne from all his sinnes that he hath committed* (saith the Lord, *Ezek.* 18.21.) *and keepe all my statutes, and do that which is lawfull and right, he shall surely live, he shall not die.*

2. Secondly, the Scripture expresly speaketh, that whosoever loveth the Lord, obeyeth and serveth him out of love, shall certainly be saved. *If any man love God* (saith the Apostle, 1 *Cor.*8.3.) *the same is knowne* (that is, approved and beloved) *of him.*

3. Thirdly, the Scripture expresly saith, that whosoever loveth the godly because they are godly, shall certainly be saved. *Hereby we know that we are of the truth* (saith the Apostle, 1 *Ioh.*3.19.) *and shall assure our hearts before him.*

4. Fourthly and lastly, The Scripture expresly saith, that whosoever with an humbled soule, that despaireth of all helpe by any other meanes, believeth and putteth his affiance in Christ alone, resteth and relyeth wholly upon him, shall certainly be saved. *Whosoever believeth in him* (saith our Saviour *Iohn* 3.16.) *shall not perish, but have everlasting life.* Two things (I know) are objected against this.

Object. 1. First, That these are generall speeches, and here is no word of God brought to assure such and such a particular of his personall estate.

Answ. I answer; That because these speeches are so generall, therefore every particular man that findeth himselfe thus qualified, may assure himselfe (even by the certainty of faith) that he shall be saved, as verily, as if God should have said to him by name, as once Christ did to the man that had the palsey, *Matth.*9 2 *Sonne be of good comfort, thy sinnes are forgiven thee*, thou shalt be saved. Why so? Because he hath Gods written Word to assure him of it. Is how can any particular man be assured (*certitudine fidei*) that his body shall rise againe at the last day, as every Papist as well as every Protestant professeth that he is? Hath he any Word of God to assure him by name, that his body shall rise againe? No, but because God in his Word hath said, *Ioh.*5.28.29. that all that are dead, good and bad, shall rise at the last day and come unto judgement, therefore every true Christian doth as undoubtedly believe it, as if God had named him in his Word (as he did *Iosiah* and *Cyrus* long before they were borne) and said unto him, thy body shall rise againe at the last day.

Object. 2. But then it is objected secondly; That he that is so qualified as is mentined in these foure places that I have alledged, shall indeed be certainly saved, but who can be assured that he is so qualified, that he hath truly repented, that he truly loveth God, and his children, that he truly believeth in Christ? Specially how can he be assured of that by the Word of God? *The heart of man* (we know) *is deceitfull*, as the Prophet speaketh, *Ieremie* 17.9. And experience prooveth, that many that seemed to have truly repented and believed, have (by their falling away) declared that it was nothing so.

Two answers I have to give unto this.

Answ. 1. First, That though many have deceived themselves in this point, yet it is evident by the Scriptures that a true Christian may be assured, he hath all these foure graces in him in truth and sinceritie. *Hezekiah* was undoubtedly assured that his life was truly reformed, that he had truly repented,

or

or els he could not have ſaid as he did in his extream affliction, *Eſa.*38.3. *Remember now O Lord, I beſeech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy ſight.* *Peter* was undoubtedly aſſured (and that even in the time of the great dejectedneſſe of his ſpirit) that he loved the Lord in truth, or els he would never have ſaid as he did, *Iohn* 21.17. *Lord thou knoweſt all things, thou knoweſt that I love thee.* The faithfull (in whoſe name the Apoſtle ſpeaketh 1 *Iohn* 3.14.) were undoubtedly aſſured that they do truly love the children of God, or els they could not have ſaid as they did there, *By this we know that we are tranſlated from death to life, becauſe we love the brethren.* The poore man whoſe child was poſſeſſed, was undoubtedly aſſured that he had true faith, or els he could never have ſaid as hee did to the Lord himſelfe, *Marke* 9.24. even then when he was ſo humbled in the ſenſe of his owne infidelity, *Lord I doe beleeve, helpe thou mine unbeliefe.* In a word; All that have true grace in them, may undoubtedly know they have it in them, in truth, for the Spirit of God is given to that end principally, to give them a comfortable aſſurance that they are in the ſtate of grace. *We have received not the ſpirit of the world* (ſaith the Apoſtle, 1 *Cor.*2.12.) *but the ſpirit that is of God, that we might know the things that are freely given us of God.*

*Anſw.*2. Secondly, A man may be aſſured by the word that he hath theſe graces in him in truth and ſincerity, ſo as he cannot be deceived in them, becauſe the word cannot deceive him. For as God gave *Moſes* in the mount a patterne according to which he would have all things made in the Tabernacle; *See* (ſaith he) *that thou make all things according to the patterne ſhewed to thee in the mount, Hebr.* 8.5. ſo that when he viewed the worke, and ſaw all was done according to that patterne, he was ſure they had done right, and bleſſed them, as we read *Exod.* 39 43. So hath the Lord given us a patterne in his Word, according to which he would have every thing in his ſpirituall Tabernacle (faith, repentance, love, obedience) to be wrought. And if a man can find that that grace that he hath is according to this patterne (as if the fault be not in himſelfe, if he will take paines to view the worke well, as *Moſes* did, he may. *Let every man prove his owne worke* (ſaith the Apoſtle, *Gal.* 6.4.) *and then ſhall he have rejoycing in himſelfe alone, and not in another*) then may he be ſure it is right, then ſhall he certainly be bleſſed of God, as *Bezaliel* and *Aholiab* were of *Moſes*, when all that they had done was found to be according to the patterne that was given in the mount. And thus you have ſeene that all true aſſurance of ſalvation is grounded upon the Word of God, and upon it alone.

Applic. Let us now make ſome application of this ſecond ſigne in two points unto our ſelves, and examine our owne aſſurance by it.

1. Firſt, canſt thou prove by the Word of God that thou art in the ſtate of ſalvation? Then art thou an happy man. If thou canſt not, how confident ſoever thou ſeemeſt to be, thou wilt find one day that thy ſtate is not good. For, 1. Thou haſt cauſe to diſtruſt thy aſſurance that it is not ſound. No mans private ſpirit is to be truſted in this caſe. *He that truſteth in his owne heart is a foole*, ſaith *Solomon*, *Pro.*28.26. *Gods Spirit muſt witneſſe with our ſpirits that we are his children* (as the Apoſtle ſpeaketh, *Rom.*8.16.) or els we can never be ſure of it. And Gods Spirit giveth no teſtimony (as we have heard) but according to the Word; ſo that no man can have any ſound comfort in the aſſurance he ſeemeth to have of Gods favour, unleſſe he have the Word of God to confirme it unto him. *In God will I praiſe his Word* (ſaith *David*, *Pſal.* 56.10,11.) *in the Lord will I praiſe his Word. In God have I put my truſt.* As if he had ſaid, I thank God for his Word, for that is the onely ground of my comfort, of all that truſt and confidence I have in him, of all that aſſurance that I have of his

favour

favour in Christ. 2. Thou must looke to have thy evidence questioned one day. He that desired to have the Apostles in fingering, (as our Saviour telleth them, *Luke* 22.31.) *that he might sift them as wheat*, be sure will deale with thee also in this kind one day. And nothing will be able to convince him, to stop his mouth and beat him from thee, but the word onely. That is the onely *sword of the spirit*, as the Apostle calleth it, *Ephes.* 6. 17. That is the onely weapon whereby Christ our Captaine did fight against him and overcome him, *Matth.* 4. 4, 7, 10. And if thou canst be able to alledge the Word for thy assurance and claime to heaven; to prove by the Word that thy faith, thy repentance, thy love is sincere, then shalt thou be able to overcome him also; but not els. 3. Lastly, the Lord himselfe will judge thee at the last day by his Word, and by that onely. *The word that I have spoken* (saith our Saviour, *Ioh.* 12.48) *the same shall judge him at the last day.* And therefore it standeth thee upon to judge thy selfe by that too.

2. Secondly, Now (alas) most men (though they say they be undoubtedly assured of their salvation) have no ground at all in Gods Word for this assurance they boast of. Nay though the Word give most expresse and direct evidence against them, yet are they most confident that they shall be saved for all that. Though Gods Word say expressly, *Psal.* 119. 155. *Salvation is farre from the wicked: for they seeke not thy statutes*: Yet many a one that never seeketh after Gods Statutes, taketh no paines for the Word, nay shunneth it all that ever he can, and though he may enjoy it without any labour or charge at all, will not stirre out of his doores for it, nay that counteth you all arrant fooles and hypocrites that take so much paines for it as many of you do; yet is this man (I say) as sure of his owne salvation as any of you can be. Though the Scripture say expressly, yea though he that must judge us all at the last day say expressly, *Matth.* 5.37. *Whatsoever is more than yea and nay* (the least oath that is in our ordinary communication) commeth of that evill one, ἐκ τοῦ πονηροῦ from the Divell; And though the Apostle say, *Iam.* 5.12. *Above all things my brethren sweare not by any oath, least ye fall into condemnation*, least ye be damned; yet have we many a one that sweare ordinarily, not by faith and troth onely, but by fowler oathes a great deale, that yet never doubted of their salvation, but are confident Christ died for them, his blood hath been sprinkled upon their hearts. Though the Scripture say expressly, 1 *Cor.* 6. 9,10. *Neither fornicators, nor wantons, nor theeves, nor drunkards, nor raylors, nor extortioners shall inherit the kingdome of God*; yet where have you any in Gods Church that are more confidently assured, that have lesse doubt of their salvation than these men have? *But let God be true* (saith the Apostle, *Rom.* 3.4.) *and every man a lyar.* Thou wilt one day find that *the Lords testimonies* (against thee) *are very sure*, as the Psalmist calleth them, *Psal.* 93.5. and that thine owne heart hath *propheſied a lie unto thee that thou mightest perish*, as the Lord saith of them that propheſied peace unto the Iewes, *Ier.* 27.10. I know thou art apt to alledge that thou hast repented, and that thou dost believe in Christ, and therefore thou hast the Word to build thy assurance upon. But because neither thy faith nor thy repentance are according to the patterne, according to the Word, I may say of thy confidence thou reposest therein, as *Bildad* doth of the hope of all hypocrites, *Iob* 8.14. *Thy hope shall be cut off, and thy trust shall be as the spiders webb.*

LECT-

Lecture CXXIII. On Pſalme 51. 7. Iuly 21. 1629.

Signe 3. THE third and laſt ſigne whereby we may judge of our aſſurance, and diſcerne whether God by his holy ſpirit hath ſprinkled upon our hearts the blou l of his ſonne, and certified us that it was ſhed for us, whether that aſſurance we ſeeme to have, be of God or no, is to be taken from the effects, that this aſſurance hath wrought in us. It is not poſſible for any man (that knew before his owne wretchednesſe by nature) to be aſſured by Gods ſpirit, that God hath ſo dearely loved him, as to ſend his owne ſonne to ſhed his bloud for him, but this muſt needes worke a great change and alteration in him. It muſt needs kindle in his heart, an unfeined love to God. *Faith worketh by love*, ſaith the Apoſtle, *Galat.* 5 6. As if he ſhould ſay, It cannot be idle, but it is operative, and full of vertue, and the hand and inſtrument it worketh by, is love. It muſt needes make him that hath it, deſirous and ſtudious to expreſſe his love to God by all meanes he can; and to ſay with *David*, *Pſalme* 116.12. *What ſhall I render unto the Lord?* Yea, the deeper ſenſe a man hath had of his owne ſinne and wretchednesſe before, the more will his heart be inflamed with love to God; when once hee feeleth the blou l of Chriſt ſprinkled upon his heart by Gods ſpirit, the more ſtudious will he be to expreſſe his love by any duty hee is able to performe. *Mary* had had *many ſins forgiven unto her, and therefore ſhe loved much*, as our Saviour ſaith, *Luke* 7,47. ſhe thought no ſervice too baſe, too much for her to doe unto Chriſt, who had ſo dearely loved her. *Shee waſhed his feet with her teares, and wiped them with the haires of her head*, as you may ſee, verſe 38. of that chapter.

The Papiſts blaſpheme our Doctrine touching this certainty a man may have of Gods favour, and ſay it tendeth to looſeneſſe of life, and liberty. But they ſpeake of it by heare-ſay, as ſtrangers doe of a thing that they never knew, or had experience of in themſelves. For the true aſſurance of ſalvation, which the ſpirit of God hath wrought in any heart, hath that force to reſtraine him from looſeneſſe of life, and to knit his heart in love and obedience to God, as nothing elſe hath in all the world. It is certainly either the want of faith and aſſurance of Gods love, or a falſe and carnall aſſurance of it, that is the true cauſe of all that licentiouſneſſe and lewdneſſe that raigneth in the world.

But to ſpeake diſtinctly (yet briefly) of this point, you ſhall ſee the effects that true aſſurance will worke both in the inward and outward man.

1. Firſt. *True faith* (whereby wee receive and apply Chriſt unto our ſelves) will *purifie the heart*, as the Apoſtle ſpeaketh, *Acts* 15.9. It will worke a thorow change and reformation even in the hidden part. This difference the Apoſtle obſerveth, *Hebr* 9.13,14. betweene the ſprinkling of the bloud of the ſacrifices upon the people, by the Prieſt under the law, and the ſprinkling of Chriſts blood upon the heart by the ſpirit of God, that *ſanctifieth to the purifying of the fleſh*, ſaith he; that is, that made a man legally in the judgement of men cleane from all outward pollutions; but Chriſts bloud being ſprinkled by the ſpirit of God upon any heart, will *purge the conſcience from dead works* (that is, from all ſins, which as they deſerve, ſo will they certainly bring death eternall upon all that are not purged from them) this (ſaith he) will *purge the conſcience from dead works, to ſerve the living God.* There is certainly an admirable vertue in the bloud of Chriſt, when it is once by the ſpirit of God ſprinkled and applyed to the heart of any man, it will purge and heale it from all the corruptions that were in it before. *Unto you that feare my name* (ſaith the Lord, *Malachi* 4.2) *ſhall the ſunne of righteouſneſſe ariſe, with healing in his wings.* This ſunne did never ariſe and ſhine upon any heart, but it brought an

an healing vertue with it. See the proofes of this, in foure particulars.

First. This will ſoften the heart more, and make it apter to mourne for ſin then any other thing is able to doe. 1.

I will powre upon the houſe of David, and upon the inhabitants of Ieruſalem (ſaith the Lord, *Zach.* 12.10.) *the ſpirit of grace, and of ſupplications, and they ſhall looke upon mee whom they have pierced, and they ſhall mourne for him, as one mourueth for his only ſonne.* As if hee had ſaid thus, When the ſpirit of grace hath made a man able to ſee that *his* ſins pierced Chriſt, that Chriſts bloud was ſhed for *his* ſins, this will breake his heart, and make him mourne, and grieve more for his ſins, then for any other thing in the world.

Secondly, this will make a man more afraid to ſin, & to offend God, then any other thing is able to do. 2.

The children of Iſrael ſhall returne and ſeek the Lord their God, and David (that is, Chriſt the ſonne of *David*) *their King, and they ſhall feare the Lord and his goodneſſe in the latter dayes*, that is, in the dayes under the Goſpel, ſaith the Prophet, *Hoſ.* 3.5. As though he ſhould ſay, When Gods people have once by ſeeking, found the Lord their God, and Chriſt their King, know him to be their God, and their King, and taſted of his marvellous goodneſſe and love unto them, this will make them ever after, more fearefull to offend him then any other thing can poſſibly doe.

Thirdly. This will breed in a man a greater delight in the word, and meanes of grace, a greater deſire and appetite unto them, then any other thing is able to doe. 3.

As new borne babes deſire the ſincere milke of the word, that yee may grow thereby (ſaith the Apoſtle, 1 *Peter* 2.2,3.) *if ſo bee that yee have taſted that the Lord is gracious.* As if hee ſhould have ſaid, The man that knoweth the Lord is gracious, and gracious to him, and that hath alſo taſted the ſweetneſſe of this aſſurance of Gods ſpeciall love to himſelfe, muſt needs deſire, and long after Gods word, as much as ever babe did after the mothers breaſt.

Fourthly and laſtly. This will make a man more carefull in all his wayes to pleaſe God, then any other thing is able to doe. 4.

I have walked in thy truth, (ſaith *David*, *Pſalme* 26.3. and made conſcience to doe, and practiſe what thou teacheſt me in thy word, and he had given this for the reaſon of it in the beginning of the verſe) *For thy loving kindneſſe is before mine eyes.* As if hee ſhould ſay, I know and am fully aſſured (as if I ſaw it with mine eyes) of thy loving kindnes and ſpeciall favour towards me, and that maketh me walke in thy truth. And theſe are the effects that the true aſſurance will worke in the heart, and inward man.

But ſecondly. It will not reſt there, hee that hath it, cannot content himſelfe with the reformation of his owne heart and life, hee cannot but declare openly, and profeſſe himſelfe to bee Gods ſervant, hee cannot but put forth himſelfe to doe him all the ſervice and honour that hee is poſſibly able to doe. 2.

1. For profeſſion, it is to be obſerved, that thoſe whom Gods ſpirit ſprinkleth the blood of Chriſt upon, whom he ſetteth this marke and ſeale upon, he ſetteth it not upon their hearts only, but upon their fore-heads alſo, as you may read, *Ezek.* 9.4. *Rev.* 7.3. ſo as thoſe among whom they live, may diſcerne and take notice that they are Gods people. When once God hath ſaid to any mans heart by his ſpirit, as he doth to his people, *Eſa* 43.1. *I have called thee by name, thou art mine*; that man cannot chooſe but ſay to him againe, as *David* doth, *Pſal.* 116.16. *O Lord, truly I am thy ſervant, I am thy ſervant.* Nay what he hath *heard in the eare* (as our Saviour ſpeaketh in another caſe, *Matth* 10.27. he cannot but *preach on the houſe tops.* Hee cannot but declare, and profeſſe himſelfe openly to bee Gods ſervant, and one of his people. Thus the Prophet *Eſa.* 44.5. bringeth in the faithfull, glorying in this open profeſſion of their homage. *One ſhall ſay, I am the Lords, another ſhall call himſelfe by the name*

of Iacob, and another ſhall ſubſcribe with his hand unto the Lord. As if he had ſaid, Every one ſhall be ready upon all occaſions, and by all meanes to declare himſelfe, to be one of Gods people, of his Church and houſhold. And 2. for that care that all ſuch have to doe God all the honour that poſſibly they can, in the places and callings that God hath ſet them in, wee have three notable examples. The firſt is of *Ioſhuah*, as hee was the maſter of a family. Who as he was a man that had obtained this particular aſſurance, that God was his God, God had ſaid unto him, *Ioſh* 1.15. *As I was with Moſes, ſo will I be with thee, I will not faile thee, nor forſake thee.* So doth hee profeſſe, not onely that hee would be Gods ſervant, and at his command, but that his whole family ſhould be ſo too. *As for me and mine houſe* (ſaith he, *Ioſh* 24.15.) *we will ſerve the Lord.* The ſecond example is of *Paul*, a miniſter and preacher of the Goſpel. Who when he had ſpoken of his marvellous diligence and faithfulnes in his miniſtery giveth this for the reaſon of it, 2 *Cor.*5.14.15. *For the love of Chriſt conſtraineth us* (ſaith he) *becauſe we thus judge, that one dyed for all, then were all dead,* (we were all by nature dead and damned men) *and that hee dyed for all, that they which live, ſhould not henceforth live to themſelves, but unto him which dyed for them, and roſe againe.* As if hee had ſaid, I that know I was a dead and damned man, and that Chriſt dyed for mee, to ſave and deliver mee out of that eſtate, hold my ſelfe bound to doe him all the honour and ſervice that I can, by enlarging his kingdome, and know, I can never doe enough for him, that hath done ſo much for mee as hee hath done. The third and laſt example is of *David*, a magiſtrate, of whoſe noble reſolution you may read, *Pſal* 118. 28. *Thou art my God, and I will praiſe thee* (ſaith he) *thou art my God, and I will exalt thee.* As hee was confidently aſſured that God was his God (out of the aboundance of his heart, his mouth ſpeaketh thus once, and againe) ſo was he reſolutely determined to improve his power and authority to the utrermoſt in ſtanding for God and advancing of his honour.

Applic. Let us now make ſome application of this, and examine our ſelves by this third and laſt ſigne, and we ſhall find that the aſſurance of their ſalvation, that moſt men glory in, is vaine and counterfeite, ſuch as Satan or their owne deceitfull hearts, not the holy ſpirit of God hath wrought in them; Becauſe *they are ſo barren and unfruitfull in the knowledge of our Lord Ieſus Chriſt*, as the Apoſtle ſpeaketh, 2 *Pet.*1.8. They ſay they know him to be their Lord and Saviour, but this knowledge is no way effectuall in them, to the reformation either of their hearts or lives. Nay, this their aſſurance hath wrought in them quite contrary effects, unto thoſe that I have proved unto you to be the kindly fruits of that aſſurance, which the ſpirit of God worketh in the heart of any man. Nothing doth ſo evidently diſcover the falſhood of this their aſſurance, as the fruits that it doth produce in them. In which reſpects, a man may fitly ſay of them as our Saviour doth of the falſe Prophets, *Matth.*7.20. *By their fruits yee ſhall know them.* This will the better appeare, if the confidence of theſe men be examined particularly, according to thoſe ſix ſeverall effects of true aſſurance which we have heard of.

1. Firſt. Though they ſay they are aſſured that Chriſt ſo dearely loved them, as that he ſhed his moſt precious bloud for their ſinnes, yet the knowledge of this love of God to them, never made them to mourne or bee troubled in themſelves ever a whit the more for their ſinnes. Nay, this very thing maketh them go merrily away with them all, and keepeth them from being grieved or troubled for any ſinne that ever they committed, becauſe they ſay, they know that Chriſt ſhed his bloud for their ſins, & hath made their peace with God. Seeing Chriſts *ſoule was heavy* (*Mat.*26.38.) *to the death*, for my ſins ſaith he, whatneed I be heavy for them my ſelfe? Thus *turning the grace of God into laſciviouſnes*, as the Apoſtle ſpeaketh *Iude* 4. As if he ſhould ſay, The very knowledge of this marvellous

marvellous grace and mercy of God, maketh them so lascivious as they are, maketh them so joviall in their sins, so void of all remorse and sorrow for sin as they are.

Secondly. They are not the more fearefull to offend God in any thing because of his goodnesse towards them, which they say they are so sure of; nay, this very thing maketh them bold to commit any sinne, because the devill hath perswaded them as he would faine have perswaded our blessed Saviour. *Mat.* 4.6. that though they do cast themselves headlong into any sin, yet Gods mercy and love to them is such, as hee will never suffer them to perish by it. Tush (saith hee) I know God will give mee grace to repent of it before I dye, and therefore what need I be so scrupulous or fearefull to enjoy the pleasure or profit of this sinne. *Hee blesseth himselfe in his owne heart* (as *Moses* speaketh, *Deut.*29.19.) *saying, I shall have peace, though I walke in the imagination of my heart.* 2.

Thirdly. They say, they *have tasted that the Lord is gracious*, and that they would not loose the sweetnesse and comfort of the assurance they have of Gods love and of their salvation, for all the world; and yet they love the word never the better for this. Nay, this is the very cause why they care not for the word, have no desire to it, no delight in it, because they are sure enough already of their salvation, and that Christ dyed for their sins. They are like unto that faction in *Corinth*, of whom the Apostle speaketh, 1 *Cor.*1.12. that gloried they were neither followers of *Paul, nor of Apollo, nor of Cephas, but of Christ* onely. They did so depend upon Christ, that they cared for never a preacher in the world, nor regarded to heare them. 3.

Fourthly. Though they speake and glory much of the Lords mercy, and loving kindnes, and though they be such as seeme to beare some love to his word & to heare it gladly, yet they practise nothing that they heare, the assurance they have of Gods love, maketh them never a whit the more carefull to walke in his truth. Yea, this very thing maketh them careless of doing or practising any thing they heare, because they know that they *are not under the law, but under grace*, as *Paul* bringeth in wicked men, objecting, *Rom.*6.15. Because they know Christ dyed for their sins, and that we must not be saved by our works, but by faith in him onely, therefore they thinke it folly in them to be precise in their practise, or to doe any good works at all. 4.

Fiftly. They say they are the Lords, and have received his spirit, which witnesseth with their spirits, that they are his children, that the Lord hath set his seale, and marke upon them, though there is no such thing to be seene upon their foreheads, which is the place we have heard God setteth his seale upon. None that live by them, behold them daily, & converse with them, can discerne any grace in them at all. Nay men hold it now a dayes an high point of wisedome to conceale their love to religion, to shun carefully every thing that may cause them to be noted for it, They had rather bee counted any thing then a strict Christian, they hold it no advantage, no honour at all to have Gods seale on their foreheads but a matter of disgrace rather. And yet these men are confident for all that that Christs bloud was shed for them, that Gods spirit hath sprinkled it upon them; though he have not set Gods marke upon their foreheads, yet he hath set it upon their hearts certainly. But if no man be so unwise, as to *light a candle and set it under a bushell*; as our Saviour speaketh, *Mat.*5.15. shall we thinke that the most wise God, will set the light of his grace so in any mans heart, as that none that are in the house with him are able to discerne it. 5

Sixtly and lastly. They say confidently, the Lord is their father, and they are his children, yet have they no care at all to honour God, or to advance his glory any way. *If I be your father* (saith the Lord, *Malachi* 1.6.) *where is mine honour?* Such as are by the spirit of adoption assured indeed, 6.

that God is their father, cannot but desire with all their hearts to honour him what they may. *Ye are bought with a price* (saith the Apostle, 1 *Cor.*6.20.) *therefore glorifie God in your body and in your spirit, which are Gods.* And they that know indeed that they *are not their own* (as the Apostle there saith) but *bought with* such *a price* cannot choose but endeavour to do so. *Whether we live* (saith he, *Rom.*14.8.) *we live unto the Lord, or whether we die, we die unto the Lord, whether we live therefore, or die, we are the Lords.* He that liveth so as God hath honour by his life, and he that dyeth so as that God hath honour by his death, may be sure he is the Lords and none but he. And surely this proveth demonstratively that most men (whatsoever they pretend) have no true assurance that they are the Lords; because it is neither any trouble at all to them to see God dishonoured by others, neither have they any care at all to gaine any honour to God themselves. The Lord upbraideth the Iewes with this as with a great sin, *Zach.* 7.6. *When ye did eat and when ye did drinke, did ye not eat for your selves, and drinke for your selves?* Why what fault was that may you say? Whom should they eat and drinke for els, but for themselves? Yes the Apostle telleth you, 1 *Cor.*10.31. that *whether we eat or drink or whatsoever we do, we should do all to the glory of God*; that is, eat and drink and sleep and recreate our selves that we may become the fitter, to do God some honour in our places. If we seek our selves only in all that we do, if we live to our selves and die to our selves, certainly we can never say that we are the Lords.

I might shew you heare how every Christian (even the meanest and poorest) may in this place gaine honour to God. But I will tie my selfe to the methode I have already followed, and instance onely in those three callings which I have given you examples of; 1 the Master of the family; 2 the Minister; 3 the Magistrate and governour in the Common-wealth.

First, Such as are masters of families have a great opportunity to honour God by reforming their families and planting religion in them. Thus *David* vowed he would honour God and shew himselfe to be his servant, *Psal.*101.6,7. *Mine eyes shall be upon the faithfull in the land, that they may dwell with me,* (As if he should say, I will get me such servants as feare God if they be to be had in the whole land) *he that walketh in a perfect way he shall serve me. He that worketh deceit* (and beareth a false heart and secret hatred to religion though he be not openly profane, when I once know it) *shall not dwell in mine house.* Of this also *Hezekiah* speaketh, *Esa.*38.19. *The living, the living he shal praise thee as I do this day* (and who among the living hath best opportunity to praise & honour God?) *the father to the children shall make knowne thy truth.* As though he had said, Parents by deriving religion unto their posterity, may greatly honour God above others. And therfore also we shal find this oft noted in the scripture that so soone as any became Gods people themselves, they shewed themselves carefull that their whole families might be so too. See an example of this in a meane man the Iailour of whom it is said, *Acts* 16.34. *He rejoyced that he with all his houshold beleeved in God.* Yea see an example of it in a weake woman, *Acts* 16.15. *Lydia* was baptized and her houshold too, Yea see an example of it in a souldier and great Captaine, *Acts* 10.2. *Cornelius feared God with all his house.* Yea see an example of it in a Magistrate and one that was in commission, *Acts* 18.8. *Crispus* the chiefe ruler of the Synagogue *beleeved on the Lord with all his house.* Lastly, See an example of it in a Nobleman, *Ioh.*4.53. the Nobleman of *Capernaum, himselfe beleeved and his whole house.* And what shall wee say then of those men that professe confidently God is their God and they are his people and yet shew no care at all to honour God this way by reforming their families? Nay it is held a great disgrace to a man to shew any care at all or endeavour this way. If *Ioshuah* should have lived now and held that resolution which hee professed, *Iosh.* 24. 15. certainely he would have beene coun-

counted a ranke puritan amongſt our gallants. For a man of his place, a maſter of ſo great a family, to be ſo preciſe that he will keepe never a blaſphemer, never a whoremaſter, never a drunkard in his houſe, what a baſe and unworthy ſpeech would this be accounted in theſe daies? Many profeſſe themſelves to be Gods ſervants, but whether they of their family ſerve God or the divell it is all one to them, ſo they ſerve their turne. They like never the worſe of a ſervant for being a common drunkard, or whoremaſter, or blaſphemer, though hee diſhonour God never ſo much, ſo hee have any one quality whereby hee may bee uſefull unto them. That it may bee ſaid now of the families of many a one that challenge as great intereſt in Chriſt as any of his people doe, as the Holy Ghoſt ſpeaketh of Babylon, *Revel.*18.2. (though in another ſenſe) *they are become cages of every uncleane and hateſull bird.*

Secondly, We that are Miniſters may in our places greatly honour God above others and expreſſe our love to him. *I am glorified in them*, ſaith our Saviour, *Ioh.*17.10. In which reſpect *Paul* calleth *the meſſengers of the Churches* (2 *Cor.*8.23. who were preachers as appeareth, verſe 18.) *the glory of Chriſt*. And our Saviour biddeth *Peter* thrice, *Ioh.*21.15—17. ſhew his love to him that way even *by feeding his lambs and ſheepe*. We can no way glorifie God ſo much as in winning ſoules unto him; wee can no way expreſſe our love to Chriſt ſo much as by feeding his people with knowledge and underſtanding. If it be *the love of Chriſt that conſtraineth us* to preach ſo diligently ſo painefully; if we ſhew our ſelves in our miniſtery to be the friends of the bride-groome (as *Iohn* ſpeaketh, *Ioh.*3.29.) we woo for him only and not for our ſelves, we ſeek his honour only and not our ſelves; we preach as we do, not becauſe we thinke this kind of preaching will gaine us more applauſe with the people, but becauſe we are perſwaded this kind of preaching will feed them beſt and bee moſt effectuall to ſave their ſoules; then may we by every Sermon we preach get further aſſurance to our ſelves that we are the Lords. Otherwiſe if 1 either wee preach not; 2 or we preach ſo unprofitably as we gaine God no honour by our preaching, feed neither his ſheep nor his lambs by our preaching; or 3 if we do preach profitably yet we do it out of ſelfe-love, we ſeek our ſelves in it not the Lord. Certainly we can have no aſſurance that Chriſt is ours, how well ſo ever we can ſpeake of Chriſt; but *when we have preached unto others* (as the Apoſtle ſpeaketh, 1 *Cor.*9.27.) *our ſelves ſhall become caſtawayes.* 2.

Thirdly and laſtly, Such as are Magiſtrates may in their places greatly honour God, and that in ſome reſpects) more then any other man. When a number of foule ſins whereby God was greatly diſhonoured, are mentioned; the cauſe is oft aſſigned (*Iudg.*17.6. and elſewhere) to be this that *there was in thoſe daies no King in Iſrael, but every man did that which was right in his owne eyes.* And a Magiſtrate may by this ſhew himſelfe to be the Lords and one that hath true aſſurance of his favour, if he ſhew moſt zeale in executing juſtice upon ſuch offences whereby God is moſt diſhonoured. God gave to *Phinehas his covenant of peace* (that is an increaſe of comfortable aſſurance of his ſpeciall favour, as we read, *Num.*25.11,12.) becauſe he had ſhewed himſelfe *zealous for the Lord* in puniſhing of filthy whordome. And *Nehemiah* knew *that God was his God and would remember him in goodneſſe* (as is plaine by his prayer, *Neh.*13.22.) becauſe he had ſhewed ſuch zeale in puniſhing the profanation of the Sabbath day. And what ſhall we ſay then of ſuch Magiſtrates as having good law and authority to puniſh ſwearing, and whoring, and profanation of the Sabbath, have no zeale at all for the execution of ſuch lawes but when any come to them for juſtice againſt ſuch offences, they are ready to put them off as much as is poſſible, and to extenuate ſuch faults, and to ſay with *Gallio*, *Acts* 18.15. *I will be no judge of ſuch matters*; and verſe 17. *Gallio cared* 3.

for none of those things. Certainly these men (whatsoever they say) have no true assurance that Christs bloud was shed for them, if they had, they would shew more love to God, and care of his honour.

Lecture CXXIIII. On Psalme 51. 7. August 4. 1629.

NOw concerning the meanes whereby we may attaine to a particular assurance of the pardon of our sins, we must first understand, that this is a supernaturall worke of the spirit of God and that no man is able of himselfe and by his owne endeavour in the use of any meanes whatsoever, to attaine unto it. It is *the spirit that beareth witnesse*, saith the Apostle, 1 *Ioh.*5.6. And againe, *The spirit it selfe* (saith the Apostle *Paul*, *Rom.*8.16) *beareth witnesse with our spirits, that we are the sons of God*. Yet doth the spirit worke this assurance in the heart of man, not by immediate and extraordinary inspirations and revelations, but by ordinary meanes. And he that shall with an honest heart, use these ordinary meanes, hath no cause to doubt, but that the Lord will be pleased by his holy spirit to work it in him. And these meanes we find are of two sorts. The first are more outward and bodily; the second more inward and spirituall.

Means 1 The first are those ordinances of God and exercises of his holy religion which he hath appointed and sanctified; which as they were all ordained for this end principally to bring us unto salvation, and to worke in us a comfortable assurance of it, so he that useth them diligently and conscionably, may obtaine it by them. Of them all in generall specially of all the parts of Gods solemne and publique worship it is to be observed that *David* professeth this to be the cause why he was so in love with it, why he desired the comfort and benefit of Gods worship and ordinances, more then he did any thing in the world besides, why he resolved to make this his only suit unto God that he might never be deprived of them. *One thing* (saith he, *Ps.*27.4.) *have I desired of the Lord, that will I seeeke after, that I may dwell in the house of the Lord all the daies of my life*. It is to be observed I say that he professeth this to be the chiefe cause why he was so highly in love with Gods house and ordinances, *That I may behold* (saith he) *the beauty of the Lord and visit his temple*. And what meaneth he by beholding the beauty of the Lord? That he expoundeth himselfe in *Ps.*48.9. *We have thought of thy loving kindnesse O God in the midst of thy temple*. The loving kindnesse of God and his speciall mercy to his elect in Christ, his favourable and cheereful countenãce upon his servants, that is the Lords beauty, that is it that maketh him amiable to his people; and that Gods people do behold, they do think and meditate upon it farre more cleerly and comfortably in his house and temple in the use of his ordinances, then any where els, or by any other meanes in the world besides. This made him in his troubles and banishment thirst and long after the sanctuary of God so as he professeth he did, *Psal.*63.1. Every place he lived in (where he was deprived of the liberty and comfort of the sanctuary) was unto him as *a dry and thirsty land where no water is*, he could find nothing in it, to refresh and satisfie the thirst of his soule. And verse 2 he giveth the reason why he did so long after the sanctuary. *To see thy power and thy glory* (saith he) *so as I have seene thee in the sanctuary*. As if he had said, I shall never see it so as I have seene it there. And what meaneth he by the power and glory of God which he had seene in the sanctuary? That he expresseth verse 3. *Because thy loving kindnesse is better then life*. He had seene the mercy and loving kindnesse of God toward him in Christ, he had obtained a more comforaable assurance and feeling of it in the Sanctuary, in the use of Gods solemne worship and ordinances there, then ever he did or could do in any place, or by any meanes in the world besides. All other places were to him as a dry and thirsty land where no water

is,

is, in comparison of the sanctuary. And certainely they that beleeve this, to be so as *David* did; they that know this to be so in their owne experience as he did (and as many of you I doubt not have done) will stand affected to Gods house and ordinances as he was, will highly prize and esteeme of a sound ministery as he did, will desire this above all things (as he did) that they may never want the benefit and comfort of it.

But (to speake of this point distinctly) I will instance in three parts of Gods worship onely for this, and shew you what force there is in them to breed in the heart of Gods child the assurance of his favour, to make him able to behold the beauty of the Lord and the light of his countenance.

The first of them is diligent and conscionable use of the Word of God both in the reading and hearing of it. Two things there be which God hath spoken concerning his Word and the ministery thereof, that may give a Christian good ground of hope that by a diligent and conscionable attendance upon this ordinance, he may be able to attaine unto a comfortable assurance of Gods favour in Christ. The first is this, That the Lord gave his Word and the ministery thereof to that end principally. The maine thing that the Lord aimed at both in writing his holy Word and in sending of preachers to his Church is, that he might by this meanes bring his people to the knowledge of himselfe and of his mercy in Christ. The second is this, That the Lord will by his spirit accompany his Word and the ministery thereof in the hearts of his people and make it effectuall in them unto this end, that he hath ordained it for. 1.

For the first, Of the Word in generall it is said that it was written principally for that end to breed in the hearts of Gods people sound comfort. *Whatsoever things were written aforetime* (saith the Apostle, *Rom.*15.4.) *were written for our learning, that we through patience and comfort of the Scripture might have hope. These things have I spoken unto you* (saith our Saviour, *Ioh.*15.11.) *that my joy might remaine in you, and that your joy may be ful. These things write we unto you* (saith the Apostle, 1 *Ioh.*1.4) *that your joy may be full.* The spirit of God (you see) did indite and write the holy Scripture, to this end principally, to comfort his people, to work in their hearts sound joy and comfort. And consequently to work in them assurance of his favour. For how can a man have any sound joy or comfort in him without that? Therfore also it is expressely said that the Scripture was written to work this assurance in us. So after the wisedome of God had spoken other things in the commendation of the Word, *Pro.*22. he addeth, ver.19,20. *That thy trust may be in the Lord, I have made knowne unto thee this day even unto thee; Have not I written unto thee excellent things in counsels and knowledge?* The excellent things that are written and made knowne to us in the Word, are written and made knowne to us to this end principally, that we might learne to put our trust and affiance in him and grow confident of his favour. *These things have I written unto you* (saith the Apostle, 1 *Joh.*5.13.) *that beleeve in the name of the Son of God, that ye may know ye have eternall life.* And if it were intended, & writtē for that purpose by the spirit of God, certainly in it and by it this comfortable assurance may be found by Gods people, if the fault be not in themselves. So is this said to be the maine end, for which God ordained the preaching and ministery of his Word even to work in Gods people the assurance of Gods favour. *Thou child shalt be called the Prophet of the highest* (saith *Zachary* of his son *Iohn*, *Luk.*1.76,77) *to give knowledge of salvation unto his people, by the remission of their sins.* So when God had promised, *Esa.*57.18. that he *would restore comfort to Iacob, and to his mourners*; that is, to his people that had lost the comfortable assurance of his favour; he telleth them in the next words, ver.19. by what meanes hee would doe it, even by the ministery and preaching of his Word. *I create the fruit of the lips; peace, peace, to him that is far off, and to him that is neere, saith the Lord, and I will heale him.* God hath 1.

promiſed (you ſee) to worke by the miniſtery of the Word, uttered and applied by the lively voice of his ſervants (which is therefore called *the fruit of the lips*) *peace, peace*; that is, abundance of peace and comfort in the hearts of his people, and to heale all that anguiſh of heart, which the doubting of his favour did worke in them before.

2. The ſecond thing which I told you, may give a Chriſtian hope to find comfort and aſſurance of Gods favour by a diligent and conſcionable attendance upon this Ordinance, is this, That the Lord hath promiſed, that his holy Spirit ſhall accompany his Word in the hearts of his people. When they read his Word, the Spirit of God that inſpired and indited it, ſhall open and apply it unto them; when his ſervants do teach them in the miniſtry thereof, the Lord himſelfe will by his Spirit teach and perſwade them likewiſe. This promiſe of God you ſhall find ſet downe *Eſa.* 59. 21. *This is my covenant with them* (with my people and Church, ſaith he) *my ſpirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.* Obſerve three things in this promiſe. 1. That the Lord promiſeth (and to add ſtrength to the promiſe it is ſaid, this is his covenant with his people, and in this one Verſe it is twice repeated that the Lord ſaid this) that his Word ſhall never depart from his Church, his Church ſhall be *the pillar and ground of truth*, as the Apoſtle calleth it, 1 *Tim.* 3. 15. Every fundamentall truth (the knowledge whereof is neceſſary unto ſalvation) ſhall abide in it for ever. The true Church ſhall never in any age of the world be without it. 2. That this word ſhall bee ever in the mouth of Gods people, the Church ſhall never utterly want the Miniſtery of the Word, it ſhall never want preachers and publiſhers of the Word. 3. That the Spirit of God in the true Church ſhall ever goe with the Word; yea with the Miniſtery of the Word it ſhall bee in the mouth of Gods ſervants and Miniſters, according to that which our Saviour promiſeth to his Apoſtles and ſucceſſours, *Matthew* 28. 20. *Loe I am with you alwayes, even unto the end of the world.* So that the humbled Chriſtian that would faine bee aſſured of Gods favour in Chriſt, and goeth to this Ordinance of God, to that end that he may bee ſo, may confidently expect to bee taught of God in it; and that the Spirit the Comforter will by it ſprinkle the bloud of Chriſt upon his heart, and give him a comfortable aſſurance that it was ſhed for him; according to that which the Spirit ſpeaketh to the Church, *Eſa.* 54. 13. *All thy children ſhall be taught of the Lord, and great ſhall bee the peace of thy children.* Yea the Lord hath further promiſed, that whatſoever any of his Miniſters ſhall ſpeake to his people for their comfort by warrant of his Word, hee will ratifie it in heaven, and make it good to their ſoules. *He confirmeth the word of his ſervants* (ſaith the Prophet, *Eſa.* 44. 26) *and performeth the counſell of his meſſengers. Verily, verily I ſay unto you* (ſaith our Saviour, *Matthew* 18. 18.) *Whatſoever yee ſhall looſe upon earth, ſhall bee looſed in heaven.* Whoſoever you ſhall aſſure by the warrant of my Word, that their ſinnes are forgiven, that they are in the ſtate of grace, I will from heaven aſſure their hearts of it by my holy Spirit.

Applic. Now to make ſome application of this. I know well the experience of theſe times maketh much againſt this. The Word read and preached both, is unto moſt men a matter of meere ceremony and formality, of no more force and virtue than the ceremonies of *Moſes* were after they were antiquated, which the Apoſtle calleth *Galat.* 4. 9. *Weake and beggarly rudiments.* They cannot find that the Spirit doth accompany the Word in their reading or hearing of it, but it is unto them as a dead letter, they feele no life or power in it at all.

Yea

Yea many a good ſoule is apt to object, I have been a conſtant reader and hearer of the Word a long time, but can get no comfort, no aſſurance by it. To both theſe I anſwer, that this fault and defect muſt be imputed, not unto the Word, but unto our owne ſinnes. God hath promiſed that his Spirit ſhall accompany his Word in the hearts of his people; and the cauſe why we find them not go together is this, that our ſinnes have parted them. Theſe things which God hath joyned together, we have put aſunder. *Our ſinnes have ſeparated betweene us and our God*, as the Prophet ſpeaketh, *Eſa.* 59. 2. There is great force in the Word to worke in the heart a comfortable aſſurance of thy ſalvation; but thine owne corruption hindreth the efficacy and working of it in thee. And what corruption principally doth this? Surely the infidelity that is in thy heart. *The word preached did not profit them* (ſaith the Apoſtle, ſpeaking of the Iſraelites that periſhed in the wilderneſſe, *Hebrewes* 4. 2.) *not being mixed with faith, in them that heard it.* Nay it is ſaid of our bleſſed Saviour, *Marke* 6. 5, 6. that he could do *but a little good in Nazareth becauſe of their unbeliefe.* Thou doſt not (in thy reading and hearing of the Word) believe and make claime unto theſe promiſes, that God hath made to this his Ordinance, thou doſt not looke to receive this benefit by it, and what marvell is it then, if it doe thee ſo little good? Learne in thy reading and hearing of the Word to wait upon God for the performance of theſe promiſes with *David*, *Pſalme* 85. 8. *I will hearken what the Lord God will ſpeake, for he will ſpeake unto his people, and to his Saints.* If thou canſt with an honeſt and humble heart wait upon God for comfort in the uſe of his Ordinance, thou ſhalt certainely find a great deale of comfort by it in the end. For *they ſhall not be aſhamed that wait for me*, ſaith the Lord, *Eſa.* 49. 23.

The ſecond ordinance of God that hath great force to worke and preſerve in us aſſurance of Gods favour in Chriſt, and to recover it when it is loſt, is the conſcionable uſe of the Lords Supper. It is ſaid of Gods people that had received the Paſſeover in *Hezekiahs* time with good hearts, 2 *Chron.* 30. that they found marvellous comfort in it, Verſe 21. *They kept the feaſt with gladneſſe.* And Verſe 26. *There was great joy in Ieruſalem.* And what was the cauſe of this great joy? Surely, *they had prepared their hearts to ſeeke the Lord* and his favour in this Ordinance, as we read, Verſe 19. And in the conſcionable uſe of this Ordinance they found aſſurance of Gods favour, and that was the cauſe of their joy. 2.

Two things there be that will make it evident to us, that there muſt needs be great force in the conſcionable uſe of the holy Sacrament, to ſprinkle Chriſts bloud upon our hearts, and to give us aſſurance it was ſhed for us.

Firſt, That in this Ordinance Chriſt and his bloud is applied to us more particularly than by any other meanes that ever God ordained. His body and blood is offred by his Miniſter in his Name, and by his commandement to every receiver; and offered as meat and drinke, which of all things that we receive, is moſt nearely applyed to us, and made our owne. And offred with a charge and commandement to receive him and feed upon him by faith, undoubtedly believing, that his bloud was ſhed for us. For this is the commandement of Chriſt to every one of his people, as the Apoſtle recordeth it, 1 *Cor.* 11. 24. *Take, eat, this is my body, which was broken for you.* 1.

Secondly, Chriſt and his bloud is in this Ordinance not onely thus particularly offered and applied, but verily and really (though not corporally, but ſpiritually) exhibited and given to every worthy receiver. In which reſpect every Sacrament is ſaid by the Apoſtle (*Rom.* 4. 11.) to be *a ſeale of the righteouſneſſe which is by faith.* And our Saviour calleth the bread his *body*, and the wine his 2.

his *bloud*, *Mat.*26.26.28. *This is my body, this is my blood*, ſaith he. As if hee had ſaid, As verily as the one is preſent unto, and received by the body, ſo verily is the other preſent unto, and received by the ſoule of the worthy receiver. And the Apoſtle moveth a Queſtion, as appealing thereby to the conſcience of every true believer, 1 *Cor.*10.16. *The cup of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt?* Is it not an applying of Chriſts blood to our ſelves, and making of it our owne.

Applic. And how falleth it out then, that we that have ſo often received this holy Sacrament, have gotten ſo little aſſurance by it, that Chriſt is ours? That there is never a whit the more joy in Ieruſalem, Gods people are never a whit the more comfortable in themſelves, for being at our Paſſeover? Surely, 1 We do not before-hand *prepare our hearts to ſeeke the Lord* our God in this Ordinance, as they did in *Hezekiahs* time. 2. Wee doe not when wee are at this Ordinance ſtirre up our ſelves with humble and thankfull ſoules to receive that mercy that is offered us from the Lord. But that complaint may bee taken up in this caſe, which the Prophet maketh, *Eſa.* 64. 7. *There is none that ſtirreth up himſelfe to take hold of thee.* Chriſt commeth to us in this his Ordinance, and offereth (as with a bunch of hyſop) to ſprinkle his bloud upon us, and we will not open our hearts to receive it from him.

3. The third and laſt Ordinance of God that hath great force in it to breed and preſerve in our hearts this particular aſſurance of Gods favour, and to recover it when it is loſt, is prayer. This is that that giveth virtue and force to all other meanes, and without which no meanes we can uſe will doe us any good. If thou wouldſt attaine to a particular aſſurance of Gods love to thee in Chriſt, thou muſt ſeeke to God for it as *David* doth here, and cry unto him as hee doth likewiſe, *Pſalme* 35. 3. *O Lord ſay unto my ſoule, I am thy ſalvation.* Great is the force of humble and fervent prayer, as in all other caſes, ſo in this eſpecially. Two things we have toaſſure us of this.

1. Firſt, The promiſe of God. *I will make my people joyfull* (ſaith the Lord, *Eſa.* 56. 7.) *in my houſe of prayer.* What is the thing that maketh Gods people joyfull and comfortable? Surely, when the Lord lifteth up the light of his countenance upon them, and giveth them aſſurance of his favour, as we ſee plainely, *Pſalme* 4. 6, 7. How and by what meanes will the Lord worke this joy and comfort in them? By prayer. *I will make them joyfull* (ſaith he) *in my houſe of prayer.* So ſpeaketh our Saviour, *Ioh.* 16 24. *Aske and ye ſhall receive, that your joy may be full.* So the Lord promiſeth unto his people, *Levit.* 23. 27. that the day of their moſt ſolemne and fervent prayer, wherein they ſhould humble themſelves by faſting, and afflict their ſoules, to that end that they might pray the more fervently, ſhould bee *a day of attonement* and reconciliation betweene him and them; they ſhould obtaine more comfortable aſſurance of his favour upon that day and by that means, than by any other.

2. Secondly; The experience of Gods people may aſſure us of this. Two experiments onely I will give you of this in *David.* The firſt is ſet down in *Pſalme* 6. For, when hee made that Pſalme, it is evident that hee was in great anguiſh of heart by the loſſe of his aſſurance of Gods favour, as appeareth by the ſeven firſt verſes. To recover his comfort hee falleth to fervent prayer. And before hee had ended his prayer, hee was ſo filled with the aſſurance of Gods favour, that he breaketh forth into theſe patheticall expreſſions of his joy, Verſe 8, 9. *The Lord hath heard the voice of my weeping, the Lord hath heard my ſupplication, the Lord will receive my prayer.* The ſecond experiment of this in him is in *Pſalme* 31. Where wee finde that when hee had ſo farre loſt his aſſurance, that hee thought

thought (as hee ſaith, verſe 22.) he was quite *cut off from God*, as a dead and rotten branch; he betooke himſelfe to prayer, hee cryed, *and made many ſupplications unto God*, and had ſuch ſucceſſe in this courſe, that hee burſteth forth into theſe words, verſe 21. *Bleſſed be the Lord, for he hath ſhewed me his marvellous kindneſſe, as in a ſtrong city.*

And how falleth it out then (wilt thou ſay) that I have beene ſo long a ſuiter to God for this, and cannot yet obtaine it? I anſwer thee in the words of the Apoſtle, *Iam.* 4.3. *Ye aske and receive not, becauſe ye aske amiſſe.* Applic.

Five defects there be in thy prayer, that this is to be imputed unto.

Firſt, Either thou prayeſt not fervently, and earneſtly for this, but there are ſome other things that thou doſt more affect, and more earneſtly deſire, then thou doſt this. Whereas thou ſhouldſt ſeeke, and deſire this above all things in the world, and ſay of it, as *David* doth, *Pſal.* 63.3. *Thy loving kindneſſe is better then life.* 1.

A ſecond defect in thy prayer may bee this, that thou liveſt in ſome knowne ſin, unrepented of. *If thou prepare thine heart* (ſaith *Zophar*, *Iob* 11 12,14) *and ſtretch out thine hand towards him, if iniquity be in thine hand, put it farre away, and let not wickedneſſe dwell in thy tabernacles.* Hee, whoſe conſcience telleth him, he doth ſomewhat daily, and purpoſeth ſtill to doe that he ought not; or ſomewhat he daily omitteth to doe, and doth not yet reſolve to doe, which he ought to do, can have no hope to find comfort by his prayer. 2.

A third defect in thy prayer, that may bee the cauſe why thou ſpeedeſt no better, may bee: that thou art not humbled enough in thy prayers for this. I tell thee this is a ſuit worth the ſetting of a day apart, and keeping of a ſecret faſt for Of this ſpirit of infidelity that poſſeſſeth thee, and whereby thy poore heart is ſo vexed, and tormented, it may bee Chriſt hath ſaid as once he did of another ſpirit, *Mark.* 9 29. *This kind can come forth by nothing, but by prayer and faſting.* Remember what I told thee out of *Levi.* 23 27. Of all the dayes of thy life, the day of humiliation, wherin thou afflicteſt thy ſoule in prayer and faſting, will prove the day of atonement betweene God and thy ſoule; thou canſt uſe no meanes to get aſſurance of thy atonement and reconciliation with God, better then that. 3.

A fourth defect in thy prayer, that may perhaps bee the cauſe why thou ſpeedeſt no better, is this, that thou prayeſt not in faith for this bleſſing. Thou uſeſt to pray out of this perſwaſion, that thy heart telleth thee, that thou muſt doe it, God hath commanded thee to pray, thy conſcience will checke and ſmite thee if thou doe neglect it. But thou doſt not when thou prayeſt, ſet before thy mind the promiſes of God. Such as that is, *Iohn* 16 23. *Verily, verily, I ſay unto you; Whatſoever yee ſhall aske the father in my name, hee will give it you.* And that *Luke* 11.13. *If yee being evill, know how to give good gifts to your children, how much more ſhall your heavenly father give the holy ſpirit to them that aske him?* And this holy ſpirit is the ſpirit of *adoption, that witneſſeth with our ſpirit that wee are Gods children*, as the Apoſtle ſpeaketh, *Rom.* 8.16. Theſe, and thoſe other promiſes we heard of before, wee ſhould thinke on when we pray, and verily expect the performance of them. Thus did *David*. *I prevented the dawning of the morning, and cryed* (ſaith hee, *Pſalme* 119.147.) *I hoped in thy word.* As if he ſhould ſay, The gracious promiſes thou hadſt made in thy word, encouraged mee to it. So doſt not thou, Thou prayeſt for comfortable aſſurance of Gods favour, but thou doſt not looke to obtaine it by thy prayer, nay thou hadſt no hope to obtaine it. And ſo by this thy infidelity when thou prayeſt, thou ſettteſt up a wall of partition betweene God and thy prayer, to keepe it from having any acceſſe unto him. *Let not that man thinke* (ſaith the Apoſtle, *Iames* 1.7) *that hee ſhall receive any thing of the Lord.* The Lord uſeth to anſwer his people in their ſuites, as 4.

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hee did the two blind men. *Matthew 9.29. According to your faith bee it unto you.*

5. The fift and laſt defect in thy prayer, that may bee the cauſe why thou receiveſt no comfort by it, is this, that thou fainteſt in prayer. Becauſe thou haſt ſo long ſued to God for aſſurance, and comfort, and canſt yet receive none, thou haſt beene weary of prayer, and given it over; and ſo haſt *limited the holy one of Iſrael*, as they did, of whom the Prophet complaineth, *Pſalme* 78.41. whereas our Saviour hath taught us by the parable of the unrighteous judge, and the widow, *Luke* 18.1. that *wee ought alwayes to pray, and not to faint. Bleſſed are all they that wait for him*, ſaith the Prophet *Eſa.* 30.18. As if hee had ſaid, They that wait, ſhall not looſe their labour, they ſhall certainly obtaine their ſuit in the end. This is a bleſſing (I tell thee) worth the waiting for. Many a Saint of God hath waited many yeares for this ſuit before they have obtained it, and when they have obtained it at the laſt, have thought themſelves happy men. And thus much ſhall ſerve to have beene ſpoken of the firſt ſort of meanes; the other we muſt leave till the next day.

Lecture CXXV. On Pſalme 51. 7. Aug. 11. 1629.

2. THE ſecond ſort of meanes (which I call more inward and ſpirituall then the former) are foure principally. The firſt is, care to keepe a good conſcience in all things. The ſecond, a diligent obſervation of our owne wayes. The third, a conſideration of the experiments wee have had of Gods favour. The fourth, a renouncing of our ſelves, and reſting only upon the free grace of God in Chriſt.

1. Firſt. Hee that would get a comfortable aſſurance of the favour of God in Chriſt, and feele that the bloud of Chriſt is ſprinkled by the ſpirit of God upon his heart, hee that deſireth to keepe and preſerve in himſelfe this aſſurance, or to recover it when hee hath loſt it, muſt nouriſh in his heart a conſtant care to pleaſe God in all his wayes, and a feare to offend him in any thing. *The worke of righteouſneſſe ſhall bee peace* (ſaith the Prophet *Eſay* 32.17.) *and the effect of righteouſneſſe, quietneſſe, and aſſurance for ever.* As if hee had ſaid, A righteous and godly life, will certainely worke peace in the heart, and no marvell, for it will worke aſſurance of Gods favour; yea, aſſurance for ever, a conſtant aſſurance of it, an aſſurance that wee ſhall have it for ever, and ſhall never looſe it. *In the feare of the Lord* (ſaith *Solomon. Pro.* 14.26.) *is ſtrong confidence.* As if he ſhould ſay, Feare God, be carefull not to offend him in any thing, and thou ſhalt be confident of his favour, yea ſtrongly confident of it. Yea, this care to pleaſe God in all our wayes, and feare to offend him, will preſerve in the heart of a man, the aſſurance of Gods favour, even in the time of the greateſt tryall, and tentations that hee can fall into. *Whoſoever heareth theſe ſayings of mine, and doth them* (ſaith our Saviour, *Matth.* 7.24.25. whoſoever hee bee that is not a hearer of the word only, but maketh conſcience to practiſe whatſoever he heareth) *I will liken him unto a wiſeman, that built his houſe upon a rocke, and the raine deſcended, and the winds blew, and the flouds beat upon that houſe, and it fell not, becauſe it was founded upon a rocke.* In which reſpect the Apoſtle, 1 *Tim.* 6.19. calleth good workes, *a good foundation for the time to come, whereupon men may lay hold upon eternall life.* As if he ſhould have ſaid, A man may in the time to come; that is, in the time of ſickneſſe, and triall, build a well grounded aſſurance of eternall life, even upon them. I know well, that experience ſeemeth to make much againſt this. Many that are moſt carefull to pleaſe God in all their wayes, and feareſull to offend him, are of all other people in moſt doubt of their ſalva-

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tion, & are furtheſt off from confident aſſurance of it. And on the other ſide, they that live moſt licentiouſly are of all men freeſt from theſe doubts, moſt confident of Gods love, and of their owne ſalvation. But to this I anſwer. *Let God be true, and every man a lyar. Rom.3.4.* Certainly a conſtant care to pleaſe God in all our wayes, will bring us to a comfortable aſſurance of Gods favour, ſooner or later, in one meaſure and degree or other, and without this, it is not poſſible to attaine unto it. Two things there bee that may undoubtedly aſſure us of this, 1. The promiſe of God that cannot lye. 2. The nature of God.

First. See what rich and precious promiſes we have from God, concerning this. *To him that ordereth his converſation aright* (ſaith the Lord. *Pſal.*50.23.) *will I ſhew the ſalvation of God.* As if he had ſaid, I will cauſe him to ſee, and know that he ſhall be ſaved. And againe, *Mal.*4.2. *To you that feare my name, ſhall the ſunne of righteouſneſſe ariſe, with healing in his wings.* To every ſoule among you that truly feareth God, I may boldly ſay, that though it bee night with thee now, thou ſeeſt no light, no comfort, thou art continually diſquieted with feares and doubts of thy ſalvation, yet certainly *the ſunne of righteouſneſſe* will *ariſe upon thee* one day *with healing in his wings*; thou ſhalt ſee the comfortable light of Gods countenance, and have a ſweet and full aſſurance of his favour. *Light is ſowen for the righteous* (as the Prophet ſpeaketh, *Pſal.*97.11) *and gladneſſe for the upright in heart.* There is not a ſoule that unfeinedly feareth God, but he hath in him the ſeed of true comfort and aſſurance, and he ſhall certainly one day both ſee it ſpring, and taſt of the fruit of it. *If ye love me, keep my commandements* (ſaith our Saviour, *Iohn* 14.15,16.) *and I will pray the father, and hee ſhall give you another comforter, that hee may abide with you for ever.* If any man keepe his commandements, keepe them Evangelically, that is, out of love to God, endeavour to keepe them, let him not doubt of comfort, certainly the comforter will come vnto that man, and abide with him for ever. But you will ſay, When will the comforter come? I have long deſired to feare God and endeavoured to pleaſe him, yet could I never attaine to this comfort hitherto. I anſwer, Doe ſo ſtill, and the comforter will certainly come, For Chriſt (whom his father alwayes heareth, *Iohn* 11.42) hath prayed that it may be ſo. Yea, it will not be long too. *Yet a little while* (ſaith the Apoſtle, *Heb* 10.37.) *and he that ſhall come, will come, and will not tary.* And for this alſo we have a promiſe, *Pſalme* 85.8,9. For when the Prophet had ſaid. *God will ſpeake peace unto his people, and to his Saints.* God will certainly ſpeake peace to the heart of every godly man; he addeth, *Surely his ſalvation is nigh unto them that feare him.* As if hee had ſaid, Certainely it will not bee long before God giveth to every ſoule that truly feareth him, a comfortable aſſurance of his favour, though he doe delay it for a time, ſurely hee will doe it ere long. 1.

The ſecond evidence for this, is from the nature of God, It muſt needs bee ſo, for *The righteous Lord loveth righteouſneſſe* (ſaith *David*, *Pſal* 11.7.) *his countenance doth behold the upright.* And *Prov.*15.9. *The Lord loveth him that followeth after righteouſneſſe.* Hee muſt needs have the love and favour of the holy God, that leadeth an holy life. Thus ſpeaketh our bleſſed Saviour, *Iohn* 14.21. *He that hath my commandements, and keepeth them, is hee that loveth me. And hee that loveth me, ſhall bee beloved of my father, and I will love him, and will manifeſt my ſelfe unto him.* As if he ſhould ſay, As I and my father both cannot but love him, that out of love to me maketh conſcience of all my commandements, ſo he ſhall know it and feele it, and hide the aſſurance of it in himſelfe, *I will manifeſt my ſelfe unto him*, ſaith he. 2.

On the other ſide, It is not poſſible for any man to have true aſſurance of his ſalvation, and of Gods favour that doth not feare God, and is not carefull in all his wayes to pleaſe him. And certainely the want of aſſurance that is in any

of us, is chiefly to be imputed unto this that wee have not beene so fearefull to offend God, so carefull to please him as we ought to have bene. I speake not onely of such as are wicked men, *There is no peace saith my God to the wicked*, Esay 57.21 (that is, no true and sound peace) But I speake of Gods dearest children. Let a man that hath the strongest faith, the most comfortable assurance of Gods favour, once give himselfe liberty unto any grosse sin, though hee loose not his faith utterly thereby (Christ prayed for *Peter* that his faith should not faile, in that his most fearefull fall, *Luk* 22.32. and the same prayer that hee made for *Peter*, he made for all that truly beleeve in his name, as you may read, *Iohn* 17.20.) yet shall that man certainly loose his assurance and comfort by it. *Your iniquities* (saith the Prophet to Gods owne people *Esa.*59.2. *have separated betweene you and your God, and your sins have hid his face from you.* You need no other experiment of this then in *David*. What man hath ever had more comfortable assurance of his salvation, and of the favour of God in Christ, then he sometimes had. *Thou art my God, and I will praise thee* (saith he, *Psal.* 118.28.) *thou art my God, and I will exalt thee.* And *Ps.*27.1. *The Lord is my light, and my salvation, whom shall I feare?* But when this man had once given liberty to himselfe to sin against his conscience, in the matter of *Uriah*, see how his assurance and comfort was quite lost, and how much adoe he had to recover it againe, *Make me to heare joy and gladnesse*, saith he here, verse 8. and verse 12. *Restore meto the joy of thy salvation.* But what speake I of grosse sins? Let a Christian but grow worldly and secure, let him but remit any thing of that watchfulnes, & care to take heed to his wayes, of that feare to offend God in any thing that was wont to be in him, and his comfortable assurance of Gods favour will be lost. See an experiment of this in the Church and spouse of Christ, the mother of us all, *Cant.*5.2—6. Shee complaineth ver. 6. that her wellbeloved had with-drawne himselfe, and was gone, shee had lost the comfort and assurance of his love; and both in that verse and those that follow, it appeareth, shee had much adoe to recover him againe. *Shee sought him, but shee could not find him, shee called upon him, but hee gave her no answer.* And how came this to passe? What had shee done? Surely shee came to this wofull losse, not by any foule sinne shee had falne into, but onely through a spirituall lazinesse, and wretchlesnesse, and worldly security that was crept upon her, as appeareth by her answer, verse 3. *I have put off my coate, how shall I put it on? I have washed my feete, how shall I defile them?* Shee answered him as a lazy sluggard newly awakened out of his sleepe, and loath to arise out of his bed, and the effect of her answer was this, I am now at ease and quiet, and by opening my heart unto thee, by receiving thee to rule and governe in it, by hearkening and yeelding unto thee in every thing, I shall put my selfe to a great deale of trouble and labour, that I am now eased of. Certainly this is an answere that many a poore soule hath oft made unto Christ. He hath fallen asleep in worldly security, & Christ both by his word and spirit knocked oft at the doore of his heart, and sought to enter, and take full possession of it; and because this could not be without trouble to the flesh, it would put him to labour and paine, therefore he hath refused to open unto Christ, and so hath lost him, and the comfortable assurance of his love.

Applic. 1. Let us now make some application of this unto our selves.

And first, Let every one of us that complaine wee cannot get assurance of Gods love, examine well whither this bee not the cause of it. Dost thou not, or hast thou not lived in some knowne sin that thou hast not yet repented of, or beene humbled for, as thou oughtest to bee; Or art thou not growne more secure and careless of thy wayes, and cold in holy duties, then once thou wert? Certainely this must be found out, and repented of, or thou

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canſt have no hope at all to recover the aſſurance of Gods favour. Sinne unrepented of, is like a filthy vapour riſing out of the ſoule, that will cauſe ſuch a miſt and thicke fog betweene God and us, as will keepe the light of his countenance from ſhining upon us. That remedy therefore that is preſcribed unto us in all other afflictions, *Lamenta.*3.39.40. muſt bee uſed in this caſe. *Wherefore doth living man complaine, a man for the puniſhment of his ſinne, Let us ſearch, and try our wayes, and turne againe unto the Lord.* Search thine owne wayes, and crave helpe of God alſo, crying to him with *Iob*, 10.2. *Shew mee wherefore thou contendeſt* and art angry *with me?* and with the Church, *Pſalme* 44 24. *Lord, wherefore hideſt thou thy face?* If thou canſt find out thy ſinne that is the cauſe of this, and humble thy ſelfe, and returne unto God by unfeined repentance, thou needeſt not doubt of recovering thy aſſurance againe. *Returne unto mee, and I will returne unto you, ſaith the Lord of hoſts. Mal.*3.7.

Secondly. Let this reſtraine us from ſinne. For is there not force enough in this (beloved) though there were nothing elſe to make us afraid to ſin, to doe any thing that wee know would offend God, that wee ſhall bee ſuch looſers by it. That though we do not thereby looſe our fathers love ſo farre forth, as to cauſe him to diſinherite us, yet wee ſhall looſe thereby the aſſurance of his love, wee ſhall ſo offend him, as it may be wee ſhall never have kind looke of him againe while wee live. Is there any pleaſure or profit to bee found in ſinne, that will countervaile this loſſe? As ungracious a child as *Abſalom* was, yet hee profeſſeth, 2 *Sam.*14.32. that it was no comfort to him at all to bee reſtored from his baniſhment to his owne houſe and land, nay, it was no comfort to him to live, ſo long as his father refuſed to looke upon him. 2.

Thirdly and laſtly. Should not this make every one of us in love with a Chriſtian courſe, and willing to *walke circumſpectly*, and exactly, as the Apoſtle ſpeaketh. *Epheſ.*5.15. *To watch and be ſober*, as the Apoſtle *Peter* exhorteth us to bee. 1 *Peter* 5.1. to grow in grace and take heed of decaying in zeale or piety. If you grow remiſſe and careleſſe, though you looſe not your ſalvation, yet the full and comfortable aſſurance of it, you will certainely looſe. I know this will not bee done without paine and labour. But of all the labours in the world this is the moſt profitable, yea the moſt comfortable and ſweete labour. *The labour of the righteous tendeth unto life.* ſaith *Solomon*, *Proverbs* 10.16. And who would not labour for life, ſpecially for life eternall? That which *Solomon* ſaith of bodily labour. *Eccleſiaſt.*5.12. *The ſleepe of a labouring man is ſweete, whether hee eate little or much*, may much more bee ſaid of this labour, it will make both our food, and reſt, and all other comforts ſweet unto us, for it will preſerve in us the aſſurance of Gods love in Chriſt, which will give a pleaſant reliſh unto them all. 3.

The ſecond of theſe more inward and ſpirituall meanes of aſſurance, that I told you of is, A diligent obſervation of our owne wayes. It is profitable and neceſſary for a man that would get or preſerve or recover the aſſurance of Gods favour, to obſerve diligently his owne wayes. Many good ſoules there bee that feare God unfeinedly, and ſerve him with upright hearts, that yet doe not know they doe ſo. And though ſuch may bee ſure (as you have heard in the former direction) to attaine vnto aſſurance of Gods favour in the end, yet would they (certainly) attaine unto it ſooner, and in better meaſure if themſelves did know that they doe unfeinedly feare God, and ſerve him with upright hearts. *Hereby wee know* (ſaith the Apoſtle, 1 *Ioh* 3.19.) *that we are of the truth, and ſhall before him aſſure our hearts.* When once we know we are of the truth, of the number of thoſe that are ſin- 2.

cere and upright hearted, then ſhall we aſſure our hearts even before God. Now no man can know this well, that is not carefull to obſerve, conſider, and examine his owne waies. *Ponder the path of thy feet* (ſaith the Holy Ghoſt, *Pro.4.26.*) *and let all thy waies be eſtabliſhed.* As if he had ſaid, By pondering and conſidering our doings well, we may have them eſtabliſhed, make them ſtable and firme ſuch as we may build ſound comfort and aſſurance upon. *Hee that doth truth* (ſaith our Saviour, *Ioh.3.21.* that is, hee that is indeed and in his practiſe not in profeſſion onely a godly man) *commeth to the light, that his deeds may bee made manifeſt that they are wrought in God.* As if hee ſhould ſay, Hee doth by the Word examine his deeds whether they bee ſo performed, as God may bee pleaſed with them. Certainely there is never a good duty wee performe at any time, never a prayer wee make, never a Sermon wee preach or heare, never an almes wee give, nay I ſay more, never a bargaine wee make, never a duty wee performe even towards men in our particular callings, but it may give us aſſurance of Gods love if we can find it hath *beene wrought in God*; that is, done by the guidance of his ſpirit, and with an upright heart. For no man can doe any thing with an upright heart (that is, in faith, and obedience, and love to God) till he be in Gods favour, till he be in the ſtate of grace, and a juſtified man. *A corrupt tree* (ſaith our Saviour, *Mat.7.18.* a man that is in his naturall eſtate) *cannot bring forth good fruit. As many as are led by the ſpirit of God* (ſaith the Apoſtle, *Rom.8.14.*) *they are the ſons of God* certainely. Therfore alſo he telleth poore ſervants, *Col.3.24.* that did their ſervice to their idolatrous and bad maſters in *ſingleneſſe of heart, fearing God*, that *they knew* (even by this) *that they ſhould receive of the Lord, the reward of inheritance.* They might grow aſſured of their ſalvation even by doing the duties of ſervants, with good and upright hearts. And as any one duty performed with a good heart will give aſſurance of this in ſome meaſure; ſo the more good works any man knoweth he hath done, the longer he knoweth that he hath continued in a conſtant care to pleaſe God in all his waies, the ſtronger his aſſurance ſhall be. A ſtrong and full aſſurance of ſalvation, will not be gotten in a day or two by one or two good actions, but by a conſtant continuing in wel doing and by long proofe and experience of the working of Gods grace, in our hearts. *We deſire* (ſaith the Apoſtle, *Heb.6.11.*) *that every one of you, doe ſhewe the ſame diligence to the full aſſurance of hope unto the end.* As if he ſhould ſay, You have good things in you now, and ſuch as accompany ſalvation, ſuch as may give you good aſſurance of your ſalvation, you ſhew much labour of love, ye have miniſtred to the Saints and yet do miniſter, but if you would get full aſſurance of hope, you muſt hold out and doe ſo ſtill to the end.

Two things there be that are wont to be objected by many a good heart againſt this.

Obiect.1 Firſt, If a man could certainely know that the duties hee performeth were done with an upright heart; that in his converſation and courſe of life, he were led by the ſpirit of God, then he might indeed thereby get this aſſurance. But there is all the difficulty, every man may find by experience, the truth of that which the Prophet ſpeaketh, *Ier.17.9. The heart is deceitfull above all things, and deſperately wicked who can know it?*

Anſw. To this I anſwer that though this be indeed an hard thing, yet this is not impoſſible. The Lord that knoweth our hearts (as deceitfull as they be as the Prophet there ſpeaketh, verſe 10.) maketh his children alſo able to know their owne hearts, and the uprightneſſe of them. *Hezekiah* knew he had *walked before God in truth, and with an upright heart*, as himſelfe profeſſeth, *Eſa.38.3.* And *Peter* certainely knew that hee did unfeignedly love the Lord and durſt call the Lord himſelfe to witneſſe for this, *Ioh.21.17.* And there is no Chriſtian but if hee would *ponder the path of his feet* and *take heed to his waies*

to his waies according to the word and take paines to examine them by the rule[s] thereof, he might know the uprightneſſe of his owne heart in them, it might be *made manifeſt unto him that they are wrought in God*, as our Saviour ſpeaketh, *Iohn* 3.21. Yea when he is at the worſt and moſt deſtitute of his aſſurance, if he could examine his owne heart, he ſhould find in it evident arguments of uprightneſſe (as feare to offend God in any thing, longing after his favour and prizing it above all things; love of the brethren, poverty of ſpirit and griefe of heart for it) upon which he might ground good aſſurance that he is in the favour of God. O the wrong we doe to our ſelves in the careleſſe neglect of obſerving and examining our own waies! This is a maine difference betweene the upright hearted Chriſtian, and the naturall man. The one is ever beſt perſwaded of his own eſtate when he thinketh leaſt of his owne waies and doings, he cannot abide to examine his owne waies, or to thinke ſeriouſly of his owne doings. If by any hand of God upon him, or by a ſearching miniſtery they bee brought into his mind, it is a death unto him. Like unto the broken merchant that cannot abide to goe into his counting houſe to caſt over his bookes. On the other ſide, The upright hearted Chriſtian is never ſo comfortable, as when he hath moſt ſeriouſly conſidered his owne waies, when his heart hath beene ſo ſearched as he can looke into the bottome of it: *Let every man prove his own worke* (ſaith the Apoſtle, *Gal* 6.4.) *and then ſhall he have rejoycing in himſelfe alone and not in another. A good man ſhall be ſatisfied from himſelfe*, ſaith *Solomon*, *Pro.* 14.14. He ſhall (if he will take paines to examine his owne heart) find ſufficient ground of comfort in himſelfe.

The ſecond thing that many a good ſoule will object againſt this, is, That hee hath done what hee can to examine his owne heart, and hee can find no truth of grace in himſelfe nothing to ground any good aſſurance upon. *Object.* 2.

To this I anſwer, That this may bee indeed for a time the caſe of a deare child of God, as we ſhall heare in the next uſe. They cannot diſcerne in themſelves for the preſent any goodneſſe. But even in this caſe, obſervation and examination of their owne waies will be of great uſe unto them. For then it will be good for them, to call to minde the times that are paſt; and thoſe evidences they have had of the truth of grace in them in former times. This courſe *Iob* took to recover his comfort ſundry times, as you ſhall find, Chap 23.11,12. and in three whole Chapters together, 29. 30 31. And ſo did the Prophet likewiſe, *Pſal.* 77.6. *I call to remembrance my ſong in the night, I commune with mine owne heart, and my ſpirit made diligent ſearch.* He did (by communing with his own heart and ſearching it diligently) call to mind that there was a time when hee could ſing in the night, when the ſpirit of adoption had given him ſuch aſſurance of Gods love, as made him full of joy and comfort even in the night ſeaſon. And this courſe the Apoſtle preſcribeth to Gods people, *Heb.* 10.32. as a ſingular meanes to preſerve and recover their confidence and aſſurance of Gods favour. *Call to remembrance* (ſaith he) *the former daies, in the which after ye were illuminated, ye endured a great fight of afflictions.* *Answ.*

Alas (will you ſay) what comfort is it to mee to remember what goodneſſe hath beene in me in times paſt, which I am now fallen from, and have loſt? *Object.*

I anſwer, That if ever thou hadſt grace in thee in truth, although the ſenſe and feeling of it thou mayſt looſe for a time, the vigour and operation of it may be nipt and interrupted for a time; but the grace and ſeed of regeneration is *an incorruptible ſeed*, as the Apoſtle calleth it, 1 *Pet.* 1.23. where it is in truth it is laſting. *I will pray the father* (ſaith our Saviour, *Iohn* 14.16,17.) *and hee ſhall give you another Comforter, that hee may abide with you for ever. Even the ſpirit of truth whom the world cannot receive, becauſe it ſeeth him not: neither* *Answ.*

ther knoweth him; but ye knew him, for he dwelleth in you and shall bee in you. Looke what heart the spirit of God did ever dwell in, there he shall be, there he will abide for ever, Christ hath prayed the father that it may bee so. The poore humbled sinner therefore that did ever in his life, at any one time, in any one action discerne the truth of grace in himselfe (though now he can discerne none) may from thence conclude infallibly that there is truth of grace in him still; and consequently may receive great helpe from thence for the recovery of his assurance againe.

O what cause is there then that we should continually in all our wayes *commune with our owne hearts* about this; and *search diligently* to find this truth of grace in our selves, seeing this will stand us in such stead at a dead lift (as wee say) in our spirituall desertions to recover our assurance againe?

Lecture CXXVI. On Psalme 51. 7. August 18. 1629.

3. A Third helpe that he must use that would get assurance of the favour of God in Christ, that would preserve it when hee hath it, and recover it when he hath lost it, is carefully to observe and call to mind the experiments he hath had of Gods speciall favour and love formerly. This course Gods people have taken in this case and found great successe in it. Take the Psalmist for an example of this, *Psal.*77. who when he had so farre lost his assurance that it was a *trouble* to him to *remember God and his spirit was overwhelmed in him* as he complaineth, ver.3. and that he cryed out, ver.7,8,9. *Will the Lord cast off for ever, and Will he be favourable no more? Is his mercy cleane gone for ever? Hath God forgotten to be gracious?* He had strong tentations to doubt he should never recover Gods favour againe. Now to raise himselfe out of this wofull estate, he resolveth thus with himselfe, ver.10. *But I will remember the yeares of the right hand of the most high*; that is, the yeares and times of my life wherein I had sweet experience of Gods mercy and love, For so is this phrase interpreted, *Psal.*17.7. *Shew thy marvellous kindnesse ô thou that savest with thy right hand them that put their trust in thee.* And 80.17. *Let thy hand be upon the man of thy right hand.* This course also *David* tooke at another time, *Psal.*143.5,6. *When his spirit was overwhelmed within him, and his heart within him was desolate, then I remember* (saith he) *the daies of old, I meditate on all thy workes, I muse on the workes of thy hands.* Hee called to mind and seriously thought upon the passages of Gods providence toward other of his people, but specially toward himselfe in former times, and sought to recover his comfort and assurance this way. And see what successe Gods servants have found in this case, how they have grounded their assurance upon this. *I will cry unto thee* (saith *David*, *Psal.*61.2,3.) *when my heart is overwhelmed for thou hast beene a shelter for me, and a strong tower from the enemy. Because thou hast beene my helpe* (saith he, *Psal.*63.7.) *therefore in the shadow of thy wings will I rejoyce.* And 71.20. *Thou which hast shewed me great and sore troubles, shalt quicken me and shalt bring me up againe from the depthes of the earth.* And whereupon grounded hee this assurance and confidence? That he had expressed before, ver.5,6. *Thou art my hope, ô Lord God, thou art my trust from my youth; by thee have I beene holden up from the wombe, thou art he that tooke me out of my mothers bowells my praise shall be continually of thee.*

Object. But you will (haply) object and say, Can any man ground true assurance of Gods love upon the experience he hath had of Gods goodnesse towards him in these temporall and common favours? Such experiments of Gods love as these are I could record a great many. But (alas) these are poore grounds for any

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man to build his assurance and comfort upon. 1. No man can say because God hath formerly beene good to him in this kind, therefore he will be good to me againe. *God repented that he had made Saul King*, 1 *Sam.*15.35. God giveth such gifts as these unto many and taketh them quite away againe, and so seemeth to repent the bestowing of them. Nay 2 *no man can judge of Gods love or hatred* by such things though he were sure to enjoy them alwaies, as the Holy Ghost teacheth us plainely, *Eccl.*9.1, Many castawayes (and *Esau* by name) have had abundant experience of Gods goodnesse in such things, and yet the Scripture saith expressely that God *hated* him for all that, *Mal.*1.3.

But to this I have two things to answer. *Answ.*

First, Though these outward blessings bee to reprobate men no arguments of Gods speciall and unchangable love yet to the elect they be; though a man to whom these blessings come single and alone, cannot ground any good assurance of Gods speciall love upon them; yet the elect of God and such as find them sanctified unto them, and themselves bettered by them, have beene able to raise good assurance of Gods love even from them and have beene greatly confirmed in their faith and confidence in God by them. *By this I know* (saith *David*, *Psal.*41.11.) *that thou favourest me, because mine enemy doth not triumph over me.* Even by a temporall deliverance he had received from the practises of *Saul*, he gathered assurance that the Lord loved him. And *Psal.* 18.19. *He delivered me, because he delighted in me.* So *Iacob* telleth his brother, *Gen.*33.10. that in the strange alteration he found in him and in the great kindnesse hee received from him he saw *the face of God*; that is, the loving countenance of God towards him. Thou that feareſt God maist certainely confirme thy selfe much in the assurance of Gods love, even by calling to mind the manifold experiments thou hast had of Gods goodnesse towards thee even in these outward things, from thy youth up hitherto. Nay I will say more, The observation of the common goodnesse that God sheweth unto all men, yea even unto all his creatures, may help thee much (that desirest to feare God) to grow assured and confident of his speciall love unto thee. *Your heavenly father* (saith our Saviour to his Disciples, *Matth.*6.26.) *feedeth the foules of the aire; and are not ye much better then they?* Thus *David*, from the consideration of this common goodnesse of God to all the creatures, falleth into an admiration of his goodnesse to his people, *Psal.*36.6,7. *Thou preservest both man and beast. How excellent is thy loving kindnesse ô God? Therefore the children of men, put their trust under the shadow of thy wings.* As if he had said, Therefore the children of men (poore sinners) are apt to put their trust in thee, and grow confident of thy speciall love towards them; because they, seeing how good thou art to all thy creatures, conclude thereupon that thy loving kindnesse towards such as desire to feare thee, must needs bee excellent. So having spoken at large, *Psal.*107. of the providence and goodnesse of God towards all men; he inferreth, verse 42,43. *The righteous shall see it and rejoyce*, they shall take comfort even in this. And hee giveth the reason in the next words. *Who so is wise and will observe these things* (that is, the goodnesse of God that appeareth in the ordinary passages of his providence towards all men) *even they shall understand the loving kindnesse of the Lord*; that is to say, towards righteous men, towards such as feare his name. 1.

But then secondly I answer, That though the observation of Gods goodnesse to us in outward things may helpe us much this way, yet the experiments wee have had of his goodnsse to us formerly in spirituall things will doe it much better. If thou hast had experience formerly that God hath beene gracious to thee, in thy spirituall desertions and tentations by delivering thee out of them and giving thee victory over them, by giving thee much comfort in prayer and in the Word, thou mayst from thence gather a comfortable assurance of his speci- 2.

all love much better, then by any outward bleſſing that ever thou receiveſt from God. See how *David* did ground his aſſurance and confidence upon this. *Heare me when I call* (ſaith he, *Pſal.*4.1.) *ô God of my righteouſneſſe; thou haſt enlarged me when I was in diſtreſſe, have mercy upon me, and heare my prayer*; and thereupon inforceth, verſe 3. *The Lord will heare me when I call upon him.* He was confident God would returne to him againe, and give a gracious anſwer unto his prayer, becauſe he had had experience that God had formerly when he was in like diſtreſſe enlarged his heart and given him much comfort in prayer. So *Pſal.*22.21. *Save me from the Lyons mouth, for thou haſt heard me from the hornes of the Vnicornes*; The experience he had had of Gods power and goodnes formerly in the like tentation, giveth him aſſurance of help in this alſo. So *Pſ.*27.9,10. *Hide not thy face from me* (ſaith he) *put not thy ſervant away in anger, Thou haſt beene my helpe* (in ſuch like diſtreſſes as I am now in) *leave me not neither forſake me ô God of my ſalvation.* And ſee in the next verſe the confidence he grew unto upon this experience, *When my father and my mother forſake me, then the Lord will take me up.*

Applic. Let us learne therefore (beloved) to take notice of and obſerve all the ſpeciall favours of God and experiments we receive of his love from time to time; Yea let us labour to remember them, to keepe a regiſter of them; and to repeate them oft to our owne ſoules. *Conſider how great things God hath done for you*, ſaith *Samuel* to the people, 1 *Sam.*12.24. Yea wee ſhould call upon our hearts as *David* doth, *Pſal.*103.2. *Bleſſe the Lord ô my ſoule; and forget not all his beneſits.* Gods people have beene ſo carefull to keepe in remembrance Gods ſpeciall favours, that they have uſed to give names to perſons, and places, and times of purpoſe to helpe their memories in this caſe. *Hannah* called her ſonne whom ſhe had obtained by prayer *Samuel* begged of God, 1 *Samuel* 1.20. that ſo oft as ſhe heard him named, ſhe might be put in remembrance of the reſpect God had had to her prayer. *Abraham* called the place where God had ſpared *Iſaak*, and provided another ſacrifice in his roome *Iehovah-jireh* God will provide, *Gen.*22.14 that he might never forget that experiment he had had of Gods gracious providence. *Iacob* changed the name of *Luz* into *Bethel* the houſe of God, *Gen.*28.19. that he might ever remember how graciouſly and comfortably God had revealed himſelfe to him in that place. *Iehoſaphat* and Gods people (that they might never forget the marvellous comfort they had received from God after a generall faſt, in a ſtrange deliverance from an invincible army of the Ammonites, and Moabites, and Edomites, 2 *Chron.* 20.26.) called the place where they met together to praiſe God for this mercy *the valley of Berachah*; that is, the valley of bleſſing. So *Mordecai* and Gods people to keepe in perpetuall remembrance another marvellous deliverance which they had obtained by faſting and prayer from the conſpiracy of *Haman*, did not only keep thoſe daies which he (according to the counſell of his judiciall aſtrologers and magicians) found to be the moſt lucky and fit daies for to put the decree againſt the Iewes in execution, as daies of rejoycing every yeare; but called them alſo *the daies of Purim* as you may read, *Eſt.*9.26. They would have the Lords defeating of *Hamans* lottery and magicke, never to be forgotten. Certainely theſe examples are written to teach us that we who have received the like bleſſings from God; who have had experience 1 of Gods marvellous providence in ſundry extreamities, as *Abraham* had; 2 of Gods gracious preſence revealed to us in his houſe, and in the uſe of his ordinances as *Iacob* had; 3 of the comfortable anſwer that God hath given to our prayers, as hee did to *Hannah*; 4 ſpecially of the fruit & happy ſucceſſe we have found in our faſts & the great deliverances we have received by them, as Gods people in the daies of *Iehoſaphat* and *Mordecai* did; that we ſhould likewiſe take heed of forgetting theſe experiments & uſe all the

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meanes we can to keepe them in remembrance for ever. And that for this very cauſe, becauſe (as the Apoſtle ſaith *Rom.* 5.4.) *Experience worketh hope.* And that upon this ground, becauſe though we be variable, the Lord is conſtant in his love; *Whom he loveth he loveth to the end, John* 13.1. *In him is no variableneſſe, or ſhadow of turning, Iames* 1.17.

The fourth and laſt meanes that they muſt uſe, who deſire to obtaine aſſurance of Gods favour in Chriſt, to preſerve it when they have it, and to recover it when it is loſt, is this, They muſt renounce themſelves, and looke for it onely through the free grace and mercy of God in Ieſus Chriſt. When a man can neither 1 by diligent examination find any goodneſſe in himſelfe for the preſent; 2 nor call to mind any goodneſſe that hath beene in him formerly; 3 nor can remember any ſuch ſpeciall mercy or fruit of Gods love that he hath received in times paſt, upon which he can ground any aſſurance; yet if he can then with an humbled ſoule, deſpairing to get it any other way, caſt himſelfe upon the free grace and mercy of God in Chriſt, and cry with Gods people, 2 *Chron.* 20. 12. *We know not what to doe, but our eyes are upon thee*; he may obtaine aſſurance and comfort by this meanes, when he cannot doe it by any other. By this means *David* looked to receive his comfort and aſſurance, as you may find by that ſpeech he uſeth to his owne ſoule, *Pſalme* 42.5. which he repeateth againe verſe 12. *Why art thou caſt downe O my ſoule, and why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him for the helpe of his countenance.* He looked verily to recover the comfortable aſſurance of Gods favour. How looked he to recover it? Surely by hoping in God, and reſting in his mercy. So by this meanes the faithfull profeſſe they looked to obtaine the comfortable aſſurance of Gods love, *Pſal.* 33.20—22. *Our ſoule waiteth for the Lord, for our heart ſhall rejoyce in him, becauſe we have truſted in his holy name, Let thy mercy O Lord be upon us according as we hope in thee.* 4.

Why but you will ſay, can any man hope for mercy from God that can find no goodneſſe in himſelfe at all? *The righteous God loveth righteouſneſſe*, as we have heard out of *Pſal.* 11.7. *Ye that feare the Lord truſt in the Lord*, ſaith *David*, *Pſal.* 115.11. *The mercy of the Lord is from everlaſting to everlaſting* (ſaith *David*, *Pſal.* 103.17.) *upon them that feare him.* But on the other ſide; Such as have no goodneſſe in them, but are wicked men, *his ſoule hateth*, as *David* teacheth us, *Pſal.* 11.5. *Obiect.* 1

To this I anſwer, That though no impenitent ſinner can expect mercy from God, neither would I have any ſuch ſnatch at any thing that I ſhall ſay, they have nothing to do with it, yet the humbled and penitent ſinner may, as may appeare by examples. Sundry that could find no goodneſſe in themſelves at all, and therefore judged themſelves utterly unworthy of mercy, have yet relyed upon God, truſted and looked to receive mercy from him, nevertheleſſe for that. Such a one was the Centurion *Matth.* 8. 8. who though he judged himſelfe *unworthy that Chriſt ſhould come under his roofe*, yet did truſt to receive mercy from Chriſt for all that. And the woman of Canaan, who though ſhe knew no goodneſſe in her ſelfe, but counted her ſelfe no better than a dog, *Mat.* 15.27. yet truſted confidently in Chriſt for all that. And two plain reaſons there be for this. Firſt, becauſe they knew Gods mercy is free, and not grounded upon any goodneſſe that is in us. *I will love them freely*, ſaith the Lord, *Hoſ.* 14.4. *I will be gracious to whom I will be gracious* (ſaith the Lord *Exod.* 33.19.) *and will ſhew mercy on whom I will ſhew mercy.* Secondly, Becauſe they have truſted to receive mercy from God onely through Chriſt. In him (they knew) there was goodneſſe enough, though there were none in them; *Looke upon the face of thine annointed*, ſaith *David*, *Pſal.* 84.9. As if he ſhould have ſaid, Though thou canſt ſee no goodneſſe in me for which thou ſhouldſt ſhew *Anſw.*

ſhew me mercy, yet thou maiſt ſee enough in him to content thee. *Cauſe thy face to ſhine upon thy Sanctuary that is deſolate* (ſaith *Daniel* 9. 17.) *for the Lords ſake.* Chriſt hath deſerued that God ſhould be mercifull to all that beleiue in him. And whatſoeuer goodneſſe is in him is theirs. *He is made to us of God* (ſaith the Apoſtle, 1 *Corinth.* 1. 30.) *wiſdome, righteouſneſſe, ſanctification and redemption.* So that an humbled ſinner may rely upon, and expect mercy of God through Chriſt, though he can diſcerne no goodneſſe at all in himſelfe. Nay, I ſay more, that becauſe thou findeſt in thy ſelfe no goodneſſe at all, therefore art thou of all men the fitteſt to receive mercy from God through Chriſt. *Hoe every one that thirſteth* (ſaith the Lord, *Eſa.* 55. 1.) *come ye to the waters, and he that hath no money.* As if he had ſaid, He that hath no goodneſſe in him, nothing whereby he may hope to purchaſe and deſerve mercy, is nevertheleſſe capable of mercy for that; nay he is the more capable of it, becauſe of that, that he finds himſelfe ſo. As, the emptier a glaſſe is, the fitter it is to receive any precious liquor that ſhould be put into it. *Bleſſed are the poore in ſpirit,* ſaith our Saviour, *Matth.* 5. 3. And, *To him that worketh not, but believeth in him that juſtifieth the ungodly* (ſaith the Apoſtle, *Rom.* 4. 5. To him that hath not any goodneſſe, not one good work to truſt unto, but can do God that honour as to believe in him, expect and reſt upon him for mercy, though he know himſelfe to be an ungodly man, and void of all goodneſſe) *to him his faith is imputed for righteouſneſſe.* As if he ſhould ſay, O that is a juſtifying, that is an excellent faith indeed.

Object. 2 But though a man that feeleth no goodneſſe in himſelfe, may yet expect to receive mercy and aſſurance of favour from God, if he can reſt himſelfe upon the free grace and mercy of God in Chriſt, and truſt to receive it that way, and that way alone; yet how can ſuch a one as I that am ſo full of feares, and doubts, and infidelity, ever be able to do that; my infidelity barreth me from all hope of mercy. If Chriſt *could do no mighty worke* in Nazareth becauſe of their infidelity, as the Holy Ghoſt witneſſeth, *Mar.* 6 5. how can I ever hope to obtaine mercy and aſſurance of favour from God this way?

Anſw. To this I anſwer, Firſt, Thou maiſt notwithſtanding thine infidelity, ſo long as the infidelity that is in thee raigneth not, but thou diſcerneſt, bewaileſt, and ſtriveſt againſt it. *David* had doubting, and feare, and infidelity in him, when he cryed *Pſal.* 13. 1. *How long wilt thou forget me O Lord? For ever? How long wilt thou hide thy face from me?* And yet even then he truſted in Gods mercy, and hoped to recover aſſurance of his favour that way, as appeareth by his words in the fift verſe. And *when I am afraid* (ſaith he, *Pſal.* 56. 3. when I am diſquieted with feares, and doubts of any kind) *I will truſt in thee.* So *Pſal.* 142. 7, 8. he profeſſeth that *when his ſpirit failed, when his ſpirit was overwhelmed, and his heart within him was deſolate,* as he had ſaid before Verſe 4. (and conſequently when he had much infidelity in him) yet even then he did *truſt in God, and lifted up his ſoule unto him.* And was not the poore woman that had the bloudy iſſue (*Luke* 8. 47.) troubled much with doubts, and feares, and infidelity, when yet notwithſtanding ſhe did truſt and looke to receive mercy and helpe through the free goodneſſe of God in Chriſt. Secondly, Though thou feele thy ſelfe never ſo unable through thy infidelity to caſt thy ſelfe upon the free grace and mercy of God in Chriſt; yet if thou can bewaile, and be ſoundly humbled for thy infidelity, God will make thee able to do it. For, he hath promiſed to *give grace* (even this as well as any other) *to the humble,* Iam. 4. 6. He will keep thee from ſinking under, and being overcome of thy infidelity. And Gods people have never found him readier to ſhew them mercy this way, than when they have felt moſt weakeneſſe and infidelity in themſelves. When the Apoſtle had been *preſſed out of meaſure above his ſtrength,* (as he ſpeaketh 2 *Cor.* 1. 8, 9) *and had the ſentence of death in himſelfe,* God ſuſtained

ſuſtained and delivered him; and that for this very cauſe, as he ſaith, to teach us *that we ſhould not truſt in our ſelves, but in God which raiſeth the dead*; which cauſeth him to profeſſe, 2 *Cor.* 12.10. *When I am weak, then am I ſtrong.* He never felt Gods ſtrength more in ſupporting him and keeping him from ſinking under the burden of any tentation, than when he found his own weakneſſe and readineſſe to ſink moſt of all.

Now (to make ſome application of this) we ſhall find that many of Gods people do greatly offend in this point. For they make that inherent grace which they find in themſelves the onely ground of all their comfort and aſſurance of Gods favour; while they diſcerne that in themſelves they are quiet and comfortable, when they cannot, they are utterly out of hope. Two evills they commit in this, one againſt themſelves, another againſt the Lord. *Applic.*

First, reſting upon that grace they find in themſelves, and ſo truſting in their owne heart, they leane upon a bruiſed reed that may and will deceive them. Their owne ſpirit may faile them and be overwhelmed, as we have heard *David* complained that it was with him, *Pſal.* 143. 4,7. Though that grace that is in them (if ever it were in them in truth) do not utterly faile, yet their heart and ſpirit, the knowledge and feeling of that grace they have, may quite faile them for a time. This made *David* ſay as he doth, *Pſal.* 73.26. *My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.* Make God himſelfe thy rock and portion, the onely ground of all thy hope and comfort, and he will never faile, though thine own fleſh and heart do. 1.

Secondly, In doing thus we make an idoll of that inherent grace that is in us; and putting that truſt in it which we ſhould repoſe in the Lord alone, we commit idolatry, *we go a whoring after our owne hearts*, as the Lord ſpeaketh, *Num.* 15.39. For no inherent grace that is in us is God, but the gift of God only, and therefore cannot be fully truſted in without ſinne. 2.

Let us therefore learne to praiſe God for any grace he hath wrought in us by his holy Spirit; yea let us take comfort in it as in a fruit of his eternall and unchangeable love, but let us not ſo reſt upon it, as to make it the onely or chiefe ground of our hope and comfort, but learne to renounce our ſelves, and all confidence in any goodneſſe that is in us, and with humbled ſoules caſt our ſelves wholly upon the free grace and mercy of God in Chriſt; and ſay with the Apoſtle *Phil.* 3.3. *We are the circumciſion which — rejoyce in the Lord Ieſus, and have no confidence in the fleſh.*

Lecture CXXVII. On Pſalme 51. 7. Septem. 1. 1629.

NOw the third and laſt uſe that this Doctrine ſerveth unto, is, (as I ſaid) for the comfort of ſuch of Gods people, as though they feare God unfainedly and are carefull in all their wayes to pleaſe him, yet complaine greatly of this, that they cannot feele that the bloud of Chriſt is by the Spirit of God ſprinkled upon their hearts, they cannot attaine unto this ſenſible aſſurance of the favour of God in Chriſt. And though 1 I know well that in this profane and looſe age few have need of this uſe of comfort, becauſe moſt men are confident enough of their ſalvation; they are not troubled at all with any doubts or feares this way; and *the whole have no need of a Phyſitian*, *Matth.* 9.12. Doctrine of humiliation and terrour were fitter for moſt of our hearers than Doctrine of comfort. *The fat and ſtrong* (among Gods ſheepe) *ſhould be fed with judgement*, as the Lord ſpeaketh, *Ezek.* 34.16. Yea, 2 I know well, that ſome will be more likely to receive hurt than good by that which you ſhall now heare. For Chriſt and the Doctrine of Gods mercy in him, is a *ſtumbling ſtone and rock of offence to diſobedient* and wicked men, as the Apoſtle teacheth us, *Uſe* 3.

1 *Pet.*

1 *Pet.*2.8. And 3. though in handling of the meanes whereby true assurance may be obtained, I have spoken much already for the comfort of such persons.

1. Yet have I two reasons why I dare not omit this use of comfort.

First. Because I doubt not but there are some of you that heare me, have present need of it. And if there were but two or three such among you all, I am bound in my ministery to have more respect unto them, then to all the rest. For to such principally are we sent to preach. *Hee hath sent me* (saith our Saviour, *Esa.*61 1,2. and that which hee that is the great Shepheard of the sheepe said, it becommeth us all that are under him to say likewise) *hee hath sent mee* (saith he) *to bind up the broken hearted, and to comfort all that mourne in Sion.*

2. Secondly. Because though there be many of you that have not present need of it, yet is there not any of Gods people among you, but may have need of this comfort, you know not how soone you may loose the sensible assurance you have of Gods favour in Christ, and have the light of his countenance hidden from you, In which respect I may say to you all of this use of comfort, as the Prophet doth of another matter, *Esa.*42 23. *Who among you will give eare to this? who will hearken and heare for the time to come?* As if hee had said; who is there among you all, that hath not just cause to give eare and hearken unto it, if not for the present need you have of it, yet because of the need you may have of it in time to come?

Two things there bee that I have to say for the comfort of such of Gods people as being humbled for their sinnes, and carefull in all their waves to please God, cannot yet attaine to a sensible assurance of the favour of God in Christ. The bloud of Christ may be sprinkled upon thee, and applyed unto thee by the spirit of God though thou perceive it not 2. The bloud of Christ is certainely sprinkled upon thee, and applyed unto thee, by the spirit of God, though thou perceive it not, if thou have any measure of true faith in thee.

1. First. A man may bee in the favour of God, in the state of grace, a justified man before God, and yet want the sensible assurance of his salvation, and of the favour of God in Christ. For this wee have an evident example in *David* here. So soone as ever hee had humbly confessed his foule sin and repented, he presently obtained pardon of it from God, and consequently hee was justified from it in Gods sight. For so *Nathan* the Prophet doth (in the name of God) assure him, 2 *Sam.*12.13. *The Lord also hath put away thy sin, thou shalt not dye.* And yet though hee were now reconciled unto God, and in the state of grace, it appeareth plainely by many petitions in this Psalme, and specially by the next words to my text, that hee had not now the comfortable assurance of his reconciliation with God, in his owne heart. It falleth out oft with Gods servants, as it did with the two disciples that were travelling toward *Emaus*, *Luke* 24.14,15. Christ drew neere unto them, and was with them, and that in a most gracious manner, and yet they perceived it not *Their eyes were holden* (saith the Evangelist) *that they should not know him.* And as it was with *Mary Magdalene*, *Ioh.*20.14,15. Christ was with her, and stood by her, and spake to her, and she perceived it not, but sought for him, and wept because she could not find him. Many a good soule have Christ dwelling in their hearts by faith, and yet perceive it not; their eyes are holden so, as they know him not to be with them; they have him already, yet they seeke for him with *Mary*, and weep because they cannot find him. As in the bodily senses it is one gift and blessing of God to have them, and another to have ability to make use of them, and to exercise the operation of them for our comfort. *The hearing eare, and the seeing eye, the Lord hath made even both of them*, saith *Solomon*, *Pro.*20.12. Where God giveth the one, he denyeth the other sometimes. Those that

were

were in *Pauls* company when Christ strucke him down, & spake to him from heaven, had at that time the faculty of hearing, but God suspended the exercise and operation of it; so that though Christ spake many words to *Paul* in a most audible voice, yet they could not heare them, as you may see, *Act.*22.9. And *Hagar* had her eye-sight well enough when (the water being spent in her bottle and her child ready to perish with thirst) she sate her downe in the wildernesse of *Beersheba* over against the child, as you may read, *Gen.*21.16.19. but God with held from her the use of her sight so at that time, as though there was a wel in the place, and she had (doubtlesse) sought about every where for water, yet she could not see it till the Lord (upon her owne, and the childs vehement crying unto him) had *opened her eyes*, And even so it is in the sanctifying and saving graces of Gods spirit. *Having eyes, see yee not?* (saith our Saviour to his owne Disciples, *Mar.*8.18.) *and having eares, heare ye not?* Gods owne people oftentimes, though they have eyes, yet see not, though they have eares, yet heare not, though they have faith, yet want the comfortable use and operation of it for a time. It is one grace and mercy of God to have true faith, repentance, love, and the like; and another to know and perceive sensibly in our selves, that we have them. So speaketh the Apostle, 1 *Cor.*2.12. *We have received the spirit which is of God, that we might know the things that are freely given us of God.* He maketh the *things that are freely given us of God* (under which words, doubtlesse all saving graces. which God worketh in us, are comprehended) one thing, one gracious worke of the spirit of God, and the knowing and perceiving that wee have these things freely given us of God, that he maketh another distinct worke & grace of Gods spirit. And where the Lord doth give the one of these graces, he is sometimes pleased to deny the other for a time. *At that day* (meaning after his ascension into heaven, saith our Saviour to his elect disciples, after *Judas* was gone from them, *Iohn* 14.20.) *Ye shall know, that I am in my father, and you in me, and I in you.* Christ was already in them, & they in him, as he plainly telleth them, *Ioh.*15.5. *I am the Vine, ye are the branches.* But they knew it not yet, they had no feeling, no comfort of it to speake of. It is therefore evident (you see) that a man may have saving grace in him, and not perceive it himselfe; a man may have true justifying faith in him, and not have the use and operation of it so farre as to worke in him a comfortable assurance of his reconciliation with God. Nay I will say more, a man may bee in the state of grace, and have true justifying faith in him, and yet bee so farre from sensible assurance of it in himselfe, as in his owne sense and feeling hee may seeme to bee assured of the contrary. I will give you three most plaine and pregnant examples for this, and so conclude this first point. *Iob* was certainly in this case when hee cryed thus unto God. *Iob* 13.24. *Wherefore hidest thou thy face, and holdest mee for thine enemy?* And 16.9. *Mine enemy sharpeneth his eyes upon mee*; Hee saw not Gods loving countenance at all, hee apprehended him as a mortall enemy. And *David* was in this case when hee cryed unto God, *Psal.*22.1. *Why hast thou forsaken mee?* And *Heman* was in this case when he prayed thus, *Psalm.*88.14. *Lord, why castest thou off my soule? why hidest thou thy face from mee?* Can any man thinke that these men had at these times any sensible assurance in themselves of their owne salvation and of Gods favour, when they did thus complaine? No will you say; neither doth it appeare, that they were in the state of grace in the favour of God, or had any true faith in them, when they did thus complaine. Though these were good men, and did recover themselves afterward, yet when they spake thus, they were fallen from grace, they had lost their faith, or they could never have spoken in this sort. But to this I answer, That it is evident by the Scripture, that they had not lost their faith at these times; though they had lost their assurance, they had not lost their faith, they were not in the state

of grace, even then when they ſpake thus. *Iob* had true faith in him even at that time as appeareth by his words verſe 15. of that very thirtieth chapter, *Though he ſlay me* (ſaith he) *yet will I truſt in him.* And *Dauid* had true faith in him, even then when he ſaid God had forſaken him, or elſe he could not have cryed as he did, *My God, my God,* neither could he have perſevered in prayer, day and night, without ceaſing as hee did, verſe 2. of that 22. Pſalme. And *Heman* had true faith even then when he complained that God had caſt of his ſoule, or elſe hee could never have prayed as hee did verſe 1. of that 88. Pſalme. *O God of my ſalvation, I have cryed day and night before thee.*

And this is the firſt thing (beloved) that I told you I had to ſay to you for your comfort, though it be a juſt cauſe of trouble to thee, that thou wanteſt the ſenſible aſſurance of Gods love. It was ſo to *David, Thou didſt hide thy face and I was troubled,* ſaith he, *Pſalme* 30.7. And *Pſal.*13.1,2. He complaineth of this as of a great affliction. *How long wilt thou hide thy face from mee? How long ſhall I take counſell in my ſoule, having ſorrow in my heart daily?* So long as God hid his face from him, and did not looke cheerefully upon him, his heart was full of ſorrow; and ſo it muſt needs be with thee, if thy heart be ſound. Yet be not overmuch diſmayed with it; For thou mayeſt be deare unto God (as thou haſt heard) and highly in his favour, though thou perceive it not, though thou have not the ſenſible aſſurance of it in thy ſelfe.

2. The ſecond thing that I have to ſay for thy comfort, is this. That if thou canſt in any meaſure beleeve in Chriſt, his bloud is certainely ſprinkled upon thee, and applyed unto thee by the ſpirit of God, his favour is aſſured unto thee, though it bee not ſenſible unto thee, though thou perceive it not. See both theſe points made evident unto thee by the Scriptures.

1. For the firſt. True faith applieth Chriſt unto us, and maketh him and all his benefits our owne. Therefore they that beleeve in Chriſt, are ſaid to have *received him* as the free gift of God, *Iohn.*1.12. And what is more our owne, then that that is freely given us, and wee have received? So Chriſt is ſayd, *Ephe.*3.17. *to dwell in our hearts by faith*, and to have taken full poſſeſſion of them; if thou haſt faith, thou art Chriſts proper poſſeſſion; and if thou bee his, he is thine alſo certainely. Yea, the true beleever is ſaid to have eaten the fleſh of Chriſt, and to have drunke his bloud. *Ioh.*6.54. And what is more our owne, what is ſo neerely applyed unto us, as that which wee eate and drinke? And for the ſecond point. True faith giveth us juſt title to eternall ſalvation, and maketh it ſure unto us. For ſo doth our Saviour himſelfe with great vehemency proteſt, *Iohn* 6.47. *Verily, verily, I ſay unto you, hee that beleeveth on mee, hath everlaſting life.* So that ſuppoſe a man never have in himſelfe the ſenſible aſſurance of Gods favour all the dayes of his life (though his eſtate ſhould bee in that reſpect very uncomfortable) yet beleeving in Chriſt, hee ſhould bee a moſt happy man nevertheleſſe for all that. For hee hath that in him, which is the onely root and foundation of all true comfort and happineſſe. Chriſt and all his merits are his; the kingdome of heaven, and everlaſting ſalvation, is made ſure unto him. And that made the Apoſtle to ſay, 1 *Iohn* 5.10. *He that beleeveth on the Son of God hath the witneſſe in himſelfe*, he need not go farre to ſeeke it, hee hath that in himſelfe that will witneſſe for him, and prove that he is an happy man, the child of God, and heire to the kingdome of heaven.

Obiect. But it may be ſome will object and ſay, Alas, there is ſmall comfort in this point. For how can a man have true faith, that hath in himſelfe no comfortable aſſurance of the pardon of his ſins, and of his owne ſalvation? And what is faith, but a full perſwaſion and certaine aſſurance of this?

Anſw. To this I anſwer, That is a dangerous errour to define faith ſo. This aſſurance

rance is indeed a ſweet fruit, and effect of faith, but it is not faith it ſelfe; the eſſence and being of faith, conſiſteth not in this.

Quest. Wherein then conſiſteth the eſſence and being of faith, will you ſay?

Surely in an obediential affiance and truſting in Chriſt, and in him alone for the pardon of our ſins, and for our eternall ſalvation. When an humbled ſinner feeling his owne miſery through ſin, can beleeve that in Chriſt there is help and comfort enough to bee found, and reſt, and rely upon him only for mercy with a mind willing to obey him in all things, this man certainly hath true faith, though hee have no aſſurance. In this the being and eſſence of true faith doth chiefly conſiſt. This is evident by the termes and phraſes, whereby the holy Ghoſt doth in the Scripture deſcribe and expreſſe true faith. Sometimes hee calleth it *a beleeving on* Chriſt, as *Iob* 3.18. ſometimes *a truſting in* Chriſt, as *Ephe.*1.12. ſometimes *a reſting upon God.* 2 *Chron.*14.11, *a relying* upon God, 2 *Chron.*16.8. ſometimes *a cleaving* and ſticking cloſe to him, *Act.*11.23.

Applic. Now to make ſome application of this. Let me ſay to every one of you, as the Prophet doth. *Eſa.*50.10. *Who is there among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkeneſſe and hath no light? Let him truſt in the name of the Lord, and ſtay himſelfe upon his God.* If thou be of the number of them that feare God, and deſireſt to obey Chriſt in all things though thou have in thee no light, no comfort) no aſſurance, or feeling of Gods favour, though thou walke in darkeneſſe and art ever full of feares, and doubts in thy ſelfe; yet ſtay thy ſelfe upon Chriſt for all that; and becauſe of Gods word and promiſe reſolve with thy ſelfe, that thou wilt put thy truſt in him. *The juſt ſhall live by his faith*, ſaith the Prophet *Habacuc* 2.4. It is not our feeling, but our faith that wee muſt live by. Take two examples to perſwade and encourage thee to this. The one in *David*, the other in *Abraham*. *What time I am afraid* (ſaith *David*, *Pſalme* 56.3.4. whenſoever I am moſt diſquieted with doubts and feares in my ſelfe) *I will truſt in thee.* How could he doe ſo will you ſay? That hee will tell you in the next words. *In God* (ſaith hee) *I will praiſe his word, In God have I put my truſt.* As if he had ſaid, What cauſe of feare ſoever I find in my ſelfe, yet I thanke God I have the word and promiſe of God, that hee will bee mercifull to mee, and that I will truſt unto. Our other example is in *Abraham*, recorded by the Apoſtle, *Romanes* 4.19, 20, 21. Hee beleeved that hee ſhould have a ſonne by *Sarah*, in whoſe ſeed himſelfe and all the nations of the earth ſhould be bleſſed, though hee ſaw and felt in himſelfe great cauſe to doubt that this could never poſſibly bee. For his body was now dead (that is the ſtrength and vigour of it was quite gone) and ſo was *Saraes* too. How could hee then beleeve this? Why hee had Gods word and promiſe for it; and that (though it were contrary to his ſenſe and reaſon) he gave credit and truſted to. *He ſtaggered not at the promiſe of God through unbeleefe* (ſaith the Apoſtle) *being fully perſwaded that what hee had promiſed, hee was able alſo to performe.* And in thus doing, the Apoſtle ſaith, *hee gave glory to God.* By how much the more matter of doubting, and feare, and deſpaire, wee feele in our ſelves, by ſo much the more glory wee give unto God, when notwithſtanding this, wee can give credite unto, and reſt upon the word and promiſe of God.

Object.1. O but you will ſay, *Abraham* was *ſtrong in faith, he ſtaggered not through unbeliefe*, as the Apoſtle ſaith of him there. No marvell though *his faith were imputed to him for righteouſneſſe*, though it juſtified him in Gods ſight. What ſpeake you of his example to ſuch a one as I am, that am ſo weake in faith, and am ever ſtaggering through unbeliefe, can ſuch a faith as mine is, juſtifie me in Gods ſight, and make Chriſt and all his merits mine?

I anſwer, yes, the weakeſt faith will do it, if thou can receive Chriſt, & reſt upon

him even with the weakeſt faith, it will ſerve thy turne. The weake faith of the poore man that came to Chriſt for his child that was poſſeſſed, *Mar.9.24.* though he ſtaggered much through unbeleefe which made him cry with teares *Lord I beleeve, helpe mine unbeliefe*; yet this weake faith of his ſerved his turne, and obtained mercy from Chriſt. Take heed thou thinke not that it is the ſtrength of thy faith that juſtifieth thee; no no, It is Chriſt and his perfect righteouſneſſe which thy faith receiveth, and reſteth upon that doth it. He that hath the feebleſt and weakeſt hand may receive an almes and apply a ſoveraigne plaiſter to his wound, as well as he that hath the ſtrongeſt and receive as much good by it too. Thy bleſſed Saviour that gave that charge concerning ſuch as thou art, *Matth.*18.10. *Take heed that ye deſpiſe not one of theſe little ones*, will not deſpiſe or reject thee for the weakneſſe of thy faith (which thou mourneſt for and ſtriveſt to amend) but will have tender reſpect to thee in it. *A bruiſed reed* (ſaith the Evangeliſt, *Mat.*12.20.) *ſhall he not breake, and ſmoaking flax ſhall he not quench.*

*Object.*2 This is a comfortable ſpeech indeed will you ſay for them that can beleeve and truſt in Chriſt though but with a weake faith. But (alas) I find my ſelfe to be ſo unworthy a wreth, ſo oppreſſed many times with the ſenſe of my unworthineſſe, that I cannot beleeve, I cannot reſt upon Chriſt, nor hope and look for mercy through him.

Anſw. When thou art ſo, yet lift up thy heart to God, crave helpe of him in this caſe, beg of him that he would make thee able to go to Chriſt and to reſt upon him. Do as *David* did, *When my heart is overwhelmed* (ſaith he, *Pſal.*61.2.) *lead mee to the rocke that is higher then I.* And what was that rocke I pray you? Surely the Lord Ieſus (of whom himſelfe ſaith, *Matth.*16.18. *Upon this rock will I build my Church, and the gates of hell ſhall not prevaile againſt it.*) Was the rock that *David* deſired God to lead him unto; when thy heart is overwhelmed with feares and doubts, and thou canſt get no ſenſible aſſurance of Gods favour nor comfort in thy ſelfe, nor haſt power to goe unto Chriſt, pray thou likewiſe to God with *David* that he would lead thee to this rocke, that he would make thee able to ſtay and reſt thy ſelfe upon Chriſt; and then the gates of hell, all the ſubtiltie and power of the divell ſhall never be able to prevaile againſt thee.

*Object.*3. This is all true indeed, If I could pray I were happy; when I find my ſelfe able to pray then am I ſafe; but alas my heart is ſo overwhelmed many times that I cannot pray.

Anſw. 1. To this I anſwer, Firſt, That it may well bee ſo with thee, for ſo it hath beene with many a good ſervant of God. Thus *David* complained, *Pſalme* 77.4. *I am ſo troubled that I cannot ſpeake.* Thus good *Hezekiah* ſaid of himſelfe, *Eſa.*38.14, *Like a crane or a ſwallow ſo did I chatter, I did mourne as a dove.* And the Apoſtle telleth us, *Romanes* 8. 26. it is thus oft with Gods people in extreame affliction, *Wee know not* (hee putteth himſelfe in

2. the number) *what wee ſhould pray for as wee ought.* But then I ſay ſecondly, When thou findeſt thy ſelfe thus unable to pray, yet doe what thou canſt, pray as well as thou canſt; chatter unto God as *Hezekiah* did; ſigh and grone unto God as the Apoſtle there ſaith the faithfull oft doe, they pray with gronings which they cannot utter; and even this will prevaile with God as much as any prayer which with the greateſt liberty and freedome of ſpirit thou ever madeſt unto him in all thy life. *David* found it to be ſo for hee ſaith, *Pſalme* 77.1. the Lord gave eare unto him, even when he cryed to him in ſuch a troubled manner. And *Hezekiah* found it to be ſo, for he ſaith that after that chattering prayer of his hee found abundance of comfort, *Thou haſt* (ſaith hee, *Eſa.*38.17.) *in love to my ſoule delivered it from the pit of corruption, for thou haſt caſt all my ſinnes behind thy backe.* And

the

the Apoſtle giveth us this reaſon why it muſt needs be ſo, *Romanes* 8. 27. *Hee that ſearcheth the hearts* (ſaith hee) *knoweth what is the mind of the ſpirit, becauſe hee maketh interceſſion for the Saints, acording to the will of God.* As if hee ſhould ſay, Thoſe prayers that are made with ſighs and grones which wee cannot utter, proceed from Gods ſpirit as well as any other that ever wee made; and the Lord that ſearcheth the heart knoweth the meaning of his ſpirit in them, as well as if wee expreſſed it in the beſt words and method in the world. And thus have I finiſhed this Doctrine with all the uſes that are to be made of it.

Lecture CXXVIII. On Pſalme 51. 7. Septemb. 15. 1629.

WE have already heard that this verſe conſiſteth of two parts. The firſt is an earneſt petition, wherein *David* beggeth of God to be purged and waſhed from his ſins by the bloud of Chriſt, and to have that ſprinkled upon him, and applyed to him by the ſpirit of God. The ſecond is the reaſon that moved him to beg this of God ſo earneſtly; which is taken from the fruit and benefit he knew he ſhould receive by it, and that is double. 1. He knew that (being thus purged) he ſhould be cleane, no filthineſſe ſhould remaine upon him, no ſin that ever he committed ſhould be imputed to him. 2. He knew that (if he were thus waſhed) he ſhould be whiter then the ſnow, he ſhould have ſo perfect righteouſneſſe imputed to him, as ſhould make him beautifull and glorious in the ſight of God. The petition we finiſhed the laſt day; and now it followeth that we do proceed to the reaſon of it.

And herein we are to obſerve how confidently *David* ſpeaketh heere of the bleſſed eſtate of them whom God hath waſhed and ſprinkled with the bloud of Chriſt; yea of the bleſſed eſtate that he knew himſelfe ſhould be in ſo ſoone as God ſhould have vouchſafed that mercy unto him; notwithſtanding the foulnes and odiouſneſſe of his ſins was more then ordinary, yet he knew that when once God ſhould have waſhed him with, and applyed to him the bloud of Chriſt, he ſhould have no ſpot of his ſins remaining upon him, yea he ſhould be whiter in Gods eye then the very ſnow. And from this point thus obſerved in the words of *David*, this Doctrine doth ariſe for our inſtruction, *Nota.*

That all ſuch as have their ſoules waſhed, and ſprinkled with Chriſts bloud (that is, all that truly beleeve in him) are perfectly cleanſed from all their ſins, and are as pure and white in Gods ſight, as any ſnow. *Doct.* 28

Now the beſt and plaineſt way I can think of for confirming this Doctrine unto you will be by anſwering of a doubt and Queſtion which every one of your hearts will be apt to move againſt it. For who is there among us all that marketh and conſidereth this Doctrine well that will not ſee cauſe to bee *amazed* at it, as it is ſaid, *Matth.* 19. 25. that the Diſciples of our Saviour once were at the hearing of a certaine Doctrine that he taught? Which of us will not be ready to ſay of this Doctrine as they did of that, *Who can then be ſaved?* Who then can be ſaid to be a true beleever? Is no ſoule waſhed or ſprinkled with the bloud of Chriſt, doth no man truly beleeve in him that is not ſo white, ſo perfectly cleanſed as he hath no filthineſſe at all, no one ſpot of ſin remaining on him? Who then can ſay hee doth truly beleeve in Chriſt, that ever hee was waſhed or ſprinkled with his bloud? Or if others can ſay ſo ſurely (wilt thou ſay) I cannot ſay ſo, For I know and feele there is ſtill a great deale of filthineſſe, many a foule and blacke ſpot remaining in my ſoule. *Queſt.*

For anſwer unto this, we muſt underſtand that all true beleevers are cleanſed and waſhed from their ſins two waies. As you ſhall find the Apoſtle teacheth *Anſw.*

us, 1 *Cor.*6.11. *Such were some of you* (saith he) *but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Iesus, and by the spirit of our God.* He speaketh this for the comfort of such as before their conversion had been guilty of those foule crimes he had spoken of in the 9. & 10. verses. Some of them had been idolaters, some adulterers, some Sodomites & buggerers, some theeves, some drunkards, some extortioners. No marvell though such persons were apt oft to call in question their owne estate, though they were subject to many doubts and feares in themselves. And therfore two things are remarkable in this manner of speech, which he useth of purpose that he might speake the more effectually to their comfort. The first is his so often repeating of his words, *But ye are washed, but ye are sanctified, but ye are justified.* As if he had said, Though some of you were guilty of such foule sins, I say unto you, and (for your better assurance) I say it to you againe and againe, you are now fully acquitted of all those sinnes, no one of them shall ever be laid to your charge againe. The second is this, that he nameth their sanctification in the first place, which (as the effect and fruit) did in order of nature come after; and their justification in the second place, which (as the cause and root of it) did go before, of purpose (as I said) to increase their comfort; As if he should say, *Ye are sanctified* by the spirit of our God; yea and more then that (for your sanctification you will be apt to say is but poore and weake) *ye are justified* also from all these your sinnes *in the name of the Lord Iesus.* So that you see heere that the Apostle speaketh of a twofold washing that the faithfull have received from all their sinnes. 1. They are washed from their sinnes *in the name of the Lord Iesus*; that is in Christ, and through the merit of his bloud, which hee calleth there justification. 2. They are washed from their sinnes by the spirit of God which he calleth there sanctification. Now although these two goe alwaies together, Christ justifieth no man by the merit of his bloud but he sanctifieth him also by his holy spirit; the Lord accounteth no man righteous by imputing Christs righteousnesse unto him, but he maketh him also righteous by a righteousnesse inherent in himselfe. And the surest way for a man to know himselfe to be one of those that are justified by the bloud of Christ, is to find himselfe to be one of those that are sanctified by the spirit of Christ. *Let no man deceive you* (saith the Apostle, 1 *Iohn* 3.7.) *hee that doth righteousnesse, is righteous, even as hee is righteous.* As if he had said thus, He that hath inherent righteousnesse and he onely is the man that is righteous by imputation; he that is sanctified is justified and none but he. And therefore also the Apostle calleth all them that receive benefit by Christ *the sanctified ones*, *Heb.*2.11. *Both hee that sanctifieth and they that are sanctified are all of one* nature. And 10.14. *By one offering he hath perfected for ever them that are sanctified.* Though this (I say) be so, yet betweene these two kinds of washing there be foure notable differences to be observed, which it is profitable for us all to be acquainted with.

1. First, The cleansing from sinne that is wrought by the spirit of God in our sanctification as it is a grace inherent and a worke done within us. *I will put my spirit within you* (saith the Lord, *Ezek.*36.27.) and *the kingdome of God is within you*, saith our Saviour, *Luke* 17.21. So are we by the spirit of God made agents in it our selves. *Let us cleanse our selves* (saith the Apostle, 2 *Cor.*7.1.) *from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God.* But that cleansing from sinne which is wrought by the bloud of Christ in our justification, as it is a worke done without us, and for us by Christ with his father, he by the merit of his bloud wipeth all our sinnes out of his fathers debt-booke, so as none of them shall ever be imputed to us, nor wee called to account for them; so are wee no agents in it at all our selves, but this worke is wholly ascribed unto Christ alone. *Hee washed us*

from

from our ſinnes (ſaith the Apoſtle, *Rev.*1.5.) *in his owne bloud.* And though we be oft ſaid in Scripture to be juſtified by faith, which is a grace inherent in us, and an act of our underſtanding and will, yet is not that to be underſtood ſo as if our faith had any hand at all in the waſhing from our ſinnes or procuring our pardon of God, but becauſe faith receiveth and accepteth this our pardon, which Chriſt onely hath purchaſed, applyeth it unto us, and reſteth in it; therefore (and for no other cauſe) is our faith ſaid to juſtifie us in the ſight of God.

Secondly, The cleanſing from ſinne which is wrought by the ſpirit of God in our ſanctification, is not wrought in the ſame meaſure and degree in all true beleevers. A man may be a true beleever and truly ſanctified too, and yet come farre ſhort of ſome other of Gods people that he knoweth in the meaſure and degree of knowledge, faith, patience, mortification and ſuch like graces of Gods holy ſpirit. *Nehemiah* ſaith of his brother *Hanani*, *Neh.*7.2. that *hee feared God abeve many.* And of *Iob* the Lord himſelfe ſaith, *Iob* 1.8. that *there was none like him upon earth, a perfect and an upright man, one that feared God, and eſchewed evill.* His three friends that came to viſit him *Eliphaz*, *Zophar*, and *Bildad* were all good men doubtleſſe (and ſo was *Elihu* eſpecially) they all feared God and eſchewed evill, they were upright hearted men; but they came all farre ſhort of *Iob* in grace and piety. Yea it is ſtrange to ſee, what a diſtance God purteth betweene his faithfull ſervants this way, how great a meaſure of ſanctifying grace he giveth to ſome of them, and how little unto other ſome. Some of Gods *good ground* (as our Saviour teacheth us, *Mat.* 13.23.) *bringeth forth an hundred fold, and ſome but ſixty, and ſome but thirty fold*, and yet all good ground too. A point which if it were well underſtood would much abate that veine of bitter cenſuring which ſo much aboundeth in theſe daies. But on the other ſide, The cleanſing from ſin that is wrought by the bloud of Chriſt in our juſtification is equally vouchſafed unto every true beleever, without any difference at all. Every one hath as free and large a pardon, and is as fully diſcharged from all his ſins as any other; every one is as perfectly righteous in the ſight of God, as any other is. So ſaith the Apoſtle, *Rom.*3.22. *The righteouſneſſe of God which is by faith of Ieſus Chriſt* (that is, by that faith which is repoſed in Ieſus Chriſt) *is unto all, and upon all that beleeve; for there is no difference.* *Mary Magdalen* that had beene a notorious harlot, after that once ſhe had truly repented and became a true beleever, had all her ſinnes as fully forgiven her and was as righteous every whit in Gods ſight as the greateſt Saint; and the penitent theefe that died with Chriſt upon the Croſſe as either *Peter* or any other of the elect Apoſtles was. In which reſpect the Apoſtle ſaith of all the faithfull to whom he wrote, 2 *Pet.*1.1. that they had *obtained the like precious faith* with himſelfe and the reſt of the Apoſtles. His meaning is not that every true beleever had obtained the like meaſure and degree of faith, that he and his fellow Apoſtles had; but that that faith they had, being true how weake ſoever it was, was every whit as precious, as much worth to them, would do them as much good in reſpect of the perfect righteouſneſſe which it did apprehend and apply unto them (in which reſpect only he calleth their faith precious as appeareth plainly in his next words, *Through the righteouſneſſe of God* (ſaith he) *and of our Saviour Ieſus Chriſt*) in this reſpect (I ſay) he ſaith the faith of the pooreſt and weakeſt Chriſtian was every whit as precious as his own or any other mans could be. 2.

The third difference betweene that cleanſing we have from ſin by our ſanctification and that we have by our juſtification is this. The firſt is wrought in us by the ſpirit of God not all at once, but by degrees. In which reſpect our ſanctification is compared to *the light* (*Pro.*4.18.) *that ſhineth more and more unto the perfect day.* And *Eph.*4.16. to the body of a man which groweth and increaſeth 3.

in ſtature aud ſtrength till it be come to the full ἀκμὴ and perfection of it. So the Apoſtle ſaith, 2 *Cor.* 3. 18. that *we are changed into the image of God from glory to glory* (that is, from one degree of holineſſe to another) *even as by the ſpirit of the Lord.* Inſomuch as the man that ſtandeth at a ſtay and groweth not in grace hath juſt cauſe to ſuſpect, that the ſpirit of God hath not yet ſanctified him, nor wrought any truth of grace in him. *The righteous ſhall grow* (ſaith the Prophet, *Pſal.* 92. 12.) *like a Cedar in Lebanon.* And *he that hath cleane hands* (whom the ſpirit of God doth cleanſe and ſanctifie (ſaith *Iob* 17. 9.) *ſhall be ſtronger and ſtronger.* But on the other ſide, The cleanſing that is wrought by the bloud of Chriſt in our juſtification, is all done at once, it never groweth and increaſeth at all, but is every whit as much at our firſt ingrafting into Chriſt by faith, as it is ever after. Our faith indeed whereby wee doe apprehend it, our ſenſe and aſſurance of it likewiſe, is not perfected at once, but groweth, and increaſeth as our ſanctification doth. *The righteouſneſſe of God* (that whereby wee ſtand juſt and righteous in the ſight of God, ſaith the Apoſtle, *Romanes* 1. 17.) *is revealed* (and made knowne to our hearts) *from faith to faith*; that is, by ſuch a faith as groweth and increaſeth, from one degree unto another. But the worke of our juſtification is done all at once. Therefore Baptiſme is ſaid to ſeale unto us the forgiveneſſe and waſhing away of all our ſinnes, not originall onely, but actuall alſo. *Ariſe and bee baptized* (ſaith *Ananias* to *Paul*, *Acts* 22. 16.) *and waſh away thy ſinnes*; that is, all thy ſinnes, as *Paul* himſelfe expoundeth it, *Col.* 2. 12, 13. Which is alſo a chiefe cauſe why it is but once adminiſtred to us, in all our life time. *Then waſhed I thee with water* (ſaith the Lord to his Church, *Ezek.* 16. 9.) *yea I throughly waſhed away thy bloud from thee.* When was that that God did thus throughly waſh his people from all their bloud, from all their filthineſſe? That he telleth her, ver. 8. *When I entred into covenant with thee, and thou becameſt mine.* At that very time when firſt we received grace truly to beleeve in Chriſt, when God firſt entred into covenant with us and made us his people, then did he throughly waſh us from all our ſins.

4. Fourthly and laſtly, That cleanſing from ſinne which is wrought in us by the ſpirit of God in our ſanctification is never perfected in this life. The holyeſt man that ever lived in this world (Chriſt onely excepted) was not ſo fully and perfectly ſanctified but he had ſome foule ſpots and blemiſhes remaining in him, *Who can ſay* (ſaith *Salomon*, *Proverbes* 20. 9.) *I have made my heart cleane, I am pure from my ſinne?* *John Baptiſt* himſelfe who was ſanctified in his mothers wombe Cryed unto Chriſt, *Mat.* 3. 14. *I have need to bee baptized of thee*, As if he had ſaid, I have need to be better waſhed and cleanſed from my ſinnes by thy ſpirit, then yet I am. *Paul* he complaineth, *Rom.* 7. 24. *O wretched man that I am: who ſhall deliver mee from the body of this death?* It is the peculiar priviledge of the Saints in heaven, *Hebrewes* 12. 23. they are *juſt men made perfect.* They and they onely are ſo. But that cleanſing that is wrought by the bloud of Chriſt in our juſtification is ſo perfect that it leaveth no filth no ſpot at all upon the ſoule. *Thou art all faire my love* (ſaith Chriſt to his Church, *Canticles* 4. 7.) *there is no ſpot in thee.* And in this reſpect it is that *David* ſaith heere that if the Lord would once purge and waſh him with that bloud of Chriſt, hee knew then hee ſhould bee cleane, perfectly and throughly cleane, yea he ſhould be whiter then any ſnow. Though in reſpect of our ſanctification we be not throughly cleanſed from all our ſins, yet in reſpect of our juſtification we are; though the pollution of many ſins doth remaine in us and is not by the ſpirit of God quite done away; yet *the bloud of Chriſt cleanſeth us from all ſin* (ſaith the Apoſtle, 1 *Ioh.* 3. 7.) ſo as no pollution of any ſin ſhall ever be imputed to us. So ſoone as we doe truly beleeve in Chriſt, and are by his bloud reconciled to God, and have our pardon,

we

we are in his account as if we had no ſinne in us, as if we had never offended him in all our lives.

See the proofe of this, and how large a pardon every true believer hath, how fully he is acquitted and diſcharged of all his ſinnes, ſee it (I ſay) in five points.

Firſt, He that truly believeth in Chriſt hath all his ſinnes pardoned; his pardon is generall, no one ſinne that ever he committed (how hainous ſoever it hath been) is excepted out of his pardon. *I will cleanſe them* (ſaith the Lord, *Ier.*33.8.) *from all their iniquity whereby they have ſinned againſt me; and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me. Though your ſinnes be as ſcarlet* (ſaith he againe *Eſa.*1.18.) *they ſhall be as white as ſnow.* Davids ſinnes certainly were as ſcarlet, of a moſt deepe dye, and yet he knew here that if he were once waſhed in Chriſts bloud, if that were imputed unto him, he ſhould be whiter than the ſnow. True it is, there is one ſinne (the ſinne againſt the Holy Ghoſt) that is unpardonable, as our Saviour affirmeth, *Mat.*12.32. but that is ſuch a ſinne as none that doth truly believe in Chriſt, or doth deſire unfainedly to believe in him, did ever commit. And of all other ſinnes whatſoever they be, our Saviour ſaith, *Mar.*3.28. *Verily I ſay unto you; all ſinnes ſhall be forgiven unto the ſonnes of men, and blaſphemies wherewith ſoever they ſhall blaſpheme*; that is, they are pardonable, and ſhall certainly be pardoned unto them that repent and believe in Chriſt. 1.

Secondly, Whom once God pardoneth in Chriſt, he is ſaid to pardon them ſo fully, as hee will never remember nor thinke of their ſinnes any more, *Thou haſt caſt all my ſinnes behind thy backe*, ſaith *Hezekiah*, *Eſa* 38.17. that thou muſt never ſee nor looke on them againe. *I will forgive their iniquity* (ſaith the Lord of his people that are in covenant with him, *Ier.*31.34.) *and I will remember their ſinne no more*; he will forgive their ſinnes, and forget them too. 2.

Thirdly, Such as of all other have beene the moſt hainous ſinners, yet after once they have beene reconciled to him, and obtained their pardon, the Lord thinketh never the worſe of them for their former ſinnes. Of all the women and Diſciples that had followed Chriſt, we ſhall not finde that ever hee ſhewed ſo much reſpect unto any, as hee did unto *Mary Magdalen* that had beene a moſt infamous and notorious ſinner. For, 1. He accepted of that kindneſſe from her as he never did from any other woman, *Luke* 7.38. *Hee let her waſh his feet with her teares, and wipe them with the hairs of her head, and kiſſe them, and annoint them.* And 2. After his reſurrection it is ſaid *Mar.*16.9. that *he appeared firſt unto her* of all perſons in the world. So of all the elect Apoſtles we ſhall not find that he ſhewed ſo much reſpect unto any as he did unto *Peter*, who had ſinned more ſhamefully than they all had done. *He was ſeene of Cephas* (ſaith the Apoſtle 1 *Cor.*15.5.) *then of the twelve.* He ſhewed himſelfe after his reſurrection firſt unto *Peter*, before all the reſt. 3.

Fourthly, Though there be much corruption remaining in the faithfull after they be reconciled unto God, and have obtained their pardon, yea ſo much, as when he caſteth his eyes upon them, he cannot looke off on it. *All our righteouſneſſes* (ſaith the Church *Eſa.*64.6.) *are as filthy* (menſtruous, plaguy, lothſome) *raggs*; and *his eyes are ſo pure* (as the Prophet ſpeaketh *Hab.*1.13.) *that he cannot behold ſinne*; but he loatheth it more than the daintieſt eye in the world can do the moſt filthy thing that is; yet is his love ſo deare unto all them whom he hath once pardoned and is reconciled unto, that he ſeeth not any of their ſinnes which he hath pardoned, ſo as to loath them for it. And ſo is that ſpeech to be underſtood, *Numb.*23.21. *He hath not beheld iniquity in Iacob,* 4.

Iacob, neither hath he ſeene perverſeneſſe in Iſrael. He ſeeth it onely as a tender mother ſeeth the filthineſſe and deformity of her little child, to cleanſe it, and cure it, and ſhew the more compaſſion unto it. Yea, the Lord ſeeth the corruptions and blemiſhes of ſuch as he hath once pardoned and received into favour, with a farre more tender eye, and a heart much further off from loathing them for it, than ever could be in the tendereſt hearted mother in the world. *Can a woman* (ſaith the Lord, *Eſa.* 49. 15.) *forget her ſucking child, that ſhe ſhould not have compaſſion on the ſonne of her wombe? Yea they may forget, yet will not I forget thee.* Yea he not onely loatheth them not for that ſin that remaineth in them, but delighteth and taketh pleaſure in them nevertheleſſe for all that. *The Lord taketh pleaſure* (ſaith *David*, *Pſal.* 147. 11.) *in them that feare him, in thoſe that hope in his mercy.*

5. Fifthly and laſtly, This pardon ſhall never be cancelled and revoked, the Lord when he hath granted it, will never call it in againe. Of this mercy it is ſaid, *Hoſ.* 13. 14. *Repentance is hid from mine eyes.* Whom he hath once juſtified and received into his favour, he will never reckon with them againe, nor reverſe his pardon. *He forſaketh not his Saints* (ſaith *David*, *Pſal.* 37. 28.) *they are preſerved for ever.* In which reſpect the Apoſtle (*Heb.* 13. 20.) calleth Chriſts bloud *the bloud of the everlaſting covenant.* The righteouſneſſe we have by Chriſt is *an everlaſting righteouſneſſe*, *Dan.* 9. 24. And from hence it is (even from the conſideration of this largeneſſe and fulneſſe of their pardon, and how perfect the worke of their juſtification is) that the faithfull have borne themſelves, and reſted much more upon their juſtification, than upon their ſanctification; as you may ſee in theſe three points. Firſt, They have placed their happineſſe in this, and not in any inherent grace that was in them; as the Apoſtle teacheth, *Rom.* 4. 6--8. *David thus deſcribeth* (ſaith he) *the bleſſedneſſe of the man to whom the Lord imputeth righteouſneſſe without works, ſaying, Bleſſed are they whoſe iniquities are forgiven*, &c. Secondly, They have alſo grounded their peace of conſcience, their ſpirituall joy, their glorying and boaſting in their owne eſtate, not ſo much upon their ſanctification, or any gooſneſſe they found wrought in themſelves (which they knew was weake and unperfect, ſubject to many changes and alterations) as upon their juſtification by the righteouſneſſe of Chriſt imputed to them, which they knew was moſt perfect and unreverſible. *Being juſtified by faith* (ſaith the Apoſtle, *Rom.* 5. 1--3.) *we have peace with God, through our Lord Ieſus Chriſt*; yea (we are not onely at peace, but) *we rejoyce alſo*, and are chearefull and comfortable in *hope of the glory of God*; yea *we glory alſo* in our eſtate *even in tribulations*; as you know *Paul* did when he was in chaines, *Acts* 26. 29. Thirdly and laſtly, They have ſo borne themſelves upon the aſſurance and comfort of their juſtification and pardon, as they have been able to lift up their faces unto God, and to go to him in their prayers with a holy boldneſſe; as it is ſtrange to ſee what boldneſſe and familiarity both *David* and other of Gods ſervants have expreſſed this way. *By him we have boldneſſe* (ſaith the Apoſtle *Eph.* 3. 12.) *and acceſſe with confidence, and boldneſſe, through faith in him.*

Now the reaſons and grounds of this Doctrine are three principally.

Reaſon 1 Firſt, Why doth not the Lord impute unto the faithfull any of their ſinnes? Why doth he not account, nor eſteeme of them as ſinners that are ſinners indeed? Surely, becaute he fully imputed all their ſinnes with all the foule circumſtances of them unto Chriſt their Surety. *The Lord laid upon him* (ſaith the Prophet, *Eſa.* 53. 6.) *the iniquities of us all. He made him to be ſinne for us* (ſaith the Apoſtle, 2 *Cor.* 5. 21.) *who knew no ſinne, that we might be made the righteouſneſſe of God in him.*

Reaſon 2 Secondly, How is it poſſible that the ſoule of any ſo foule a ſinner as *David* was, ſhould be made ſo cleane in Gods eye, as no one ſpot ſhould remaine in it?

it? Surely becauſe the bloud of Chriſt was the bloud of ſuch a perſon as was God aſwell as man. *God purchaſed us* (ſaith the Apoſtle, *Acts* 20. 28.) *with his bloud*. And therefore was of infinite merit and virtue, ſufficient, and more than ſufficient perfectly to cleanſe the fowleſt ſoule. It is therefore compared by the Prophet *Zach.* 13.1. not to a ciſterne or poole that may be drawne dry, but to *a fountain, opened* to all Gods people *for ſinne and for uncleanneſſe. With him is plenteous redemption*, ſaith the Prophet, *Pſal.* 130.7. The ranſome that hee paid was enough and enough againe to ſatisfie Gods juſtice for all our ſinnes.

Thirdly and laſtly, But how is it poſſible (will you ſay) that the ſoule of any ſo fowle a ſinner as *David* here was, a filthy adulterer, a murderer ſhould ever become in Gods ſight not onely cleane, but whiter than the ſnow, beautifull and glorious in the eyes of God? Surely becauſe to whomſoever the Lord doth give for Chriſts ſake the pardon of his ſinnes, which is the firſt part of our juſtification, to him he doth alſo impute the righteouſneſſe of Chriſt, which is the ſecond part of our juſtification before God. *Thus David deſcribeth* (ſaith the Apoſtle, *Rom.* 4.6,7.) *the bleſſednеſſe of the man, to whom the Lord imputeth righteouſneſſe without works, ſaying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſinnes are covered*. To whom the Lord forgiveth his ſinnes, to him he doth impute righteouſneſſe alſo. *Take away the filthy garments from him* (ſaith the Lord of *Iehoſhuah, Zach.* 3.4) *and be ſaid unto him, behold, I have cauſed thine iniquity to paſſe from thee, and I will cloath thee with change of raiment*. And what was that change of raiment? Surely the perfect and more than ſufficiently meritorious obedience and righteouſneſſe of the Lord Ieſus which God doth impute unto us. In which reſpect alſo we are ſaid by juſtifying faith to *put on the Lord Ieſus, Rom.* 13. 14. *Gal.* 3. 27. and to be *cloathed* with *him* as with a garment. And no marvell, if being ſo apparelled we appeare whiter than the ſnow, beautifull and glorious in the ſight of God. *To her* (that is, to the Spouſe and Church of Chriſt ſaith the Apoſtle, *Rev.* 19. 8.) *was graunted that ſhe ſhould be arrayed in fine linnen, cleane and white; for the fine linnen is the righteouſneſſe of Saints*. This perfect righteouſneſſe of Chriſt which the Lord imputeth to us, and wherewith (as with a garment) he cloatheth us, is the onely righteouſneſſe that any of Gods Saints have to ſtand before God with, and having that, they may ſtand with boldneſſe even before the judgement ſeat of God. *Reaſon* 3.

Lecture CXXIX. On Pſalme 51.7. Septem. 29. 1629.

IT followeth now that we proceed unto the uſes that this Doctrine ſerveth unto. And they are of two ſorts. Firſt, Such as tend to the informing and eſtabliſhing of our judgements in this moſt weighty and fundamentall article of our faith; and that is for confutation of errour that is maintained againſt it. Secondly, Surh as tend to the working upon our hearts, and directing us how we ſhould be affected with it; and of this ſort there are two; Firſt for comfort, and for exhortation ſecondly.

The uſe of the firſt ſort, that is to ſay, the uſe of confutation, though it be not ſo plauſible and delightſome to you in hearing as the other, (And even unto that I confeſſe we muſt have reſpect in our preaching, that both the matter we teach, and our manner of handling it, be ſuch as you may heare with delight and affection, *The preacher ſought* and ſtudied (ſaith *Salomon Eccleſ.* 12.10.) *to find out acceptable words*; words of delight, as your margin readeth in that place) yet of the handling of them, I may ſay to you as the Apoſtle doth to the Philippians (*Phil.* 3.1.) of his teaching them the ſame things that he had taught them *Uſe* 1.

them before. *To me it is not grievous* (though I could with more delight to my ſelfe ſpeake of other things than of matters in controverſie) *and for you it is ſafe*. It is very profitable and neceſſary for you to have your judgements well informed and ſetled in the truth. For,

1. First, Knowledge is the ground and foundation of all true piety, and you can never conſtantly hold and profeſſe, nor conſcionably practiſe, nor find ſound comfort in any point of religion, till your judgements bee well grounded and eſtabliſhed in it. *This I pray* (ſaith the Apoſtle *Philip.* 1. 9.) *that your love may abound yet more and more in knowledge and in all judgement.*

2. Secondly, The moſt of you though you have good affections, you love the preſent truth that is profeſſed amongſt us, and hate Popery: yet you do it not out of knowledge and judgement. If you were well examined, you could give no good reaſon out of Gods Word, for any thing that you hold and profeſſe with ſuch ſhew of zeale and affection; but it may be ſaid of you as the Apoſtle ſpeaketh of the Hebrewes, *Hebrewes* 5. 12. *Whereas for the time* (and meanes you have enjoyed) *ye ought to be teachers, ye have need that one teach you againe, which be the firſt principles of the oracles of God.* O the need that moſt of you have (notwithſtanding all the time you have ſpent in hearing and in the profeſſion of the true Religion of Chriſt) to be ſoundly and ſubſtantially catechiſed in the grounds of Religion. *Applic.*

3. Thirdly and laſtly, The controverſie I am to handle, is no idle and intricate ſpeculation of the Schooles, none of thoſe fooliſh and unlearned queſtions that the Apoſtle forbids *Timothy*, 1 *Tim.* 1. 4. and 2 *Tim.* 2. 23. to meddle with; but about a matter that tendeth to *godly edifying which is by faith*, as the Apoſtle there ſpeaketh. About a truth that is moſt uſefull and profitable, that toucheth (as we ſay) the free hold of every one of you; about the Doctrine of your juſtification before God; about the way and means how you may be diſcharged of all your ſinnes, and become righteous in his ſight.

To begin therefore with the uſe of Confutation (which I will handle with aſmuch plainneſſe and brevity as I can) the Doctrine which I taught you the laſt day, doth evidently convince the Papiſts of three fowle and dangerous errours. The firſt is againſt the firſt branch of the Doctrine; the other two againſt the ſecond branch of it. The firſt is againſt the firſt part of our juſtification, which conſiſteth in making of us cleane in the remiſſion of our ſinnes by the merit of Chriſts bloud; the other two againſt the ſecond part of our juſtification which conſiſteth in the making of us whiter than the ſnow, in the imputing of Chriſts perfect righteouſneſſe unto us.

Errour 1 First, They deny that Chriſt by his bloud hath made any believer ſo cleane, hath purchaſed for him ſo full and abſolute a pardon of his ſinnes, as we hold he did. He hath indeed anſwered for, and ſo obtained for us the remiſſion and pardon of the fault (ſay they) and of the eternall puniſhment that is due to us for any ſinne that ever we committed, but he hath not anſwerd for, nor obtained for us the remiſſion of the whole puniſhment, not of the temporall puniſhment that is due to us for ſinne, but that we muſt anſwer and ſatisfie Gods juſtice for our ſelves, either in this life, or in Purgatory after we are dead.

For convincing of this errour, I will 1 give you evident teſtimonies and grounds of Scripture againſt it. 2 I will anſwer ſome of the chiefe reaſons that are alledged for the defence of it.

Foure arguments the Lord in his Word hath given us againſt this errour, which though they will not ſtop the mouth of an obſtinate Papiſt, (for there be ſome men that will never be convinced, but as *Iannes* and *Iambres* withſtood

withstood *Moses*, so they *will still resist the truth being reprobate concerning the faith*, as the Apostle speaketh, 2 *Tim.*3.8. that is, such as can never bee brought to beleeve the truth) yet are these arguments such as may *make the wilfull folly* of any Papist in maintaining this errour *manifest unto all men*, and fully satisfie the conscience of any Christian in the falshood of it.

First, The Apostle expresly teacheth *Rom.*8.1. that *there is no condemnation* (no kind of condemnation eternall nor temporall) *to them that are in Christ Iesus*, that is, to the true beleever; or as the vulgar Latin (which the Papist most absurdly holdeth to bee more authenticall then the sacred originall is) readeth it, *Nihil damnationis*, not one jot of condemnation. And if there bee no condemnation reserved for the true beleever, then is the whole punishment due to his sinne remitted. For what is condemnation but the adjudging of a man to punishment? And so is the word used every where in the Scripture. *Mat* 20.18. *They shall condemne him to death.* *Mar.*14.64. *They all condemned him to be guilty of death.* So that if no condemnation at all belong to them, or is due to them that are in Christ, and have their sinne forgiven, then no manner of punishment belongeth to them, or is to be endured by them, neither eternall nor temporall neither. 1.

Secondly. Christ hath redeemed the faithfull from the whole curse of the law that was due to them for their sin. *Christ hath redeemed us* (saith the Apostle, *Gal.*3.13) *from the curse of the law*, and he giveth this for the reason of it, because *he was made a curse for us*; that is, he bare it for us himselfe, and so fully answered and satisfied the justice of God for it. *Surely* (saith the Prophet, *Esay* 53.4 *he hath borne our griefes, and carried our sorrowes.* Now the temporall punishments that are due to us for sinne, are part of the curse of the law, as it is plaine by *Deut.* 28.16—22. where among the curses that the law threatneth against sin, a number of temporall judgements are threatned. And our Saviour did beare and endure for us, not that part onely of the curse and punishment due to our sins, that should have bin eternall, but that part also of the curse & punishment due to our sin which is temporall. As 1. Poverty, he for *our sakes became poore* (saith the Apostle, 2 *Corinthi.*8.9. *that wee through his poverty might bee rich.* And 2. reproch and contempt, such as no man ever endured. *I gave my backe to the smiters* (saith he, *Esay* 50.6.) *and my cheekes to them that plucked off the haire, I hid not my face from shame and spitting.* 3. Hee endured all sorts of temptations, that any of the faithfull can be subject unto. *He was in all points* (saith the Apostle, *Heb.*4.15) *tempted like as wee are, yet without sinne.* And why did hee beare these temporall curses and punishments? Certainely to deliver us from them, that none of these things might become curses and punishments unto us. And therefore it is evident, that Christ hath redeemed us, not only from the eternall, but even from all the temporall judgements also that were due to us for sin. 2.

Thirdly. Whose sins soever the Lord doth for Christs sake forgive, he forgiveth them so fully, as he will never remember them any more. *I, even I am hee* (saith the Lord, *Esa.*43.25) *that blotteth out thy transgressions for mine owne sake, and will not remember thy sinnes.* And *I will forgive their iniquity.* (saith he againe, *Ier.*31.34.) *and I will remember their sin no more.* And if he will never remember them, then will he certainly never punish them for them. For in the Scripture phrase, to remember mens sinnes, signifieth nothing else but to punish them *He will now remember their iniquity* (saith the Prophet *Iere.* 14.10) *and visit their sinne.* And againe. *Now will hee remember their iniquity* (saith the Prophet *Hosea* 8.13.) *and visit their sins, they shall returne into Egypt.* 3.

Fourthly and lastly, The Lord doth so (and much more fully) forgive the sins of the faithfull, as he would have them to forgive one another, and maketh that 4.

the very patterne we ſhould worke by, ſo to forgive one another, as hee forgiveth us. *Forgiving one another* (ſaith the Apoſtle, *Epheſ.*4.32.) *even as God for Chriſts ſake hath forgiven you.* But he requireth of us, that in forgiving one another, we ſhould remit, not the fault onely, but the puniſhment alſo; *not in rendring evill for evill, nor railing for railing* (ſaith the Apoſtle, 1 *Pet.*3.9.) *but contrariwiſe, bleſſing.*

And thus you ſee how cleare the holy Scripture is againſt this firſt errour of the Papiſts, how full and abſolute the pardon is, that Chriſt hath purchaſed for any ſoule, it diſchargeth and acquitteth him fully, not only from all his ſins, but from the whole puniſhment that is due unto them.

Two maine objections there be which every mans heart is apt to make againſt this truth, touching the fulnes of that pardon which Chriſt hath purchaſed by his bloud for every one that truly beleeve in him.

Object. Firſt. If this be ſo (may you ſay) how falleth it out that God inflicteth ſo many puniſhments in this life upon the faithfull? What are all the miſeries that the beſt of Gods ſervants are ſubject unto, but puniſhments for their ſins? *Wherefore doth a living man complaine?* (ſaith the Prophet, *Lam.*3.39.) *a man for the puniſhment of his ſinnes.* Of many of Gods people that dyed in the wilderneſſe, *David* expreſſly ſaith, *Pſalme* 99.8. *Thou waſt a God that forgaveſt them, though thou didſt take vengeance of their inventions.* Though *Moſes* and *Aaron* did (doubtleſſe) obtaine of God the pardon of that unbeliefe they ſhewed at the waters of *Meribah*, yet they dyed for it in the wilderneſſe, and for that very ſinne God would not ſuffer them to enter into the promiſed land, as wee may ſee plainely, *Numbers* 27.13.14. And though God did pardon *Davids* foule ſinnes upon his repentance, and gave him aſſurance of it alſo by the Prophet, 2 *Samuel* 12.13. yet did all thoſe plagues (nevertheleſſe) light upon him which God threatned againſt him for thoſe ſinnes, before hee had his pardon. His pardon (it ſeemeth) exempted him not from the temporall puniſhments that were due to his ſinnes.

Anſw. To all this I anſwer. That though all the miſeries and afflictions of this life be in their owne nature puniſhments for ſin, becauſe they are all fruits of ſin, ſin firſt brought them into the world; and therefore alſo be oft in the Scripture called *puniſhments*, *Levit.*26.41,43. *Amos* 3.2. yet are they not puniſhments to all men.

Two evident demonſtrations there be for this.

1. Firſt. God inflicteth no puniſhment upon any man, but for ſinne. But there bee many great judgements and afflictions that the Lord hath laid upon the faithfull, wherein he hath had no reſpect at all to their ſins, as to the cauſe of it, he did not therein intend as a judge in a vindictive manner, to correct them for any ſin. The diſciples ſeeing the man that was borne blind, *Iohn* 9.2.3. thought it to bee a puniſhment of ſome ſinne that either himſelfe or his parents had beene guilty of; but our Saviour diſalloweth their judgement in that point, and ſaith, *neither hath this man ſinned nor his father.* As if hee ſhould ſay; Neither this mans ſinnes nor his parents, were the cauſe why the Lord ſmote this man with blindneſſe; *But that the works of God might bee made manifeſt in him.* So *Iobs* friends judged his grievous afflictions to have beene puniſhments of ſome grievous ſinnes hee had beene guiltie of; but the Lord ſharpely reprooveth them for this raſh cenſure, *Iob* 42.7. Yea, hee telleth Satan, *Iob* 2.3. that hee had *mooved him to deſtroy him without cauſe.* Why (may you ſay) had not *Iob* in him ſin enough to deſerve aſmuch as he endured? Yes verily, for *the wages* and due deſert *of* every *ſin is death*, as the Apoſtle teacheth, *Rom.*6.23. And *Iob* was not without ſin, as himſelfe confeſſeth, *Iob.*7.20. *I have ſinned, what ſhall I do, ô thou preſer-*

ver

ver of men? Yea he imputeth all his afflictions to his ſins, & thought them to be the cauſe of them all. *Thou writeſt bitter things againſt me* (ſaith he *Iob* 13.26.) *and makeſt me to poſſeſſe the iniquities of my youth.* He thought the ſins of his youth had brought all this upon him. Therefore alſo he fell to a diligent ſearch and examination of his owne heart and wayes (as the beſt of Gods ſervants ſhould do in the like caſe) that he might find out the ſpeciall ſin that moved God thus to afflict him. Yea, he craveth Gods helpe in this. *Shew me* (ſaith hee *Iob* 10.2.) *wherefore thou contendeſt with me.* And 13.23. *How many are mine iniquities and ſins? Make me to know my tranſgreſſion and my ſin.* As if hee ſhould ſay, I know I have many wayes offended thee, but ſhew me the ſpeciall ſin that hath thus provoked thee to afflict me. Why then doth the Lord ſay, that Satan moved him to afflict *Iob* without cauſe? Surely his meaning is, that there was nothing in him that was the cauſe whereby God was mooved thus to afflict him; he did not therein puniſh his ſin; there were other cauſes of it, even that by this tryall of his, hee might make him a patterne and example of faith and patience to his Church for ever. So when our Saviour telleth his Apoſtles of the manifold miſeries that they ſhould endure. *They ſhall put you out of the Synagogues* (ſaith he, *Iohn* 16.2.) *and whoſoever killeth you, will thinke he doth God ſervice.* And unto *Peter* he ſaith, *Iohn* 21.18. *When thou ſhalt bee old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry thee whither thou wouldſt not.* Shall wee thinke his meaning was this, Thus and thus will God correct and puniſh you for your ſins? Or were any ſinnes that ever they committed, the cauſe whereby God was moved to bring them to theſe afflictions? No verily, for hee telleth them all, *Matth.* 10.22. that theſe things ſhould befall them, not for their ſins, but *for his names ſake.* And in ſpeaking ſo to *Peter*, hee *ſignified to him, by what death hee ſhould glorifie God*, as the Evangeliſt ſaith, *Iohn* 21.19. The cauſe why *Peter* dyed ſo violent and ſhamefull a death, was not any ſinne of his, but that hee might ſo glorifie God.

Secondly. Neither are thoſe afflictions that God inflicteth upon the faithfull for their ſins, properly to be accounted, and called puniſhments, but fatherly chaſtiſements, and corrections onely. For all puniſhments (to ſpeake properly) that God inflicteth upon any for ſinne, are curſes, and fruits of his wrath, wherein hee ſeeketh not the good of the party that is puniſhed, but the glorifying of his owne juſtice upon him, and ſatisfying his moſt righteous law, as the judge doth in condemning, and executing of malefactors. In which reſpect alſo, all Gods puniſhments are called evill things. *I make peace, and create evill*, ſaith the Lord, *Eſay* 45.7. And *ſhall there be evill in a city* (ſaith the Prophet, *Amos*, 3.6.) *and the Lord hath not done it?* But 1. all the afflictions of the faithfull are unto them bleſſings, and not curſes. *Bleſſed is the man whom thou chaſteneſt O Lord*, ſaith the Prophet, *Pſalme* 94.12. and *Iames* 1.12. *Bleſſed is the man that endureth tentation. Bleſſed are yee when men ſhall revile you, and perſecute you, rejoyce and be exceeding glad*, ſaith our Saviour *Mat.* 5.11,12. 2. They are fruits of his ſpeciall love to them, and not of his wrath. *Whom the Lord loveth* (ſaith the Apoſtle, *Heb.* 12.6.) *he chaſteneth, and ſcourgeth every ſon whom he receiveth. As many as I love, I rebuke & chaſten*, ſaith our Saviour. *Rev.* 3.19. 3 He ſeeketh their good in it, and not their deſtruction or the ſatisfying of his law, and glorifying of his juſtice upon them. *We know* (ſaith the Apoſtle, *Rom.* 8.28. ſpeaking there ſpecially and purpoſely, of the afflictions of the faithfull) *that all things worke together for good, to them that love God. When wee are judged* (ſaith the Apoſtle, 1 *Corinthians* 11.32.) *wee are chaſtened of the Lord, that wee ſhould not be condemned with the world.* Every father uſually in correcting his child, ſeeketh nothing but his good in it. *Thou ſhalt beat him with the rod* 2.

(ſaith *Salomon*, *Proverbes* 23.14.) *and ſhalt deliver his ſoule from hell.* He would not beate him but to doe him good. But howſoever mortall parents faile oft in this, they correct their children ſometimes in a rage without reſpect to their good, our heavenly father never doth. *The fathers of our fleſh* (ſaith the Apoſtle, *Hebrewes* 12. 10.) *chaſtened us after their owne pleaſure, but hee for our profit; that wee might bee partakers of his holineſſe.* Yea if hee could procure their good, their repentance, their holineſſe, their keeping of them in awe and ſo from periſhing any other way ſo well, he would never ſcourge nor afflict them at all. *Behold I will melt them and try them* (ſaith the Lord, *Ieremy* 9.7.) *for how ſhall I doo for the daughter of my people?* As if he had ſaid, How ſhould I elſe keepe them from periſhing, how ſhould I bring them to heaven, if I ſhould not deale thus with them. And many of Gods people have beene able to ſay with *David*, *Pſalme* 119.71. from their owne experience. *It is good for me that I have beene afflicted. Periſſem niſi periiſſem.* I have received more good by my affliction then by any other thing in the world.

And thus have I anſwered this firſt objection, that notwithſtanding all the afflictions the faithfull endure in this life yet the pardon that Chriſt hath purchaſed for them by his bloud is moſt full and abſolute, they are perfectly diſcharged by it not onely from all their ſins, but alſo from the whole puniſhment that was due to them for ſin.

Object.2. But then it may be objected ſecondly, If ſo ſoone as ever we be purged with hyſope, ſo ſoone as ever the bloud of Chriſt is applied to us by the ſpirit of God, we be made perfectly cleane from all our ſins as we have beene taught, what need we and why are we commanded to pray daily unto God for the forgiveneſſe of our ſinnes as our Saviour teacheth us to do, *Mat.*6.12? Have wee ſo full and abſolute a pardon and yet muſt we ſue and ſeeke for it all the daies of our life?

Anſw. To this I anſwer, Yes verily though Chriſt hath by his bloud purchaſed for us a moſt full and generall pardon, yet muſt we ſue to God for the forgiveneſſe of our ſins every day.

1. Firſt, In reſpect of our ſinnes formerly committed. *Remember not the ſinnes of my youth, nor my tranſgreſſions*, ſaith *David*, *Pſalme* 25.7. And *o remember not againſt us* (cryeth the Church, *Pſalme* 79.8.) *our former iniquities.* Which though the Lord hath forgiven, and wee doe in ſome meaſure beleeve that they are forgiven, yet our faith is ſo weake that wee have need to pray daily, for increaſe of aſſurance of the forgiveneſſe of them. *David* upon his repentance obtained a full and generall pardon from God of all his ſinnes, and hee did (doubtleſſe) beleeve it to bee ſo, for it had beene ſtrange infidelity for him not to beleeve that which the Prophet of the Lord in the Lords name did ſo expreſſely and directly pronounce unto him, 2 *Sam.*12.13. *The Lord hath put away thy ſin, thou ſhalt not die*; and yet becauſe this faith of his concerning his pardon was but very weak, he prayeth oft in this Pſalme for pardon moſt earneſtly, ver.2,9,14. So that in this firſt reſpect our daily prayer for forgiveneſſe is no other in effect then that which the Apoſtles make, *Luk.*17.5. *Lord increaſe our faith*, our aſſurance of pardon.

2. Secondly, In reſpect of our preſent and daily ſins. For the beſt man that is falleth every day and oft every day into new ſins. And in reſpect of them (yea even of the leaſt of them) we have need to renew our ſuit unto God for pardon every day. As *David* doth, *Pſal.*19.12. *Cleanſe thou me from ſecret faults.*

Object. What needs that (will you ſay) ſeeing the bloud of Chriſt once applyed by faith *cleanſeth us from all our ſinnes*, as the Apoſtle ſpeaketh, 1 *Ioh.*1.7. paſt, and preſent, and future too; and when God pardoneth ſin, he pardoneth all at once.

To

To this I anſwer, That though in reſpect of God and of the merit of Chriſts bloud ſo generall a pardon be purchaſed and given, yet in reſpect of us, in reſpect of the benefit of this pardon that commeth to us, no ſinne is pardoned unto us actually, before it bee committed, nay before wee doe repent and beleeve in Chriſt. Chriſt commanded that *repentance and remiſſion of ſinnes ſhould be preached in his name, Luke* 24.47. no actuall remiſſion of ſinnes without repentance. And *Act.* 10.43. *To him give all the Prophets witneſſe that through his name whoſoever beleeveth in him, ſhall receive remiſſion of ſinnes.* As if he had ſaid, No man can receive remiſſion of his ſinnes, nor benefit of his pardon, till hee doth truly beleeve. So that in this reſpect, in reſpect of the new ſinnes that wee fall into every day it is neceſſary that wee ſhould in praying for pardon of them renew our repentance and faith every day. *Anſw.*

Thirdly and laſtly, In reſpect of the deſert of our ſinnes. For though all our ſinnes bee never ſo freely and ſo fully pardoned, nay though wee have never ſo good aſſurance alſo in our ſelves of the ſame, yet it becommeth us by daily begging of forgiveneſſe to nouriſh in our ſelves the ſenſe of the deſert of our ſinnes, how worthy wee are to periſh everlaſtingly for them; how there is no way for us to eſcape and avoid it, but onely through Gods free mercy in pardoning of them. And thus doth the Prodigall, *Luke* 15. 20, 21. even after that his father had forgiven him and fully expreſſed alſo ſo much unto him by running to meet him, and falling on his necke and kiſſing him, yet hee ſtill cryeth unto him. *Father I have ſinned againſt heaven and in thy ſight and am no more worthy to bee called thy ſonne.* As if hee had ſaid, Father forgive mee, though thou haſt forgiven me yet I cannot chooſe but beg pardon ſtill, becauſe I know my ſelfe unworthy that thou ſhouldeſt forgive me. 3.

Lecture CXXX. On Pſalme 51. 7. October 13. 1629.

IT followeth now that wee proceed unto the two other dangerous errours that the Papiſts hold which doe concerne the ſecond part of our juſtification before God. For if a Papiſt bee asked whether a poore ſinner may attaine to ſo perfect a righteouſneſſe in this life, as whereby hee may become whiter then the ſnow in Gods ſight. He will grant that hee may. But if he bee further asked how hee may attaine to this, and what that righteouſneſſe is, that maketh a man ſo perfectly white and righteous before God. 1. Hee denieth that it is the righteouſneſſe of Chriſt that is imputed unto us, whereby we are made ſo white and pure. 2. He affirmeth that it is an inherent righteouſneſſe which is wrought in us by the ſpirit of Chriſt, whereby wee are made ſo perfectly righteous in the ſight of God.

For the convincing of theſe two dangerous errours, theſe two contrary truths are to be confirmed to you out of Gods Word againſt their cavills. 1. That we are not juſtified before God by any inherent righteouſneſſe that is wrought in us by the ſpirit of God. 2. That we are juſtified before God by the righteouſneſſe of Chriſt imputed to us and by that alone.

For the firſt of theſe truthes before we doe confirme it, five points are neceſſarily to be premiſed for the opening and unfolding the meaning of it.

First, Whoſoever God doth juſtifie and account to bee juſt in his ſight, hee doth alſo ſanctifie and make him juſt inherently. Hee doth by his holy ſpirit infuſe grace into him whereby he doth change his heart and make him that was wicked before, a holy and good man. *If any man be in Chriſt* (ſaith 1.

the Apoſtle, 2 *Corinthians* 5.17.) *hee is a new creature, old things are paſt away, behold all things are become new.* No man can ſay, he is juſtified before God, no man truly beleeveth in Chriſt, that remaineth ſtill the ſame man that he was when he firſt obtained mercy. No man can have any comfort in his juſtification that findeth not himſelfe to be ſanctified. *Without holineſſe no man ſhall ſee the Lord*, ſaith the Apoſtle, *Heb.*12.14. nor lift up his face with boldneſſe and comfort unto him.

2. Yea I ſay ſecondly, The Lord juſtifieth none but hee will make him perfectly holy by an inherent holineſſe of his owne, before hee hath done with him; hee will not leave one ſpot of corruption or ſinne remaining in him. *Chriſt gave himſelfe for his Church* (ſaith the Apoſtle, *Epheſians* 5.25—27.) *that hee might ſanctifie and cleanſe it with the waſhing of water, by the Word, that hee might preſent it to himſelfe a glorious Church not having ſpot or wrinkle or any ſuch thing; but that it ſhould bee holy, and without blemiſh.* As if hee had ſaid, So ſoone as ever we become members of his body (true beleevers) hee beginneth this worke of ſanctifying us and cleanſing of us, and will never leave it till he have pefected the worke. But hee will bee doing of this worke ſo long as we live and will never perfect it while wee are heere. Therefore the Apoſtle prayeth for the Theſſalonians, 1 *Theſſ* 3. 12, 13. that the Lord would make them to increaſe in love *to the end that they might bee unblameable in holineſſe before him, at the comming of the Lord Ieſus Chriſt with all his Saints.* As if he ſhould ſay, Then (and not before) ſhall the faithfull be unblameable in holineſſe before God. Thoſe *ſpirits of juſt men* that are ſeparated from their bodies are *made perfect*, as the Apoſtle ſaith, *Heb.* 12.23 and none but they. In which reſpect alſo the Apoſtle ſaith, *Epheſ.*1.3. that thoſe *ſpirituall bleſſings* and graces whereby God bleſſeth his Church are *in heavenly places*: becauſe from thence they come, there they had their ſpring and beginning, and there alſo they muſt have their perfection and no where els.

3. Thirdly, It cannot be denied but that this inherent holineſſe which God by his ſpirit worketh in the faithfull in this life (though it be but unperfect heere) yet is called a mans righteouſneſſe in the holy Scriptures. *It ſhals be our righteouſneſſe* (ſaith *Moſes*, *Deut.*6.25.) *if wee obſerve to doe all theſe commandements, before the Lord our God, as hee hath commanded us.* So that which *Iob* called his integrity, *Iob* 27.5. he calleth verſe 6. his righteouſneſſe. *My righteouſneſſe* (ſaith he) *I will hold faſt and will not let it goe. I will behold thy face in righteouſneſſe*, ſaith *David*, *Pſal.*17.15. And they that in uprightneſſe of heart do deſire and endeavour to pleaſe God in all things, and to do his will; are oft in the Scripture called (according to Gods gracious acceptation in Chriſt) righteous, and juſt, and perfect men.

4. Fourthly, It cannot be denied but that a man may truly be ſaid to be juſtified by this inherent righteouſneſſe that is in him. For ſo the Apoſtle ſaith, *Iam.*2.21. 25. that both *Abraham* and *Rahab* were juſtified by workes; that is, their faith was thereby juſtified and declared to be a true and living, not a falſe and dead faith; yea themſelves were thereby juſtified and declared to be true beleevers indeed, truly righteous before God and not ſo in ſhew and profeſſion only

5. Fiftly and laſtly, It cannot be denied but that in ſome ſenſe a man may bee ſaid even by this inherent righteouſneſſe to be juſtified before God. For ſo farre forth as any man by the worke of Gods ſpirit in his heart is become truly holy and good, upright and without hypocriſy, ſo far forth God doth eſteeme and account him a holy and good and juſt man. The Lord taketh notice of his owne graces in his children, approveth of them and giveth teſtimony unto them. So the Holy Ghoſt ſaith of *Noah*, *Gen* 6.9. that he was *a juſt man*. And of *Zachary* and *Elizabeth*, *Luke* 1.6, that they *were both righteous before God*. So *Solomon* prayeth,

prayeth, 1 *King.* 8.32. *that the Lord would justifie the righteous, to give him according to his righteousnesse.*

You see then wee doe not deny (as the Papists falsly slander us) all inherent righteousnesse, no nor all justification by inherent righteousnesse neither. But this is that we beleeve and teach according to the Scriptures, That this inherent righteousnesse is not that righteousnesse whereby any poore sinner in this life can be justified before Gods tribunall and judgement seat, for which hee is pronounced to be innocent, absolved from death and condemnation and adjudged unto life eternall. Of this justification, as it is opposed unto condemnation (as the Apostle useth the word, *Rom.* 8.33,34 *It is God that justifieth, who shall condemne?* and as our Saviour useth it, *Matth.* 12.37. *By thy words thou shalt be justified, and by thy words thou shalt be condemned*) is the Question betweene us and them. And that we are not thus justified in Gods sight by any inherent righteousnesse, I will first give you evident proofe out of the holy Scripture; and secondly, I will shew you good reason out of the Word, why no man can be so justified in Gods sight.

For the first, Nothing is more cleerely taught in the holy Scripture then this, 1.
that no man can be justified in Gods sight by the works of the law; that is, by doing that which the law requireth him to do. And what is our inherent righteousnesse but a conformity to the law of God, to that which the law requireth of us? *By the deeds of the law* (saith the Apostle, *Romanes* 3. 20.) *there shall no flesh bee justified in his sight.* And againe, *Knowing* (saith he, *Gal.* 2.16.) *that a man is not justified by the workes of the law, but by the faith of Iesus Christ, even we have beleeved in Iesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.*

True (saith the Papist) the Apostle saith so indeed; but by the works of the law *Object.* 1
he meaneth the workes of the ceremoniall law, which many false teachers in those daies did maintaine to be necessary unto justification. And those be the works he speaketh of, *Rom.* 4.10. *Abraham* was justified before he was circumcised (which was a worke enjoined him by the ceremoniall law) therefore it was not his circumcision nor his obedience to that law, that justified him. So *Gal.* 2.16 when he denieth we are justified by the works of the law, he meaneth those works of the law he had spoken of in the former verses, and for which he had reproved *Peter*; and that was about his conforming himselfe to the Iewes in works enjoined by the ceremoniall law.

But to this I answer, First, It is true that he speaketh in those two places *Answ.* 1.
of the workes of the ceremoniall law, and excludeth them from having any hand in our justification. But even in those places he excludeth not the workes of the ceremoniall onely, but all workes of the law even of the morall law also. For 1 his words are generall and without any limitation, *Rom.* 4.6. *David describeth the blessednesse of the man, unto whom God imputeth righteousnesse without workes*; without any workes. And verse 5. *To him that worketh not, but beleeveth in him that justifieth the ungodly, to him his faith is imputed unto righteousnesse.* And what good workes are they, the want whereof maketh one an ungodly man? Are they the works of the ceremoniall law onely, are they not rather the workes of the morall law. And in *Gal.* 2.16. his words are generall, *Knowing a man is not justified by the workes of the law.* 2. He excludeth the workes of that law, that was given to all men, to the Gentiles as well as to the Iewes, and whereby the Gentiles as well as the Iewes, might have some hope to be justified. For he saith, *Gal.* 2.16. *By the workes of the law shall no flesh be justified.* As if he had said, Neither Iew nor Gentile. *We have before proved* (saith he, *Rom.* 3.9. that is to say, In his former dispute against justification by workes) *both Iewes*

and Gentiles that they are all under ſinne. And verſe 28, 29. *Therefore wee conclude that a man is juſtified by faith, without the deeds of the law. Is he the God of the Iewes onely, is he not alſo of the Gentiles?* As if he ſhould ſay, Neither the deeds of the law, that the Iewes were bound unto, nor the deeds of the law that the Gentiles were bound unto, can juſtifie a man before God. And what law was that which the Gentiles were bound to obſerve? Certainely not the ceremoniall but the morall law only.

Anſw.2. Secondly I anſwer, The Apoſtle doth exclude from juſtification the workes of that law whereby commeth the knowledge of ſin. For theſe are his words, *Rom.3.20. Therefore by the deeds of the law there ſhall no fleſh bee juſtified in his ſight, for by the law commeth the knowledge of ſinne*; As if hee ſhould have ſaid, The uſe that the law ſerveth unto, is not to juſtifie us in Gods ſight, but to diſcover our ſin and miſery to us, and ſo to drive us to ſeeke juſtification by faith in Chriſt. And what law is that whereby commeth the knowledge of ſin? Certainely the morall law principally.

Obiect.2 But then they object ſecondly, Admit the Apoſtle do ſpeake of the works of the morall as well as of the ceremoniall law, yet he meaneth not thoſe workes of the morall law that are done by the faithfull through the grace of Chriſt, but thoſe that are done by men while they are in the ſtate of nature before their converſion, before they do beleeve. And ſuch works of the morall law (ſay they) we confeſſe cannot juſtifie a man before God.

Anſw. To this I anſwer, 1. That the Apoſties words are generall as I ſhewed before, and we muſt uſe no limitation where he uſeth none. 2. The Apoſtle *Rom.4.2.* denieth *that Abraham was juſtified by his workes* though he were one of the faithfull, yea the father of the faithfull as he calleth him, ver.11. no not by thoſe works of his *whereof he might ſeeme to have cauſe to glory*; which he could never meane of thoſe works he did before he was a beleever, for he was an idolater before as we read, *Ioſh.24.2* And the Apoſtle would never have ſaid he might ſeeme to have had matter of glorying in thoſe works he did while he was an idolater, but matter of ſhame and confuſion rather. 3. The Apoſtle ſpeaking unto men that feared God, *Act.13.16.* telleth them, ver.39. that they could *not be juſtified by the law of Moſes*; that is, by thoſe workes which were commanded in the law of *Moſes*. 4 Laſtly, *David* when he was the ſervant of God & a true beleever profeſſeth that he could not ſtand before Gods judgement in the confidence of his own righteouſnes, it could not juſtifie him in Gods ſight; and therfore cryeth, *Pſ.143.2. Enter not into judgement with thy ſervant O Lord, for in thy ſight ſhall no man living be juſtified.* And thus you ſee, No man, no not the beſt man that ever lived can be juſtified before God by any righteouſnes that is in himſelfe. Now I will give you two reaſons of it out of Gods Word.

Reaſon.1 Firſt, The righteouſneſſe and goodneſſe that is in the beſt man is lame and imperfect and farre ſhort of that God in his law requireth of him; yea it is alſo ſpotted and defiled with the Leproſy of his originall corruption; and therefore it cannot juſtifie him in Gods ſight, it cannot ſtand before God, nor abide the tryall at his judgement ſeat. The bleſſed Apoſtle himſelfe profeſſeth, *Phil.3.12. that he was not perfect. Iohn Baptiſt* though he were ſanctified in his mothers womb, yet avoucheth, *Mat.3.14.* that he had *need to be baptized* of Chriſt, he was not waſhed and cleanſed ſufficiently, his ſanctification was imperfect. And the Church complaineth, *Eſa 64.6. We are all as an uncleane thing, and all our righteouſneſſe are as filthy rags. There is not a juſt man upon earth* (ſaith *Salomon, Eccl.7.20*) *that doth good and ſinneth not. In many things we offend all*, ſaith the Apoſtle, *Iam.3.2. If we ſay* (ſaith the Apoſtle, *1 Ioh.1.8. we have no ſin we deceive our ſelves and the truth is not in us.*

Obiect. True (ſaith the Papiſt) the juſteſt man is not free from venial ſins but that is no hinderance to his juſtification by his inherent righteouſnes.

To

To this I answer, First, That no sinne is so veniall, but it justly deserveth eternall death, *The soule that sinneth it shall die*, saith the Prophet, *Ezek.* 18.4 And *the wages of sin is death*, saith the Apostle, *Rom.*6.23. And *Gal.*3.10 *Cursed is he that continueth not in all things that are written in the law, to do them.* Not onely every thing that is done against Gods Law how small soever it be, but every thing that is left undone which the law commandeth, how small soever it be, maketh a man lyable to the curse of God.

Secondly, The holiest men that have ever lived, and such as the Holy Ghost hath given testimony unto that they were just and perfect men, have beene (notwithstanding that) guilty of such sinnes as the Papists themselves confesse to be mortall. *Zachary* though he were a *just man before God*, as the Holy Ghost saith of him, *Luke* 1.6. yet was he guilty of grosse infidelity in not believing the Word that God spake to him by the Ministry of an Angell, *Luk.*1. 20. yea the holiest men have had that deep sense of their owne sinfulnesse and corruption, as they durst not stand before God in their owne righteousnesse, they have freely professed they could not be justified by it in Gods sight. Thus was *Iob* perswaded of his owne righteousnesse, though hee were a man of whom the Lord himselfe giveth testimony, *Iob* 1.8. *that there was none like him upon the earth, an upright and a perfect man. Though I were righteous* (saith *Iob* 9.15.) *yet would I not answer him, but I would make supplication to my Iudge.* And 10.15. *If I be righteous, yet will I not lift up my head.* As if he should say, I will not plead my righteousnesse before thee, I will not trust to be justified by it in thy sight. And thus was *David* perswaded of his owne righteousnesse, of whom yet the Lord saith, that hee was *a man after his owne heart*, 1 *Samuel* 13. 14. *If thou Lord shouldst marke iniquities* (saith *David Psalme* 130. 3.) *O Lord who shall stand?* Lastly, Thus was blessed *Paul* perswaded of his owne righteousnesse. *I know nothing by my selfe* (saith he 1 *Corinth.* 4. 4.) *yet am I not thereby justified, but he that justifieth me is the Lord.* As if he had said, Though I should discerne no defect in mine owne righteousnesse (as for the maine bent of my heart and course of my life I do not) yet dare not I plead it before God, nor hope to be justifyed by it, for the Lord that is my Iudge can espie in me much more than I can in my selfe: And certainly (to conclude this first reason) there is no Papist under heaven that hath not lost all conscience, but his heart must needs give his tongue the lie, when he saith he believeth to be justified before God by that righteousnesse and goodnesse that is inherent, and dwelling in himselfe. 2.

A second reason against it is this. If a man could be justified by that righteousnesse that is inherent in himselfe, then might he have in himselfe just cause of boasting and glorying before God; neither should the whole glory of mans salvation and justification bee due unto the free grace and mercy of God in Christ. This argument the holy Apostle presseth against justification by works, and for justification by faith onely. *Where is boasting then* (saith he, *Rom.*3.27.) *it is excluded. By what law?* (or doctrine) *Of works? Nay, but by the law* (or doctrine) *of faith.* And againe, *Rom.* 4. 2. *If Abraham were justified by works, he hath whereof to glory, but not before God. By grace ye are saved through faith* (saith he *Eph.*2.8,9.) *not of works, least any man should boast.* So 1 *Cor.*1.30,31. he giveth this for the reason why Christ is all in all to us in the matter of our salvation, *wisdome, righteousnesse, sanctification and redemption, that according as it is written, he that glorieth let him glory in the Lord.* As if he had said, God cannot abide that man should glory before him, but would have him to be humbled to the very dust; but if he could be justified before God by any goodnesse that is in him, then might he have just cause of glorying even before God. *Reason* 2

True,

Object. True (saith the Papist) if a man could be justified by his owne works, by such works as he doth by the power of nature, then had he indeed matter of glorying and boasting in himselfe. But not when he is justified by such works onely as are wrought by the power of Gods grace in him. For these workes are not his owne, but the works of Christ and his grace in him, according to that speech of the Church, *Esa.* 26. 12. *Lord thou hast wrought all our workes in us.* And that of the Apostle, *Romans* 15. 18. *I will not dare to speake of any of those things, which Christ hath not wrought by mee.* Wee doe not therefore (say they) by our doctrine ascribe unto man any matter of glorying at all, we give the whole glory of mans justification unto Christ alone.

Answ. 1. To this I have two things to answer. First, the Apostle saith, *Rom.* 3. 27. that boasting is not excluded by any doctrine but by the Doctrine of justification by faith onely; that the Doctrine of justification by works, by any workes whether done before or after grace, doth leave unto man some matter of boasting. And *Ephes.* 2. 8, 9. he telleth us plainly, that if we could be saved by such works as we that are his workmanship created in Christ Iesus unto good works (that is, regenerate persons) do perform, we might have matter of boasting in our selves.

2. Secondly, Though the good actions that are wrought by the faithfull after grace received be wrought in them by the speciall assistance of the grace of Christ, yet are they not Christs actions but their owne. When they believe, or repent, or pray, it cannot be said that Christ believeth, repenteth, or prayeth in them. If their actions were meerely the actions of Christ and his grace, then indeed we could not deny them to be perfect, undefiled, and meritorious also; then though they were justified by them, they could have no cause of glorying or boasting at all, but the whole glory of it should redound unto Christ alone. But because we are immediate agents in them our selves, therefore the Holy Ghost calleth them our own, and not Christs works. So *Paul* calleth all that goodnesse that was in him, that care and conscience he made to keep Gods law (*Phil.* 3. 9.) *mine owne righteousnesse.* And so doth our Saviour also call the good works of the faithfull their owne works. *Let your light so shine before men* (saith he *Matth.* 5. 16.) *that they may see your good works.* And *Rev.* 2. 9. *I know thy works.* And from hence also it commeth (even from the imperfection and corruption that is in us who are the immediate agents in them) that they are both imperfect and defiled also: For *who can bring a cleane thing out of an uncleane? Not one,* saith *Iob* 14. 4. Though the fountaine from whence they first sprink be most pure, yet they receive such pollution from the filthy channels through which they passe, as were it not for Christ, they could not at all be accepted of God. And from hence also it commeth, that if we were justified by them, we should have some just cause of glorying before God. And thus have I confirmed to you the first of those truths which I propounded; that is to say, That we are not justified before God by our inherent righteousnesse, by it we can never be made whiter than the snow in Gods sight.

2. It followeth now that wee proceed unto the second. That wee are justified before God by the righteousnesse of Christ imputed to us, and by that alone. In confirming whereof I will observe the same order that I did before, First, I will shew you by evident proofs of holy Scripture, that it is so. Secondly, I will give you good reasons out of the Word why it must needs be so.

For proofes I will give you six that are plaine and pregnant. 1. The Apostle saith *Rom.* 4. 6. that to the blessed, that is, to the justified man, *the Lord imputeth righteousnesse without workes.* And what righteousnesse can

can that be? Inherent righteouſneſſe it cannot be, for that is not without works; it muſt needs therefore be Chriſts righteouſneſſe. 2. He ſaith expreſly, *Rom.* 5.19 that *by the obedience of one* (that is, of Chriſt) *many* (that is, the whole number of Gods elect) *are made righteous*, not efficiently and meritoriouſly onely, but formally, as by *Adams* diſobedience we were made ſinners, not efficiently and meritoriouſly onely, but formally, his firſt ſinne was made our ſinne. 3. The Apoſtle 1 *Cor.* 1.30. ſaith that Chriſt is *made to us of God, wiſdome, righteouſneſſe, ſanctification, and redemption*; where 1 he expreſly diſtinguiſheth righteouſneſſe from ſanctification, imputed righteouſneſſe from inherent righteouſneſſe; and 2 ſaith that Chriſts righteouſneſſe is made ours of God. 4. 2 *Cor.* 5.21. He ſaith we are *made the righteouſneſſe of God in him*; where obſerve, 1 That he ſaith we are *made the righteouſneſſe of God*; that is, righteous by ſuch a righteouſneſſe as God requireth. 2. That he ſaith not onely in the concrete we are made righteous, but in the abſtract *righteouſneſſe*; that is, perfectly and fully righteous. 3. That we are made ſo *in him*, not in our ſelves inherently. 5. The Prophet *Ieremiah* (*Ier.* 23.6.) ſaith, *this is the name whereby Chriſt ſhould be called* (by all Gods people) *the Lord our righteouſneſſe*. As if he had ſaid, All Gods people ſhould profeſſe they have no other righteouſneſſe to ſtand before God with, but onely Chriſt his righteouſneſſe, and his alone. They ſhould ſay as *David* doth *Pſal.* 71.16. *I will make mention of* (ſpeake of, glory in, truſt unto) *thy righteouſneſſe, even of thine onely*. 6. Laſtly, This is the confeſſion of all the Saints in that Hallelujah whereby they do ſolemnize the marriage of the lambe, *Revel.* 19.8. *To his ſpouſe was granted that ſhe ſhould be arrayed in fine linnen, cleane and white. For the fine linnen is the righteouſneſſe of Saints.* Where obſerve, 1. That that made Chriſts Spouſe and Church moſt beautifull, whiter than the ſnow in his eye, was not ſo much her owne beauty, any righteouſneſſe of her owne or inherent in her ſelfe, as the robe, the fine linnen, that was granted to her, put upon her, none of her owne. 2. That this robe, this fine linnen is ſaid to be the righteouſneſſe of Saints. Not in our firſt juſtification onely (as the Papiſts fondly diſtinguiſh) but in our ſecond juſtification alſo (if there were any ſuch) even when we are Saints we have no other righteouſneſſe to make us beautifull in Gods eyes, but this robe, this fine white linnen that is put upon us, graunted to us, and none of our owne. 3. Obſerve the confirmation and ratification that is given to theſe words, Verſe 9. The Angell ſaid unto *Iohn*, *Theſe are the true ſayings of God*. And what is this robe, this fine linnen that is the righteouſneſſe of all the Saints? Surely Chriſt and his perfect righteouſneſſe which is given and imputed unto us of God. In which reſpect they that are *baptized into Chriſt*, and truly believe in him, are ſaid *Gal.* 3.27. to *have put on Chriſt*. And *Paul* deſireth that he *may be found in Chriſt*, *Phil.* 3.9. cloathed with this robe, *not having his owne righteouſneſſe which is of the law* (which conſiſteth in obedience to the Law of God) *but that which is through the faith of Chriſt. The righteouſneſſe which is of God by faith.* As *Iacob* got the bleſſing by having the goodly raiment of his elder brother put upon him, *Geneſ.* 27.15. ſo muſt we.

Reaſon. Now the reaſon why this muſt needs be ſo, is evident; Becauſe that righteouſneſſe onely is able to juſtifie us before God, which is perfect and abſolute, that hath no defect nor blemiſh in it, ſuch as may abide the tryall before his judgement-ſeat, ſuch as may fitly ſatisfie his juſtice, and make our peace with him, and conſequently ſuch as whereby the Law of God is fulfilled. Therefore it is called *the righteouſneſſe of God*, *Rom.* 10.3. ſuch a righteouſneſſe as he requireth, as will ſtand before him, and ſatisfie his juſtice. So the Apoſtle ſaith, *the righteouſneſſe of the law muſt be fulfilled in us* before we can be juſtified, *Rom.* 8.4. Now by no other righteouſneſſe but Chriſts alone the law of God was

was ever perfectly fulfilled ; none but his righteousnesse was ever able to abide the tryall at Gods judgement seate, and fully to satisfie his justice. And therefore the Apostle calleth *the righteousnesse which is by the faith of Iesus Christ*, *Romanes* 3.22. *the righteousnesse of God*, that is the righteousnesse of God, and none but that. Of Christ, and none but him, the Lord hath said, *Matthew* 17.5. *In him I am well pleased. Hee is our peace*, as the Apostle calleth him, *Ephesians* 2.14. and none but hee. No righteousnesse can make our peace with God, or bring peace to our owne hearts, but only his.

Three maine objections are made against this most cleare and comfortable truth, which I will briefly answer.

Object. 1 First. It is against all reason and sense, that a righteousnesse which is without us, and none of our owne, but another mans should justifie us ; And with what comfort and peace of conscience can any man rely upon such a righteousnesse ?

Answ. I answer, 1. It standeth with reason, that that satisfaction should bee imputed unto mee, which my surety hath made for my debt. And Christ was *our surety*, as the Apostle calleth him *Hebrewes* 7 22. 2. *Adams* first sinne, was justly imputed by God to all his posterity ; though it were not their owne inherently, nor actually, as the Apostle teacheth, *Rom.*5.14. And the sinnes of all Gods Elect, were imputed unto Christ, though they were not his owne inherently and actually. *He made him to be sin for us who knew no sinne*, saith the Apostle, 2 *Corinth.*5.21. And to prefigure this, all the iniquities of Gods people were imputed to their sacrifice, though they were not inherenrly his owne, as wee read, *Leviticus* 16.21,22. *Aaron shall put all the iniquities of all the children of Israel, and all their transgressions in all their sinnes, upon the head of the Goat, and the Goat shall beare upon him all their iniquities.* And why then should it seeme strange, that the perfect righteousnesse of our sacrifice and surety, though it be not our owne inherently, should be imputed to us by the Lord, and made ours.

Object. 2 Secondly. It is objected. How can it stand with the infinite knowledge and wisedome of God, to account and esteeme them to be righteous, that are inherently and indeed impious and wicked men ? Them that are like those painted sepulchers that our Saviour speaketh of, *Mat.*23.27. covered outwardly with the white robe of Christs righteousnesse, but void of all inherent righteousnesse in themselves.

Answ. To this I answer. No true beleever is void of all inherent righteousnesse, though it be not so perfect as is able to justifie him in Gods sight. Christ cannot be the head of an impious body. But the Lord sanctifieth all such, and maketh them inherently righteous by his holy spirit, whom hee doth justifie and esteeme righteous by the imputation of Christs righteousnesse unto them, as you have heard.

Object. 3 Thirdly and lastly. It is objected. But how can it stand with the justice of God, of whom it is said, *Exod* 34.7. that *hee will by no meanes cleare the guilty* to pronounce and account them to be perfectly righteous, who doe indeed still remaine full of corruption ?

Answ. I answer. Because all their sins were imputed unto Christ their surety, and he hath fully satisfied the justice of God for them. *The Lord* (saith the Prophet, *Esa.*53.6.) *hath laid upon him the iniquity of us all.*

And thus have I finished this first use of the Doctrine, and maintained it against these three foule errours that the Papists doe hold against it. Now from this that you have heard these two points (for conclusion of all) doe necessarily follow.

First, That every Papist that holdeth, and beleeveth these errours (as every one

one of them profeſſeth that hee doth, for they are expreſly decreed in the Councell of *Trent*, which is the rule of every Papiſts faith) eſpecially if hee holds them practically, and with reference to his owne workes, is in a moſt lamentable and damnable eſtate. Becauſe the Apoſtle directly affirmeth, *Gal.* 3.10. *As many as are of the workes of the law* (and looke to bee juſtified by their works and inherent righteouſneſſe) *are under the curſe.* And 5.4. *Chriſt is become of no effect to you, whoſoever of you are juſtified* (hope to bee juſtified) *by the workes of the law, yee are fallen from grace*; ye can have no benefit at all by Chriſt.

Secondly. That the preſent Church of *Rome* cannot bee the true Church of Chriſt, as they boaſt of themſelves, but of it may bee ſaid, as *Revelat.* 2 9. It is *the Synagogue of Satan*; becauſe it holdeth not this foundation; that is to ſay, the Doctrine of juſtification by Chriſt. And *other foundation* of Gods Church *can no man lay*, ſaith the Apoſtle, 1 *Cor* 3.11. 1. They deny juſtification by the imputation of Chriſts righteouſneſſe; yea, they ſcorne it, and call it a putative righteouſneſſe. 2. They hold juſtification by inherent righteouſneſſe; that is, by the workes of the law. 3. They make juſtification and ſanctification all one, and ſo indeed deny, and ſhut out of Gods Church the Doctrine of juſtification altogether.

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IT followeth now that wee doe proceed unto the ſecond ſort of uſes that I told you this Doctrine ſerveth unto, and ſhew you how it ſhould worke upon our affections.

And there be two uſes of this ſort principally. The firſt is for comfort, and the ſecond is for exhortation.

Uſe For the firſt. It is not poſſible for any man to underſtand, and receive, and meditate ſeriouſly of this Doctrine, that hee that is once purged and waſhed by the blood of Chriſt, that is, hee that truly beleeveth in him, is not onely perfectly cleane in Gods ſight from all filth and ſpot of ſinne, but whiter alſo then ſnow, perfectly juſt and righteous before God, I ſay it is not poſſible for any man to know and thinke of this, but if himſelfe be a true beleever, he muſt needs take comfort in it, it muſt needs warme, and revive, and glad his heart. And certainely no man doth truly beleeve in Chriſt, that taketh not comfort in this Doctrine. We find in *Luk.* 2.25. that our Saviour is called, and was ever ſo accounted by Gods people, *the conſolation of Iſrael*; that is, the onely ground of comfort to the Iſrael of God. And the Angell when hee telleth the ſhepheards of the birth of Chriſt, ſaith *Luke* 2.10. *hee brought them glad tidings of great joy, that ſhould be to all people*; As if he ſhould have ſaid, All Gods people throughout the world ſhould greatly rejoyce in Chriſt. And the Apoſtle maketh this a ſpeciall note of a true Iſraelite, *Phil.* 3.3. that hee is ſuch a one as *doth rejoyce in Chriſt Ieſus.* And the Apoſtle *Peter*, 1 *Pet.* 1.8. ſaith of all the elect ſtrangers to whom he wrote, that *beleeving* in Chriſt, they *did rejoyce with joy unſpeakable and glorious.* And though all theſe places doe proove, that we are in a wofull and wretched eſtate, none of Gods Iſrael, no better then infidells, if Chriſt be not the only ground of our conſolation, if we cannot rejoyce in him; yet alas to many that thinke themſelves to bee good Chriſtians, this Doctrine yeeldeth no comfort at all, they heare it without all joy; the reaſon is, becauſe they have no need of comfort, they have other comforts that doe fully ſatisfie and content their ſoules for the time. *The full ſoule loatheth an hony combe*, ſaith *Salomon*, *Proverbs* 27.7. The ſweeteſt and comfortableſt Doctrine that is, is but unſavoury to the ſoule that is full of

comfort already; but the humbled ſoule, the ſoule that hath need of comfort, (and ſuch may the ſoule of every one of us be we know not how ſoone) will find more ſweetnes and comfort in this Doctrine, then in any thing in the world beſides. *To the hungry ſoule* (ſaith *Salomon* there, *Pro.*27.7.) *every bitter thing is ſweete*, that that ſeemeth bitter to others, is ſweet to him. To the ſoule that doth indeed hunger and thirſt for comfort, Chriſt is moſt ſweet, notwithſtanding all the bitterneſſe that the fleſh findeth in him, and in thoſe termes and conditions upon which he is to be received by us. And to theſe hungry and thirſtie ſoules am I to direct the word of conſolation, that I ſhall now deliver, and to none other perſons. *Hoe, every one that thirſteth* (ſaith the Prophet in the name of Chriſt himſelfe, *Eſa.*55.1.) *come yee to the waters.* Thou that art moſt deepely afflicted in ſpirit, that thinkeſt thy thirſt to bee inſatiable, ſuch as can never be quenched, come thou to theſe waters, and thou ſhalt find them aboundantly ſufficient to quench and ſatisfie the thirſt of thy ſoule; come unto Chriſt, and thou ſhalt find there is in him, and in that that he hath done for thee, comfort enough to raiſe up, to refreſh thy ſpirit, though it be never ſo much dejected in thee. *Whoſoever drinketh of the water that I ſhall give him* (ſaith our Saviour, *Iohn* 4.14) *ſhall never thirſt* (with a tormenting and deadly thirſt) *but the water that I ſhall give him, ſhall bee in him a well* (or fountaine) *of water ſpringing up into everlaſting life. Come unto me* (ſaith hee againe, *Mat.*11. 28.) *all ye that labour, and are heavy laden, and I will give you reſt.* Certainely the cauſe why wee have ſo little reſt, ſo little comfort, is becauſe we come not to him, becauſe we ſeeke not comfort in him; if we would come to him, wee might find comfort enough in him, againſt all the angviſh of our ſoules, bee it never ſo great. *A man ſhall be* (ſaith the Prophet *Eſa.*32.2. ſpeaking of Chriſt) *as an hiding place from the wind, and a covert from the tempeſt, as rivers of water in a dry place, as the ſhaddow of a great rocke in a watry land.* See in how many words, and with what variety of moſt apt Metaphors the holy Ghoſt teacheth, that there is no kind of affliction, or diſtreſſe of mind, that any of Gods people can bee ſubject unto, but there is ſufficient eaſe and comfort to bee found in Chriſt againſt it. *He is able to ſave them to the uttermoſt* (ſaith the Apoſtle, *Hebr.*7. 25.) *that come unto God by him.* And what are the grounds of this aboundant and all-ſufficient comfort, that the humbled and afflicted ſoule of every believer may find in Chriſt?

Surely theſe ineſtimable benefits that wee have heard in the Doctrine, every true beleever receiveth by him. 1. Becauſe hee hath purchaſed by his precious blood our pardon, and blotted all our ſinnes out of Gods debt-booke, and made us as cleane in Gods ſight, as if we had never ſinned. 2. Becauſe by his perfect righteouſneſſe, and fulfilling of Gods law for vs, and in our ſtead, he hath made us more perfectly righteous before God, then if we had in all points obſerved the whole law our ſelves. Both theſe points I will handle diſtinctly, and ſhew you that they are ſound grounds of comfort, yea the only ſound grounds of true comfort.

1. For the firſt of theſe, See how juſt a cauſe of comfort it is to every afflicted ſoule, to know his ſins are pardoned. *Eſa.*40.1,2. *Comfort yee, comfort yee my people, ſaith your God, ſpeake ye comfortably to Ieruſalem.* See how earneſt God is in charging his miniſters to comfort his people, yea to comfort them effectually to be diligent, and zealous in this worke, and beat much upon this: and whereas they might have ſaid, Alas, how ſhould wee comfort thy people, that are ſo much dejected and afflicted in ſpirit? To this the Lord anſwers. *Cry unto her that her warrefare is accompliſhed* (all the enemies of her ſalvation are fully vanquiſhed) *her iniquitie is pardoned; for ſhee hath received at the Lords hand* (in Chriſt her ſurety) *double*

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for all her ſinnes. As if hee had ſaid, perſwade her in this, aſſure her of this, and this will comfort her aboundantly. So when our Saviour would comfort *Mary Magdalene*, who was as much humbled and troubled in mind, as any poore Chriſtian can be (her ſorrow was ſo aboundant, as ſhe was able to waſh his feet with her teares) how doth he ſeeke to comfort her? *Woman* (ſaith hee *Lu.* 7 48, 50.) *thy ſins are forgiven thee, goe in peace.* As if hee had ſaid, Thou haſt cauſe to be comfortable, and cheerefull, for thy ſins are forgiven. O this *peace of God* (the comfort and joy that riſeth from the knowledge of the pardon of our ſinne and reconciliation with God) is ſaid, *Phil.* 4.7. to *paſſe all underſtanding.* No heart can conceive how ſweet, how bleſſed and comfortable a thing it is, but that only that hath felt, and enjoyed it. *David* could tell what it was from his owne experience; and therefore ſaith, *Pſal.* 32.1,2. *Bleſſed is hee* (or the bleſſednesſes of that man; for the word that hee uſeth there, is not an adjective, but a ſubſtantive; hee ſpeaketh not in the concrete (as wee ſay) but in the abſtract, neither is it a word of the ſingular, but of the plurall number, that hee uſeth to expreſſe himſelfe by. As if hee ſhould ſay, ô the compleate, the full, the infinite; happineſſe of that man) *whoſe tranſgreſſion is forgiven, whoſe ſin is covered,* ô the infinite and unſpeakable happineſſe of that *man unto whom the Lord imputeth not iniquity.* As though hee had ſaid, This is even enough to make a man perfectly happy, if his ſinnes bee forgiven him; nothing can make that man miſerable, that hath once obtained this. And the reaſon of this is evident. For, 1. ſinne is the onely cauſe of all the evills and miſerie that can befall a man. In them all it may bee ſaid, as the Church ſpeaketh, *Lamentations* 3.39. *Man ſuffereth for his ſinne.* 2. Sinne is the onely thing that maketh all miſerie to bee miſerie indeed, all croſſes, and afflictions ſo intolerable to us as they be. *Ieremy* 8. 14. *The Lord our God hath put us to ſilence, and given us water of gall to drinke, becauſe wee have ſinned againſt the Lord. The ſting of death is ſin,* ſaith the Apoſtle, 1 *Corinthians* 15.5,6. Neither poverty, nor ſickneſſe, nor death it ſelfe could ſting and paine us, as they doe, if our ſinnes were pardoned. 3. If all the croſſes and miſeries of the world, ſhould fall upon us, the burden and bitterneſſe of them could not bee ſo intolerable unto us, nor torment us ſo much as our ſinne will doe, when God ſhall charge it upon us. O that *will bite like a ſerpent* (ſaith *Salomon*, who ſpake this from experience too, *Prov.* 23.32.) *and ſting like an adder. A wounded ſpirit* (ſaith he, *Proverbs* 18.14.) *who can beare?* 4. Laſtly. Sinne and nothing but ſinne ſeparateth betweene God and us. *Your iniquities* (ſaith the Prophet, *Eſay* 59.2.) *have ſeparated betweene you and your God, and your ſinnes have hid his face from you, that hee will not heare.* You ſee then how ſound a ground of true comfort this is, and how juſt cauſe every humbled ſoule hath to rejoyce in Chriſt, in reſpect of this firſt benefit wee receive by him, that through him our ſinnes are pardoned, that *the bloud of Ieſus Chriſt hath cleanſed us from all our ſins,* As the Apoſtle ſpeaketh, 1 *Ioh.* 1.7.

And for the ſecond of thoſe benefits which every true beleever receiveth by Chriſt, ſee alſo how juſt a cauſe of comfort it is to every afflicted ſoule, *Eſay* 61.10. *I will greatly rejoyce in the Lord* (ſaith the true beleever) *my ſoule ſhall bee joyfull in my God, for hee hath cloathed mee with the garments of ſalvation* (hee hath imputed and given unto mee the perfect holineſſe, and obedience of my bleſſed Saviour, and made it mine) *hee hath covered mee* (all over from top to toe) *with the robe of righteouſneſſe, as a bridegrome decketh himſelfe with ornaments, and as a bride adorneth her ſelfe with her jewells.* Great is the comfort that the ſoule of a Chriſtian findeth in that inherent righteouſneſſe, which God by his ſpirit hath wrought in him, though it bee ſo poore and unperfect, and maimed, and ſtai- 2.

ned as it is. When he can find that he hath been able to pray, or to confeſſe and mourne for his ſinne, or to do any other ſervice to God with an honeſt and upright heart, O what a comfort it is unto him? And certainly, if Chriſtians did thinke well of this, it would make them looke better to their hearts when they performe good duties, and take heed of ſlubbering them over, it would make them carefull to performe ſpirituall duties ſpiritually. *The people rejoyced* (ſaith the Holy Ghoſt, 1 *Chronicl.* 29. 9) *for that they had offered* (toward the building of Gods houſe) *willingly, becauſe with a perfect heart they had offered willingly to the Lord.* And *our rejoycing is this* (ſaith the Apoſtle 2 *Cor.* 1. 12.) *even the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not in fleſhly wiſdome, but by the grace of God, we have had our converſation in the world.* And *it is joy* (ſaith *Salomon*, *Proverb.* 21. 15.) *unto the juſt man to doe judgement.* As if he had thus ſaid, He joyeth not ſo much in all the gaine that he getteth by his trading, his buying and ſelling, and dealings with men, as he doth in this, that his conſcience beareth witneſſe with him, that he hath dealt juſtly with all men, he hath gotten it juſtly whatſoever he hath. But if this poore and imperfect righteouſneſſe that is in us will yeeld us ſuch comfort; how juſt cauſe of comfort and rejoycing hath every true believer in this, that he hath another manner of righteouſneſſe than this is, the perfect righteouſneſſe of Chriſt Ieſus is his. *Iob* ſaith of his inherent righteouſneſſe whereby hee had beene ſo rich in good workes, ſo abundant in the workes of mercy to all that ſtood in need of him, *Iob* 29. 14. that he *put on his righteouſneſſe, and it cloathed him; my judgement* (ſaith he, this care I had to deale juſtly and uprightly with all men) *was as a robe and a diademe unto me.* And a goodly garment and robe (doubtleſſe) that was. As comely apparell is knowne to ſet forth much and adorne the perſon of a man (O that men and women ſpecially knew not this too well; O that by their pride in this, by their over-much care to adorne and decke their bodies this way, they did not make both their bodies and ſoules loathſome unto God) as comely apparell (I ſay) if it be uſed in ſobriety, and moderation, doth much ſet forth and adorne the body in the eye of man; ſo doe thoſe graces of the Spirit, that *Iob* ſpeaketh of, even our inherent righteouſneſſe, much more beautifie and adorne us in the eye both of God and man. *Be ye cloathed with humility*, ſaith the Apoſtle 1 *Pet.* 5. 5. to all Chriſtians. As if he had ſaid, That is a goodly garment, a goodly robe for any Chriſtian to weare. And ſpeaking of Chriſtian women he ſaith, 1 *Pet.* 3. 3, 4. their adorning *ſhould not be that outward adorning of plaiting the haire* (no, nor of cutting and ſhearing it, would he have ſaid, if he had lived to ſee the faſhions of theſe dayes) *nor in wearing of gold or jewels* ſaith he, *nor in putting on of any apparell.* Why how then ſhould a Chriſtian woman dreſſe and decke her ſelfe, will you ſay? Surely, *with the ornament of a meeke and quiet ſpirit* (ſaith he) *which is in the ſight of God of great price.* Grace is a goodly garment certainely. But if this garment of inherent righteouſneſſe that hath ſo many ſpots and rents in it, will adorne us ſo much, if that be ſo much to be joyed in, what a beauty and glory is that which the Lord our God hath put upon us wretched ſinners, in cloathing us with the robe of Chriſts righteouſneſſe? In that he hath not onely taken from us our owne *filthy garments* (as he did from *Iehoſhua*, *Zachary* 3. 4.) but *cloathed us with change of raiment*, with a righteouſneſſe ſufficient, and more than ſufficient to make us comely and beautifull in his eyes; In *graunting to us that wee ſhould bee arrayed in that fine linnen cleane and white*, as wee heard the laſt day out of *Revelation* 19. 8. This robe the Lord hath put upon thee beloved, I ſpeake to the pooreſt, to the weakeſt of all Gods ſervants, that heareth

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me this day, this perfect righteousnesse of Christ is thine. O that thou hadst eyes to see thy happinesse in this; O that thou hadst an heart to be affected with it, and rejoyce in it, as thou oughtest to doe. Great was the glory of man in his first creation, and in that righteousnesse wherewith hee was cloathed then. God *created him in his owne image*, saith *Moses*, *Genesis* 1. 27. and hee repeateth it againe in the same Verse, *In the image of God created he him*, saith he. And this is expounded by *Salomon*, *Eccles.* 7. 29. *God made him righteous.* And by *Paul*; this image of God saith he, *Ephes.* 4. 24. was *righteousnesse and true holinesse.* And great was our losse (doubtlesse) in being stripped by his fall of this garment. But wee have recovered more by Christ than wee lost by *Adam*; the robe of righteousnesse which wee have gotten by Christ the second *Adam*, is farre more glorious than that which wee were deprived of by the fall of the first *Adam*. Every true believer is in a more blessed estate by Christ, more white and beautifull in Gods eye, than *Adam* was in his innocencie, before hee had ever sinned. And that in these three respects.

First, That righteousnesse that *Adam* had was uncertaine, and such as it was possible for him to lose; yea he did lose it, and that in a very short time. God gave him power and freedome of will to hold and keepe it, to stand in that blessed estate, if he would himselfe, and he gave him also power and freedome of will, to part with it, and lose it, if he would; to fall into sinne, yea even into that sinne which is unto death. But the righteousnesse that we have by Christ is made more sure unto us: it is that *good part* yea the best portion of that good part which *Mary had chosen*, of which our Saviour saith *Luk.* 10. 42. that it *should never be taken away from her.* And indeed how is it possible we should be spoiled of it? Who should take this robe from us, or spoile us of it? *Who shall separate us* (saith the Apostle, *Rom.* 8. 35.) *from the love of Christ?* And he concludeth verse 39. *I am perswaded that neither height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Iesus our Lord.* 1. Not all the policies of the world how strong soever they be. *It is not possible* (saith our Saviour, *Mat.* 24. 24.) that false Christs and false Prophets with all *their great signes and wonders should be able to deceive the elect* of God. 2. Not Satan with all his strength and subtilty; he that is *built upon this rocke* (saith our Saviour, *Matth.* 16. 18. he that hath gotten Christ and his righteousnesse) *the gates of hell shall not prevaile against him.* 3. Lastly, Not the corruption of our owne heart. *He that is borne of God* (saith the *Apostle*, 1 *John* 3. 9.) *cannot sinne*, he meaneth the sinne unto death. It is not possible for an elect child of God so to sinne, as that he should utterly lose Christ, and this robe of righteousnesse which he hath received from him. 1.

Secondly, the righteousnesse that *Adam* had, was in his owne keeping, the spring and root of it was founded in himselfe, and that was the cause why he lost it so soone. He (like the Prodigall *Luke* 15. 12, 13.) had all his portion, his blessednesse and righteousnesse in his owne hands, and so made it quickely all away, as he did. But the righteousnesse we have by Christ is in our Fathers keeping. *Our life is hid with Christ in God*, saith the Apostle *Colos.* 3, 3. The cause why it is not possible for any of our ghostly enemies to spoile us of it, is not any inherent strength that is in us, to keepe and hold it fast, but the faithfulnesse and power of God whereby he watcheth over us and keepeth us from sinning that sinne which is unto death, whereby we should lose Christ. *The Lord is thy keeper* saith *David* to his own soule, *Psal.* 121. 5. *We are kept by the power of God unto salvation*, saith the Apostle, 1 *Pet.* 1. 5. *My sheepe shall never perish* (saith our Saviour, 2.

Ioh. 10.28,29.) *neither ſhall any pluck them out of my hand; my father that gave them me is greater than all, and none is able to plucke them out of my fathers hand.*

3. Thirdly and laſtly, Admit the righteouſneſſe that *Adam* had in his creation had beene unchangeable, and that he could never have loſt it, yet had it been but the righteouſneſſe of a man. But the righteouſneſſe that we have by Chriſt is the righteouſneſſe of ſuch a perſon as was God aſwell as man. And therefore as the ſecond *Adam* was a farre more excellent perſon than the firſt *Adam* was, *The firſt was of the earth earthy*, (as the Apoſtle ſpeaketh, 1 *Corinth.* 15. 47.) *The ſecond was the Lord from heaven*; So his righteouſneſſe alſo muſt needs bee farre more abſolute and ſufficient to ſatisfie the infinite juſtice of God, and the exact perfection of his holy law than *Adams* righteouſneſſe could poſſibly have done. That righteouſneſſe that we have by faith in Chriſt, is *the righteouſneſſe of God*, ſaith the Apoſtle, *Roman.* 3. 22. *He made him to be ſinne for us*, (ſaith he, 2 *Corinth.* 5. 21.) *who knew no ſinne, that wee might bee made the righteouſneſſe of God in him.*

Applic. Now to make ſome application of all this that you have heard. You ſee how juſt and ſound a ground of true comfort this Doctrine is unto all true believers. Let us then ſtirre up and provoke our ſelves to take comfort in it, to rejoyce in Chriſt, as we have juſt cauſe to doe. *Are the conſolations of God ſmall with thee?* ſaith *Eliphaz* to *Iob* 15. 11. and ſo ſhould every one of us ſay to our ſoules. We ſhould checke and chide our ſelves for this, as *David* oft doth even thrice in two ſhort Pſalmes, *Pſalme* 42. 5, 11. and 43. 5. *Why art thou caſt downe O my ſoule, and why art thou diſquieted within me?* Why takeſt thou no more comfort in Chriſt, why doſt thou not rejoyce in him? As every breach of Gods commandement is a ſinne, ſo it is certainly a ſinne and a juſt cauſe of humbling to every true believer, that he doth not rejoyce in Chriſt. For this is alſo a breach of Gods expreſſe commandement. *Rejoyce in the Lord* (that is, rejoyce in Chriſt) *alway* (ſaith the Apoſtle *Phil.* 4. 4.) *and againe I ſay rejoyce.* Nay in ſome reſpect it is a greater ſinne than the breach of any of the commandements of the morall law, for it is a breach of the commandement of the goſpell, which is greater than the law, as is plaine by that compariſon the Apoſtle maketh betweene them, *Hebr.* 2. 2, 3. 8. 6. 10. 28, 29. It is a ſinne that carryeth in it a contempt and light eſteeme of Chriſt thy Saviour, and wherein canſt thou ſinne more hainouſly than in this? Charge therefore this ſinne upon thine owne heart, be humbled for it, and ſtrive againſt it. Labour to find out in thy ſelfe the cauſe of it, and purge thy heart of it, ſtrengthen thy ſelfe againſt it. For certainly it is ſome dangerous humour and corruption or other that diſtempereth thy ſoule, ſo as thou canſt reliſh no more ſweetneſſe in Chriſt than thou doſt.

Three things there are principally that Gods poore ſervants that Chriſt hath done all this for, object and alledge for themſelves, why they cannot rejoyce nor take that comfort in him, that they ought to do; which I will endeavour to ſtrengthen you againſt.

Object. 1 Alas (ſaith one) how can I be joyfull or comfortable in Chriſt, that have the hand of God ſo heavy upon me many wayes as I have, both in outward and inward afflictions, and which (though I have oft and long ſought to the Lord to be eaſed and delivered from them) yet I cannot prevaile?

Anſw. To this I anſwer: Remember what thou haſt heard in the Doctrine. 1. Thou maiſt be as deare to God as any is upon earth, though thou be thus afflicted. For *whom the Lord loveth he chaſteneth* (ſaith the Apoſtle *Heb.* 12. 6.) *and ſcourgeth every ſonne whom hee receiveth.* 2. Thou canſt not juſtly

ſay

ſay that thoſe afflictio ns that thou complaineſt ſo much of, are certaine arguments that God is angry with thee for ſome ſinne that thou art guilty of; For it may be he hath no reſpect at all in them to thy ſinnes, but either to keepe thee from ſome ſin that he ſeeth thou art in danger to fall into, if thou ſhouldſt not bee thus kept under, as it was in *Pauls* caſe, 2 *Cor.* 12. 7. or to try thy faith and patience, and make thee an example of faith and patience unto others, as it was in *Iobs* caſe. 3. Admit God hath reſpect to thy ſinne in keeping thee thus under the rod ſo long; yet are not thy afflictions puniſhments whereby God taketh vengeance on thee for thy ſinnes, but fatherly chaſtiſements onely whereby he intendeth to doe thee good. Chriſt thy Saviour hath borne the whole puniſhment due to thy ſins. *The Lord hath laid upon him* (ſaith the Prophet, *Eſa.* 53. 6.) *the iniquity of us all.* And thou maiſt be ſure, that God hath pardoned and will never lay to thy charge that ſinne, that he thus correcteth in thee, becauſe thou doſt what thou canſt to find out thy ſinnes, and the ſins thou haſt found out, thou art unfeignedly humbled for and reſolveſt to forſake. For repentance and remiſſion of ſins are never ſeparated, as is plaine by that ſpeech of Chriſt, *Luke* 24. 47. 4. Laſtly, So long as thy ſinnes are pardoned thou maiſt bee and haſt juſt cauſe to bee comfortable, what ever thine afflictions be. *Sonne be of good cheere* (ſaith our Saviour, *Matth.* 9. 2. to the man that had as uncomfortable a diſeaſe upon him, as a man can lightly have) *thy ſinnes are forgiven thee.* As if hee had ſaid, This is a ſufficient cauſe of comfort unto thee what ever thy diſtreſſes and afflictions be.

How can I take comfort in Chriſt (ſaith another) that am privy to my ſelfe of ſuch odious and enormious ſins as I have beene guilty of in times paſt, yea as I find in my ſelfe continually, ſuch curſed and blaſphemous thoughts, as never child of God was troubled with? *Object.* 2.

To this I anſwer, Firſt, Chriſt hath ſatisfied the juſtice of God not for ſmall and ordinary and common ſinnes of his people onely, but for all their ſinnes how great, and heinous ſoever they have beene. *The blood of Ieſus Chriſt his Sonne cleanſeth us from all ſinne,* ſaith the Apoſtle, 1 *Iohn* 1. 7. As all bodily diſeaſes were alike to him. *He healed every diſeaſe* (ſaith the Evangeliſt, *Mat* 9. 35.) *and every ſickneſſe among the people*; ſo all ſinnes (which are the diſeaſes of our ſoules) are alike to him. *Bleſſe the Lord ô my ſoule* (ſaith *David*, *Pſal.* 103. 2, 3.) *who forgiveth all thine iniquities, and healeth all thy diſeaſes. Let Iſrael hope in the Lord* (ſaith *David*, *Pſalme* 130. 7.) *for with the Lord there is mercy, and with him there is plenteous redemption,* As if he had ſaid, The redemption that Chriſt made, the ranſome that hee paid was not ſcant but plenteous, enough and enough againe for all the ſinnes of his people how many or how heinous ſoever they were. *Where ſinne abounded* (ſaith the Apoſtle, *Romanes* 5. 20.) *grace did much more abound.* As if hee ſhould ſay, No ſinne of any of Gods elect can be ſo great, but the merit of Chriſt and Gods mercy in him is farre greater. *Answ.* 1.

Secondly, The benefit of this ranſome that Chriſt hath paid doth certainely belong to thee, becauſe thoſe heinous ſins that thou complaineſt of are a burden to thy conſcience, thou yeeldeſt not to them, but laboureſt and ſtriveſt againſt them. For our Saviour expreſſely ſaith, that ſuch ſhall find reſt and comfort by him, *Come unto me* (ſaith he, *Mat.* 11. 28.) *all ye that labour, and are heavie laden and I will give you reſt.* 2.

Thirdly and laſtly, The conſideration of the heinouſneſſe of thy ſins which thou art thus troubled with and conſequently which Chriſt hath purchaſed thy pardon for ſhould be ſo farre from making thee unable to rejoyce in Chriſt, as none under heaven hath ſo much cauſe to rejoyce and take comfort 3.

in him as thou haſt. *They to whom many* and foule *ſins* (ſuch as that poore womans were of whom Chriſt ſpeaketh, *Luk.*7.47) *are forgiven, will love* (Chriſt and conſequently rejoyce in him) *much, but to whom little is forgiven, the ſame will love but litle. Paul* that counted himſelfe *chiefe of all ſinners* as he ſaith, 1 *Tim.*1.15. found more joy and comfort in Chriſt, then we ſhall read of any other to have done: this he often maketh profeſſion of, 1 *Cor.*15.31. *Gal.*6.14. *Phil.*3.3. and ſundry other places. Nay in that very place where he calleth to remembrance how horrible a ſinner he had beene and what mercy hee had found with God through Chriſt, he burſteth forth into this doxology, 1 *Tim.*1.17. *Now unto the King eternall, immortall, inviſible, the only wiſe God, be honour and glory for ever and ever, Amen.*

*Object.*3. There is yet a third objection, A third reaſon that many a poore ſoule alledgeth why he cannot rejoyce in Chriſt, nor take comfort in him. He that truly beleeveth in Chriſt hath juſt cauſe indeed to rejoyce in him (ſaith he) As *Elizabeth* ſaid of *Mary*, *Luk.*1.45. *Bleſſed is ſhe that beleeveth*; ſo ſaith he, ô they are happy that can truly beleeve in Chriſt. But (alas) I cannot beleeve.

Anſw. Now unto this poore ſoule I have theſe two things to ſay.

1. Firſt, Yeeld not to this infidelity of thy heart, but ſtrive againſt it, ſtir up thy ſelfe to take hold of Chriſt, to beleeve in him; and conſider what encouragements God hath given thee in his Word to do ſo. 1. God hath commanded that Chriſt, and the pardon that he hath purchaſed, ſhould in the miniſtery of the Goſpell be offered him moſt generall termes to thee as well as to any other, thou art not excepted out of this pardon. *Goe and preach the Goſpell* (ſaith Chriſt, *Mar.*16.15. that is, offer this pardon) *to evtry creature.* 2. Chriſt hath in his Word made offer of himſelfe and all his merits to ſuch as thou art more then to any other. 1. Thou knoweſt and feeleſt the burden of thy ſins. And ſuch he inviteth above all others *to come to him*, *Matth.*11.28. and aſſureth them they ſhall receive benefit by him. 2. Thou thirſteſt after nothing ſo much as after Gods favour in him; and ſuch he inviteth above all others to come to him and to partake of all his merits. *In the great day of the feaſt* (ſaith the Evangeliſt, *Iohn* 7.37.) *Ieſus ſtood and cryed ſaying*, that all might heare him, *If any man thirſt let him come unto me and drinke.* In which reſpect I may ſay to thee as they ſaid to the blind man, *Mar.*10 49. *Be of good comfort he calleth thee.* 3. If thou being thus invited to come, go to Chriſt and lay hold on him, certainely he will not reject thee, he doth not make ſhew of more mercy to thee then he intendeth, he meaneth as he ſaith. *Him that commeth to me* (ſaith he, *Ioh.*6.37,) *I will in no wiſe caſt out. I ſaid not in vaine* (ſaith the Lord, *Eſa.* 45,19) *ſeeke ye me, I the Lord ſpeake righteouſneſſe.* 4. The Lord hath expreſſely commanded thee to beleeve in Chriſt, that he died for thee. And counteth it the greateſt ſin thou canſt commit if thou wilt not beleeve it. *This is his commandement* (ſaith the Apoſtle, 1 *Ioh* 3.23.) *that wee ſhould beleeve on the name of his ſon Ieſus Chriſt.* And our Saviour ſaith, *Ioh.*16.9. that this is the chiefe ſin the Holy Ghoſt ſhould convince the world of, *Becauſe they beleeve not on me*, ſaith he.

2. The ſecond thing I have to ſay for the comfort of this poore ſoule is this, Certainly thou haſt true faith in thee though it be weak and though thou perceive it not; Els 1. Thou couldſt not feele and bewaile the want of it as thou doſt. For our Saviour ſaith, *Mat.*5.3,4. they are *bleſſed that are poore in ſpirit, and doe mourne* for it; which they could not be unleſſe they had true faith. 2. Els thou couldſt not ſo unfeignedly and earneſtly deſire to beleeve and to be partaker of Chriſt as thou doſt. For he ſaith likewiſe, *Mat.*5.6. that *he that hungreth and thirſteth after righteouſneſſe is a bleſſed man*, which he could never be unleſſe he had true faith.

Lecture CXXXII. *On Pſalme* 51. 7. Novemb. 10. 1629.

IT followeth we proceed unto the ſecond of thoſe uſes that tend to the working upon our hearts and directing us how we ſhould be affected with this Doctrine; namely unto the uſe of exhortation. And this uſe of exhortation though it have great afinity with that which you have formerly heard, in the uſe that was made of that Doctrine I taught you out of the firſt part of this verſe, touching the neceſſity of having the bloud of Chriſt ſprinkled and applyed to our owne hearts; yet is it ſo uſefull and neceſſary that I dare not omit it. And yet will I not trouble you with repeating and ſaying over againe the ſame things which you have heard already, but I will endeavour (through Gods gracious aſſiſtance) ſo to handle it, as that that which you ſhall now heare may ſerve for a neceſſary addition and ſupplement unto that which you have heard formerly; and ſo bee neither tedious nor unprofitable unto you. And indeed what one exhortation can any of us that are Gods meſſengers inſiſt upon, that is of ſo great neceſſity to bee preſſed upon us all, as this is? For if they that have Chriſt (that truly beleeve in him) be ſo fully and perfectly juſtified in Gods ſight, if they have obtained through him ſuch a robe of righteouſneſſe as will not onely cover them from top to toe ſo as no jot of their filthy nakedneſſe ſhall ever appeare againe to make them loathſome unto God; but alſo adorne and decke them and make them more comely and beautifull in his eye, more perfectly righteous then if they had never ſinned, then if they had in all points kept his righteous law. O then why are wee not all of us more in love with Chriſt? Why long wee not more after him? Why labour wee not more diligently to make him and this robe of his righteouſneſſe our owne? *I counſell thee* (ſaith our bleſſed Saviour to the luke-warme Laodiceans, *Revelation* 3. 18. and the ſame counſell doe I give to my ſelfe and to you all (beloved) who are too like unto the Laodiceans in this point, luke-warme and indifferent whether wee have Chriſt made ſure unto us or no) *I counſell thee* (ſaith hee) *to buy of mee this white raiment, that thou maiſt bee clothed and that the ſhame of thy nakedneſſe doe not appeare.* As if hee had ſaid, This raiment, this robe (which thou canſt never get of any but of me onely, and which thou canſt never get of me unleſſe thou buy it, and be content to part with all that thou haſt for it) is not onely able to cover all thy nakedneſſe (the filthy nakedneſſe of thy ſoule which is much more ſhamefull then the nakedneſſe of the body ever could be) but it is alſo white and ſhining, ſuch as will make thee moſt comely and glorious in the eyes of my father. This is alſo the exhortation that the Apoſtle giveth to the Romanes, *Romanes* 13. 14. *Put yee on the Lord Ieſus Chriſt*, ſaith hee. Hee had exhorted them before, verſe 12. to *put on the armour of light*; that is, to cloth themſelves with inherent righteouſneſſe, as hee expoundeth himſelfe, verſe 13. and that is ſurely (as I ſhewed you the laſt day) a goodly garment, and ſuch as will greatly adorne and beautifie a man; nay it is not onely as a garment to clothe, to decke and adorne a man, but it is as armour alſo that will defend a man from the danger of many a tentation that might hurt and wound him; but in this 14. verſe hee exhorteth them not to reſt in that, but labour to get them a better garment then that. *Put ye on the Lord Ieſus*, ſaith he. As if hee ſhould ſay, This garment will bee farre more uſefull unto you, will adorne and beautifie you much

Uſe 2.

much more then the other can doe. See what account the Apoſtle himſelfe made of this robe. *Doubtleſſe* (ſaith he, *Philip.*3.8,9.) *I count all things but loſſe* (I judge them not worth the keeping, things that I care not for looſing and caſting them away) *for the excellency of the knowledge of Ieſus Chriſt my Lord* (as if he had ſaid ô that is the excellent knowledge when all is done, to know Chriſt to be mine, to be my Lord) *for whom* (ſaith he) *I have* (indeed in the reſolution of my mind) *ſuffered the loſſe of all things, and do count them but dung* (in compariſon) *that I may win Chriſt* and make him mine own. *And be found in him, not having mine own righteouſnes which is of the law, but that which is through the faith of Chriſt; the righteouſnes which is of God by faith.* He maketh this (you ſee) the higheſt pitch of his happineſſe and that which hee did deſire above all things in the world that he might be found of God (when he ſhould call him to appeare before him) neither naked nor clothed onely with the garment of his owne inherent righteouſneſſe, but in the pure and glorious robe of Chriſts righteouſneſſe. And this is that that I deſire to exhort and perſwade both my ſelfe and every one of you that you would be of the ſame mind that bleſſed *Paul* was of, account of Chriſt as he did account of him, labour as he did to win Chriſtand make him our own, ſtrive that we may be found in him, covered and clothed in the robe of his righteouſneſſe.

And for the better enforcing of this ſo neceſſary an exhortation I will 1. Give you ſome Motives that may be forcible and effectuall to provoke and quicken your appetite unto Chriſt, and to move you to hunger and thirſt after him and his righteouſneſſe.

2. Becauſe nothing doth ſo much dull and deaden mens appetite unto Chriſt and keepe them from hungring and thirſting after him as doth this perſwaſion that they have him already ſure enough, they have already fed ſufficiently upon him; I will therefore ſhew you ſome Signes and notes out of Gods Word how this may be knowne.

3. Laſtly, I will direct ſuch as would faine win Chriſt as doe indeed hunger and thirſt after him and his righteouſneſſe, what Meanes they ſhould uſe to get him and make him their own.

And for the Motives I will give you, they are foure principally.

Motive 1 Firſt, Conſider how wofull thy caſe will be when extreame affliction or death ſhall ſeize upon thee if thou be not in Chriſt, if thou have not gotten this robe of righteouſneſſe before that time come. Conſider (I ſay) diſtinctly of this point.

1. Firſt, Certaine it is we ſhall not alwaies live in health and peace and proſperity as we now doe, but a change will come, affliction will come, and cannot be avoided. *Man is borne unto trouble* (ſaith *Eliphaz*, *Iob* 5.7.) *as the ſparks flie upward.* Yea death will come certainely and cannot be avoided. *It is appointed* (ſaith the Apoſtle, *Heb.*9.27. decreed) *unto men* (unto all men) *that they ſhall once die.*

2. Secondly, How ſoone affliction and death will come or how ſuddenly no man can tell. *Man knoweth not his time* (ſaith *Salomon*, *Eccl.* 9.12.) *as the fiſhes that are taken in an evill net, and as the birds that are caught in the ſnare*; (while they think leaſt of it, and are skipping and eating their meat ſecurely) *ſo are the ſonnes of men ſnared in an evill time, when it falleth ſuddenly upon them.*

3. Thirdly, In what kind or meaſure any of us ſhall bee afflicted, or by what kind of diſeaſe or death any of us ſhall end our daies, is alſo moſt uncertaine to any of us and knowne onely to the Lord. *The cup* of affliction *is in the hand of the Lord* (ſaith *David*, *Pſalme* 75. 8.) and it is he that mixeth and tempereth and *poureth it out* alſo as *ſeemeth* good unto him.

Fourthly,

Fourthly. The naturall and ordinary effect of extreame affliction is to awaken the conſcience, how ſleepy or dead ſoever it had beene before. And it will then bring a mans ſins into his remembrance, and the judgement that he is to goe unto. *When men are bound in fetters* (ſaith *Elihu*, *Iob* 36. 8,9.) *and holden in the cords of affliction, then hee ſheweth them their worke, and their tranſgreſſions that they have exceeded in.* As if hee ſhould ſay, Then his manner is to ſet their ſins in order before them, and all the foule circumſtances whereby they may bee aggravated. See an example of this in Gods owne people, When *Iosephs* brethren ſaw themſelves taken for ſpies in *Egypt*, and ſo in preſent danger of death, *Geneſis* 42.21. the ſinne that they had committed againſt their brother many yeeres before, came as freſh into their remembrance, and lay heavy upon their conſcience, as if it had beene but newly done. See alſo an example of this, even in an heathen man. When *Adonibezek* was in extreame paine and miſery, and ſaw he muſt dye, then commeth his ſinnes into his remembrance, *Iudges* 1.7. *Threeſcore and ten Kings having their thumbs, and their great toes cut off* (ſaith hee) *gathered their meate under my table, as I have done, ſo God hath requited mee.* I know well that affliction, nor ſickneſſe, nor the griſly viſage of death it ſelfe doth uſe to awaken the conſcience of every man, ſome (through the fearefull judgement of God) goe to hell in a ſleepe. *The Lord hath powred upon them* (as the Prophet ſpeaketh, *Eſay* 29.10.) *the ſpirit of dead ſleepe and hath cloſed their eyes.* But yet this is the ordinary effect of extreame affliction, and that that every one of us muſt looke for, when the evill day ſhall come upon us, our conſciences will put us in mind of our ſinnes as you ſee; yea, it will put us alſo in mind of the judgement we muſt goe unto, and ever be ringing that in our eares that *Salomon* ſpeaketh, *Eccleſ.* 11.9. *Know thou, that for all theſe things, God will bring thee into judgement.* 4.

Fiftly. If a man have not gotten faith and comfort in Chriſt before then, he is in danger through extreamity of anguiſh and feare, to be made utterly uncapable, and unfit to receive comfort by him then, though the beſt of Gods ſervants uſe their uttermoſt skill and endeavour, to offer Chriſt and his merits unto them, and to give them comfort in him. When *Moſes* came from God to the children of Iſrael, with a moſt comfortable meſſage, it is ſaid, *Exodus* 6.9. they could not *hearken unto him for anguiſh of ſpirit, and for cruell bondage.* 5.

Sixtly and laſtly. The man that is then without Chriſt, without any aſſurance that hee is his, muſt needs be in a moſt wofull eſtate. For hee can have no hope of mercy from God. For *Chriſt is our* onely *hope*, as the Apoſtle calleth him, 1 *Tim.*1.1. And they that are *without Chriſt, have no hope*, ſaith hee, *Epheſ.*2.12. O then let us count it our wiſedome, to ſeeke without delay, to make Chriſt our owne before the evill day, before death do ſeaze upon us. This Motive the holy Ghoſt oft uſeth, to rouze wicked men out of their carnall ſecurity. *And what will yee doe* (ſaith he, *Eſay* 10.3.) *in the day of viſitation? To whom will yee flye for helpe?* And *Ieremy* 13.21. *What wilt thou ſay when hee ſhall puniſh thee? Shall not ſorrowes take thee as a woman in travaile?* And ſo may I ſay to you all beloved, though you can be quiet and comfortable enough, now in the dayes of your health and peace without Chriſt, without all aſſurance that he is yours, how will you do for comfort, when affliction and death ſhall come? What comfort can you have then, without you have him made ſure unto you? *Pſal.*2.12. *Kiſſe the Son leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little, Bleſſed are all they that put their truſt in him.* 6.

On the other ſide. The man that is in Chriſt, and hath through him, gotten his pardon, *Contra.*

pardon, and made his peace with God, and that is cloathed with the robes of his righteousnesse, may bee comfortable in the greatest affliction, and even in the houre of death. *The raine descended* (saith our Saviour, *Matth* 7.25.) *and the floods came, and the winds blew, and beat upon that house, and it fell not, because it was founded upon a rocke.* As if hee should say, Nothing can overthrow or hurt him that is built upon the rocke. *In all these things* (saith the Apostle, *Romans* 8.37. And what were those things? See verse 35. *In tribulation, distresse, persecution, in famine, nakednesse, perill, sword.* And what greater evills then these can befall a man? In all these things saith hee) *wee are more then conquerours, through him that loved us*, that is, through Christ. Yea the faithfull have never found so much true comfort, in all their lives, as they have done in their greatest and most extreame afflictions. This hath beene evident in the experience of the blessed Martyrs, and this God hath made an expresse promise for. *Unto the righteous* (saith the *Psalmist*, 112 4.) *ariseth light in darkenesse.* As if hee had sayd, In times of darkenesse and affliction, then hath their light beene wont to rise most. *Thy light shall rise in obscurity* (saith the Lord, *Esay* 58.10.) *and thy darkenesse shall bee as the noone-day.* And if there were nothing else to make us in love with Christ, to long after him, to strive to make him sure to us, this were enough to doe it, even the sweetenesse that wee shall find in him in the time of affliction. *A friend loveth at all times* (saith *Salomon*, *Proverbs* 17.17.) *and a brother is borne for adversity.* As if hee had said, There is the tryall of a true friend, and of a kind brother indeed, when they will sticke close to a man in his adversity. Surely there is not such a friend, such a brother in the world for this as Christ is, wee shall feele the sweetnesse of his love to us most, in our greatest affliction.

Motive 2 Secondly. Admit a man had never so good assurance to be exempted from all trouble and affliction, & to spend all his dayes in peace and prosperity, as much as his heart can wish, yet can hee have no true comfort in any blessing that hee doth enjoy till hee bee in Christ. Two evident reasons there bee for this, 1. They will do him no good at all, but much hurt. 2. God giveth them not to him in love.

1. For the first. Though thy health and wealth bee in themselves good things, even the good blessings of God, *Every creature of God is good*, saith the Apostle, 1 *Timothy* 4.4. yet to thee that hast not Christ, they are not good things, they can doe thee no good, it had beene much better for thee to have beene without them. *To the unbeleeving, nothing is pure* saith the Apostle, *Titus* 1.15. That which the Lord saith of some wicked men, *Malachi* 2.2. *I will curse your blessings*, may bee understood, as spoken to all that are without Christ, though these things bee blessings in themselves, yet to thee they will prove curses. *There is a sore evill which I have seene under the sunne* (saith *Salomon*, *Ecclesiast.* 5.13.) *namely, riches kept to the owners thereof to their hurt. The prosperity of fooles shall destroy them*, saith hee, *Proverbs* 1.32. Yea, the more thou hast of them (if thou have not Christ withall) the more hurt they will doe thee. *The meate that is in their bowells* (saith *Zophar* of wicked men. *Iob* 20.14.) *shall bee as the gall of aspes* (which verse 16. hee calleth *the poison of aspes within him.* And you know the more poison any man taketh, the more it will torment him. And how is it possible that the riches of such as are out of Christ, should doe them any good? how can they choose but doe them much hurt? Daily experience proveth, that men seldome have good of that that they come unjustly by, that they have no just title to, that is not their owne. If a rich man that hath his grounds never so well stockt with cattell, bring but one bullocke

bullocke that he hath ſtollen and put among them, will it doe him any good? Will it not conſume all the reſt and undoe him? *Gods curſe ſhall dwell in the tabernacle* of the oppreſſour (ſaid *Bildad*, *Iob* 18.15.) *becauſe it is none of his*, hee hath no juſt title to it, hee came not juſtly by it. On the other ſide, That is onely a mans owne that hee commeth rightly by, and that that is thus his owne, hee may enjoy with comfort. *Let them worke with quietneſſe* (ſaith the Apoſtle, 2 *Theſſ.* 3.12.) *and eat their own bread.* Now none of all the comforts of this life that we poſſeſſe are our owne, neither have we juſt title to them (a juſt civill title unto them I know a wicked man may have, ſo as no man may juſtly take them from them, but a ſpirituall a ſanctified a comfortable title to them can we never have) till we be Chriſts.

I pray conſider the reaſon of this and you will find it to be a moſt evident truth. The Lord when hee made man gave all his creatures unto him and made him Lord over them all. *Thou madeſt him* (ſaith *David*, *Pſalme* 8. 6.) *to have dominion over the worke of thy hands, thou didſt put all things under his feet.* But wee by our fall in *Adam* forfeited all this title and right wee had to any thing that God hath made; and made the good creatures of God accurſed unto us. *Curſed bee the earth for thy ſake*, ſaith the Lord to man after his fall, *Geneſis* 3.17. Now this title which wee had forfeited in the firſt *Adam* is reſtored to us in the ſecond, and this curſe which wee had brought upon the creatures by our ſinne, is taken away by Chriſt and by him onely. For *God hath made him heire of all things* and given them all to him, as the Apoſtle teacheth us, *Hebrewes* 1. 2. and through him onely wee come to have this bleſſed title unto them. And how then can a man have any comfort in any thing that hee poſſeſſeth? How can they be good to him that is not in Chriſt?

2. Secondly, God giveth none of theſe things in love to the man that is not in Chriſt. True it is all theſe outward bleſſings bee in themſelves fruits of Gods love and mercy unto men. It is an argument of *his love to the ſtranger* (ſaith *Moſes*, *Deut.* 10. 18.) *that he giveth him food and raiment.* And a man may ſafely conclude God is good to mee and loveth me, or els hee would never preſerve me and provide for mee as hee doth. Yet this love of God that appeareth in any of theſe outward things, is ſuch as a man can take no ſound comfort in, till he be in Chriſt. For alas that is but a common love extended to the bruit beaſts as well as to thee, *O Lord thou preſerveſt man and beaſt*, ſaith *David*. *Pſalme* 36. 6. There is many a bruit beaſt that liveth longer and in better health, more fully provided for of all things fit for the preſervation of this life, and that with leſſe care and trouble, then any man is. Yea this love God extendeth unto his very enemies and ſuch as he hath ordained to everlaſting confuſion. *Cain* had a greater portion of them then *Seth*, and *Eſau* then *Iacob*. And what comfort can a man have in ſuch fruits of Gods love as theſe are? What comfort can the traitour take in that goodneſſe of the King, that being apprehended hee giveth order that hee may have a faire and good lodging in the tower and a good diet too, till matters be ripe and ready for his arraignement and execution? No no he taketh ſmall comfort in all this; nothing will aſſiure him of the Kings mercy and love till his pardon bee brought him. So may I ſay of all theſe outward bleſſings thou canſt have no ſound comfort in them, till thou have Chriſt, and haſt through him gotten the pardon of thy ſinnes. Theſe are indeed fruits of Gods common love, but theſe are no fruits or ſignes of Gods ſpeciall or everlaſting love, of that love that he beareth to them whom he meaneth to ſave eternally. *No man knoweth either love or hatred by any thing that is before him*, ſaith *Salomon*,

*Eccl.*9.1. A man cannot argue God loveth him with his ſpeciall love, becauſe he enjoyeth theſe things, nor that God hateth him becauſe he wanteth them. And it is not that common but this ſpeciall and everlaſting love of God onely that we are to make reckoning of, and to take comfort in. *In this was manifeſted the love of God towards us* (ſaith the Apoſtle, 1 *Ioh.*4.9,10.) *becauſe that God ſent his onely begotten Sonne into the world, that we might live through him, Herein is love, not that we loved God, but that he loved us, and ſent his Sonne to be the propitiation for our ſinnes.* If thou canſt ſay God hath given Chriſt unto thee, and to thee an heart to receive him, then thou maiſt be bold to ſay, God loveth thee indeed. But thou canſt never ſay God loveth thee indeed, till thou be in Chriſt. He is called *the Sonne of his love*, υἱὸς τῆς ἀγάπης αὐτοῦ, *Col.*1.13. *He hath made us accepted in the beloved*, ſaith the Apoſtle, *Eph.* 1.6. As if he had ſaid, He loveth us for his ſake, and he loveth none but for his ſake, and with reſpect unto him onely. And what good will it do thee to have all the world, if thou have not Gods love? What comfort canſt thou take in any thing thou haſt, if God have not given it thee in his love?

Now on the other ſide (that this Motive may have the more force in thy heart) conſider what a happineſſe it is for a man to be in Chriſt, even in reſpect of theſe outward things. The true believer and he that knoweth Chriſt is his, may take great comfort even in theſe outward and common bleſſings of God. *God giveth to him* (ſaith *Salomon* ſpeaking of theſe things, *Eccleſ.*2.26.) *that is good in his ſight* (reconciled to him in Chriſt, and juſtified before him) *wiſdome, and knowledge, and joy.* He joyeth even in theſe outward bleſſings, he uſeth them with joy and comfort. In which reſpect it is ſaid by *David Pſal.* 37.16. that *a little that a righteous man hath, is better than the riches of many wicked men.* Have he little or have he much, he hath more comfort in that he hath, than any wicked man in the world can poſſibly have. For,

1. Firſt, That that he hath is his owne, he hath the higheſt title unto it, *All things are yours* (ſaith the Apoſtle, 1 *Cor.*3.21,23.) *and ye are Chriſts.* In giving Chriſt unto us *how ſhall he not with him alſo freely give us all things?* ſaith the Apoſtle, *Rom.*8.32.

2. Secondly, He ſhall have good of that he hath, it ſhall do him good and no hurt, it ſhall not hinder his happineſſe, it is ſanctified unto him. *The bleſſing of the Lord it maketh rich* (ſaith *Salomon*, *Proverb.*10.22.) *and he addeth no ſorrow with it.* As if he had ſaid, He that hath wealth with Gods bleſſing, ſhall have no cauſe to repent him another day that he lived ſo proſperouſly. Thus God promiſeth his people that are in covenant with him, *Deut.*30.9. *The Lord thy God will make thee plenteous in every worke of thine hand, in the fruit of thy body and in the fruit of thy cattell, and in the fruit of thy land for good: for the Lord will rejoyce over thee for good as he rejoyced over thy fathers.* Marke how the Lord doth not onely promiſe unto his people theſe outward things that he would increaſe them in their children and in their eſtates, but that he promiſeth them alſo (and repeateth this promiſe twice in this one Verſe) that he would give them theſe things for their good, they ſhould have good of them, they ſhould receive good and no hurt by them. To have the things is nothing, unleſſe we have them with the bleſſing, unleſſe God give us good of them. When the Apoſtle had ſaid, 1 *Tim.*4.3,5. that *God hath created all meat to be received with thankeſgiving, of them that believe and know the truth*, he addeth in the next words, that *every creature of God is good.* As if he had ſaid, To the believer all Gods creatures are good and to none but him; and he giveth this reaſon, *For it is ſanctified* (ſaith he) *by the word and prayer.* As though he ſhould ſay, When Gods creatures are ſanctified unto us, when we have a holy uſe of them, and are made the better by them, then are they good to us and not els, and to the true believer they are ſanctified, and to none but him.

Thirdly

Thirdly and laſtly, Whatſoever the true believer, he that is in Chriſt hath in theſe outward things, he hath it in Gods love, and therefore he may well take comfort in it. We are wont to ſay, that an hearty welcome is the beſt cheere that any friend can make us. Though our fare be but meane, yet if we can find we have it with a good will, and that our friend is glad of us, and thereby we diſcerne that he doth unfeignedly love us, this we eſteeme of more worth than the beſt cheere in the world, this maketh the homelyeſt fare moſt ſweet and acceptable unto us. And certainely it is much more ſo in this caſe. When a man once knoweth he hath Gods love, and that that which God hath given him (be it little or much) is given to him in love, O this giveth a moſt ſweet and pleaſant reliſh to all Gods bleſſings that we do enjoy, this maketh a man to take true and ſolid comfort in them. Thus *Iacob* ſpeaketh of his children *Geneſis* 33. 5. *Theſe are the children that God of his grace hath given unto thy ſervant*; and Verſe 11. of his cattell, *Becauſe God hath dealt graciouſly with mee, and becauſe I have enough.* Hee taſted Gods ſpeciall love unto him even in theſe things. I told you even now that no unbeliever can take any ſound comfort in any of Gods outward bleſſings, becauſe hee cannot conclude from thence that God loveth him with a ſpeciall love; but though he cannot, he that is in Chriſt may. Theſe common things are to him pledges of Gods ſpeciall and eternall love, and therefore are they ſweetet unto him than they can be unto any other man. *By this I know thou favoureſt me* (ſaith *David*, *Pſal.* 41. 11.) *becauſe mine enemy doth not triumph over me.* Was this ſuch a token of Gods ſpeciall favour toward him? Why God hath done thus much for many a wicked man, he hath graunted temporall deliverances from their enemies to many a one whom he did never beare any ſpeciall favour unto. Well, though this be ſo, yet to *David* this was a ſtrong argument of Gods ſpeciall favour, he reliſhed Gods love in it. And that made this temporall bleſſing ſo ſweet unto him, that made him take ſuch joy and comfort in it, as we may ſee he did by his breaking forth into ſo hearty and patheticall a thankſgiving for it, Verſe 13. *Bleſſed bee the Lord God of Iſrael, from everlaſting to everlaſting, Amen, and Amen.* Hee reſpected the minde and affection of the giver toward him, more than of the gift it ſelfe a great deale. And that is the cauſe why the true believer can rejoyce more in, and give God thanks more heartily for his meat and drink, and for all other of Gods common mercies, than any other man can do.

O that wee could believe that that hath beene ſaid for this ſecond Motive, and lay it to our hearts. It is a lamentable thing to ſee how all men dote upon theſe outward and common bleſſings of God; how light account they make of Chriſt in comparison of them. They thinke they can never ſpend time enough in ſeeking after them The ſixe dayes that God hath allowed them to ſpend (for the moſt part that way, ſaving onely a ſmall portion of every day for a morning and evening ſacrifice to be offred unto him) are not ſufficient, but they muſt alſo rob the Lord of his Day, and ſpend part of that that way too. O the toyle and labour that men willingly and gladly take for the getting of theſe things! For this men will *riſe up early, and ſit up late, and eat the bread of ſorrowes*, as the Prophet ſpeaketh, *Pſalme* 127. 2. And on the other ſide (alas) how little time are men willing to ſpend, how little labour and diligence do men uſe to get Chriſt. Nay the maine cauſe why Chriſt is ſo lightly eſteemed of, why he is ſo little ſought after, is the high eſteeme men make of theſe common bleſſings, if they have them they think themſelves happy, though they want Chriſt, and miſerable if they want them, though they ſhould have never ſo good a portion in Chriſt and his merits. If thou mark well the parable of the gueſts that were *Applic.*

invited unto the great ſupper, *Luke* 14. 18. thou ſhalt find that the onely thing that made them ſet light by that great mercy that was offered them was, the reſpect they had to their worldly profits and pleaſures. They had ſome-what els to doe then to come to that feaſt; they had other matters, (matters of their profit, and matters of their pleaſure) which it more concerned them to looke after then after Chriſt. O that men would ſee their folly and madneſſe in this. 1. Theſe things can ſtand thee in no ſtead in the evill day nor yeeld thee any comfort then, when thou ſhalt ſtand in moſt need of comfort. That which *Salomon* ſaith of *riches*, *Proverbes* 11. 4. that they *availe not in the day of wrath*, may bee ſaid alſo of all other outward bleſſings. Nothing but Chriſt will yeeld thee comfort then. 2. For the preſent thou canſt take no ſound comfort in them as thou haſt heard now. 3. Thy preferring of theſe baſe things in thy mind and affection before Chriſt and priſing them above him, is an high contempt done unto him. *A goodly price* (may I ſay of you as hee did of the Iewes, *Zachary* 11. 13.) *that I was priſed at of them.* 4. Remember the feareſull ſentence that was given of them that did as thou doſt; that out of reſpect to their profits and pleaſures neglected to come to the ſupper when they were invited, *Luke* 14. 24. *I ſay unto you* (ſaith the Lord) *that none of thoſe that were bidden ſhall taſte of my ſupper.* It ſeemeth they neglected the time and offer of grace that the Lord of the feaſt had made unto them, out of this conceit that the Lord that by his ſervants invited them now to that ſupper, was ſo bountifull and kept ſo good a houſe that though they did not come then, they might come ſoone enough on the morrow or ſome other day (when they had nothing els to doe) and find good cheere enough left to ſerve their turne; as no doubt moſt men conceit God is ſo mercifull and Chriſt is ſo eaſy to bee had, as that any time will ſerve, if it bee but halfe an houre before they die (when they can follow their profits and pleaſures no longer) to ſeeke after Chriſt. But marke how theſe gueſts were deceived, becauſe they came not then when the Lord invited them, and ſpecially becauſe they neglected to come upon this ground that they thought their profits and pleaſures were more worth, more to bee regarded then any of the dainties that they might feed upon at that feaſt; therefore the Lord vowed that none of them ſhould ever taſt of his ſupper. And ſurely it is much to be feared that as many of you (ſpecially of you of this Towne) doe match theſe gueſts in their ſinne ſo you doe alſo match them in their puniſhment; and that the Lord hath already paſſed this dreadfull ſentence upon you, None of theſe whom I have ſo often, and ſo long invited to come to my ſupper to receive Chriſt and all his merits in thoſe meanes of grace that I have offered unto them, and that have all this while neglected and deſpiſed this mercy of mine, ſhall ever taſt of my ſupper, ſhall ever feed upon Chriſt or receive true comfort by him while they live.

LECT-

Lecture CXXXIII. *On Pſalme* 51. 7. Novemb. 24. 1619.

THe third Motive that may perſwade us to ſeeke without delay and labour to find that wee are in Chriſt, that we are fully and perfectly juſtified in Gods ſight through him, is this, That we can have no true comfort in any goodneſſe that ſeemeth to be in us, till we know our ſelves to bee in Chriſt. This Motive is in this reſpect neceſſary to bee inſiſted upon, becauſe nothing hath more force to dull our appetite unto Chriſt, and keepe us from ſeeking comfort in him, then that contentment and comfort we find in ſome goodneſſe that wee thinke is in our ſelves. Great is the contentment that men find in the outward and common bleſſings of God, and great force there is even in that (as we heard the laſt day) to keepe men from hungring and thirſting after Chriſt. But the comfort and content a man taketh in the leaſt goodneſſe that he findeth in himſelfe is farre greater; and he is apt to bleſſe himſelfe more in that, then in any outward bleſſing that he doth enjoy. *Not of works* (ſaith the Apoſtle, *Ephes.* 2.9. good works he meaneth) *leaſt any man ſhould boaſt.* As if he ſhould ſay, A man is exceeding apt to boaſt of his good workes, though not outwardly in words, yet inwardly in heart, he bleſſeth himſelfe and ſecureth his heart in nothing ſo much as in his good workes, in any good worke he knoweth by himſelfe, And when he had ſaid, 1 *Cor.* 1.30. that *Chriſt is made unto us of God wiſedome, and righteouſneſſe, and ſanctification and redemption.* As if he had ſaid, We have all in him; he giveth this for the reaſon of it, verſe 31. *that hee that gloryeth, might glory in the Lord.* As if he ſhould have ſaid, If we had any of this without Chriſt, we would be apt to glory in it and care but a little for him. And therefore it is ſo oft ſaid that the poore and ſuch as find themſelves to be utterly deſtitute of all goodneſſe, are the onely men that are fit to ſeeke and receive comfort by Chriſt. *The Lord hath anointed me* (ſaith our Saviour, *Luk.* 4.18.) *to preach the Goſpell to the poore.* As if he ſhould ſay, Small hope there is, that any but they will receive it. *Ho every one that thirſteth,* (ſaith he, *Eſa.* 55.1.) *come ye to the waters, and he that hath no money.* Where it is to bee obſerved that hee maketh the man that thirſteth, and the man that hath no money all one. As if he had ſaid, None will thirſt after Chriſt but only thoſe poore wretches that have no money, nothing of their owne to take unto. So he ſaith likewiſe, *Zach.* 11.11. that they were *the poore of the flocke that waited on him.* And who are meant by theſe poore ones in all theſe places? Surely not ſuch as lived in the want of bodily and worldly wealth, but ſuch as are poore in ſpirit and feele an utter want of all goodneſſe in themſelves, theſe are the onely men that will thirſt after Chriſt, and are fit to receive him. And ſo the Apoſtle interpreteth that metaphor when he ſaith, *Romanes* 4.5. *to him that worketh not* (that hath no worke no goodneſſe at all to truſt unto) *but beleeveth in him that juſtifieth the ungodly* (knoweth himſelfe to be void of all goodneſſe full of ungodlineſſe and therefore flieth to Chriſt and beleeveth in him) *to him his faith is counted for righteouſneſſe.* Yee ſee then how apt we are to be kept from Chriſt, from priſing him and deſiring him as we ought even by thoſe good things that are in us This impediment will eaſily be remooved if we conſider well the force of this third Motive, wee can have no true comfort of any good thing that is in us, till we bee in Chriſt. To ſpeake diſtinctly of this point, you ſhall ſee the truth of it 1 In thoſe good things that are in many a naturall man. 2 In thoſe good things that are in many an hypocrite. 3 Laſtly, In thoſe good things that are in the regenerate man himſelfe. And in handling theſe three I will obſerve this method. 1. I will ſhew you that there are in every one of theſe ſome good

Motive 3.

things. 2 That there is no true comfort to be found in any of this goodneſſe till we be in Chriſt.

For the firſt, It cannot be denied but there are many good things in ſome naturall men. That that we call civill and morall honeſty is certainely in it ſelfe a good thing. That many men live ſo unblameably free from any open or knowne offence, ſpecially againſt the ſecond table. The care that many naturall men have to keepe their word, to deale juſtly with all men, to bee helpfull and merciſull to ſuch as ſtand in need of them, and many ſuch like things, that may bee diſcerned in them are doubtleſſe very good things. The conſcience that *Abimelech* the King of *Gerar* made of adultery, and that *integrity of heart* that was in him that way, of which wee read, *Geneſis* 20. 5. was a very good thing. Yea thoſe are good things not onely in the eſteeme of men but even in the account of the Lord himſelfe. We read *Marke* 10. 20, 21. when our Saviour heard the young man ſay that he had obſerved all the commandements of the ſecond table from his youth, and knew well that (in reſpect of the outward obſervation of them) he had ſpoken the truth, that *beholding him he loved him* for this. Certainely God loveth and liketh well of theſe moralities and civill vertues that are in naturall men; Yea and he uſeth to reward them alſo. Let me ſhew you the proofe of this in three degrees.

1. Firſt, Many a naturall man by the care hee hath to deale juſtly with men, and by his good workes, the workes of charity that hee doth avoideth many temporall judgements of God that doe fall upon other men. That is the reaſon why the Prophet having threatned deſolation againſt the Moabites, *Eſa.* 16. 3. adviſeth them that by *executing judgement* and ſhewing mercy to the oppreſſed, they would labour to prevent it. And the Prophet *Daniel*, *Daniel* 4. 27. giveth hope unto *Nebuchadnezzar* himſelfe that *by righteouſneſſe and ſhewing mercy to the poore*, he might obtaine *a lengthening of his tranquillity*.

2. Secondly, It is not to bee doubted but that many naturall men proſper much the better both they and their poſterity, in their outward eſtate even for the morall parts that are in them. It is ſaid *Exodus* 1. 20, 21. that *God dealt well with the midwives* of Egypt *and made them houſes* becauſe of the mercy they ſhewed to the Hebrew infants, they feared God ſo farre that they durſt not make them away though the King ſo ſtraitly commanded them to do it.

3. Thirdly and laſtly, The Lord hath been wont to reward theſe civill vertues and morall parts that are in ſome naturall men, even with ſpirituall bleſſings alſo in ſome ſort. For even for this cauſe by his reſtraining grace he keepeth them from ſome ſinnes that otherwiſe they were in danger to fall into. *I know* (ſaith the Lord to *Abimilech*, *Gen.* 20. 6.) *that thou didſt this in the integrity of thy heart; for I alſo withheld thee from ſinning againſt me, therefore ſuffered I thee not to touch her.*

Two evident reaſons there are why the Lord muſt needs love and reward theſe morall parts, theſe civill vertues that are in many naturall men.

1. Firſt, Becauſe of the good they doe to others thereby, even the ſervice they doe to his good providence in preſerving ſociety and peace among men. This civill honeſty and theſe good morall parts that are in many naturall men, (where there is no religion) are the very ſinewes and bonds of humane ſociety, and there were no living or converſing among men without them. This reaſon the Lord giveth why hee would reward *Nebuchadnezzar* and his army for the ſervice they did againſt Tyrus, *Ezekiel* 29. 20, *Becauſe they wrought for me ſaith the Lord God.* As

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if he had ſaid, They were inſtruments of my good providence in the juſt ruine and deſtruction of that wicked people. And if God doe reward them oft that ſerve his providence in his juſtice for the ruine and deſtruction of men, though they have no goodneſſe in them at all; it is no marvell though he reward them much more who by ſome goodneſſe that is in them doe ſerve his providence in the preſervation and welfare of men.

Secondly, Theſe civill vertues muſt needs be good things and ſuch as God doth love and will reward, becauſe they are ſuch things as God hath in his law commanded. *The Gentiles* (ſaith the Apoſtle, *Romanes* 2. 14, 15.) *doe by nature the things contained in the law; and ſhew the worke of the law written in their hearts.* As if hee ſhould ſay, Theſe things doe evidently ſhew and declare that the law of God is written in their hearts. You ſee then (Beloved) wee doe not diſcommend civill honeſty; wee doe not diſcourage naturall men from doing good workes; wee doe not condemne all the workes of naturall men; nor ſay that whatſoever they doe that are not religious is abominable and naught. Nay wee heartily wiſh there were much more civill honeſty in the world then there is. Hee that is truly religious would bee aſhamed that any naturall man ſhould bee more honeſt then hee. True religion is no enemy to civill and morall honeſty nay it is a great nouriſher and increaſer of it. It is a dangerous errour that moſt men are growne now unto, to thinke it indiſcretion and want of learning and judgement in a Miniſter to ſtand much in preſſing of points of morality in his Sermon; or in particular reproofe of ſuch faults as are committed by men in their buying, and ſelling, and ſuch like paſſages of their ordinary converſation and dealings one with another. It is thought now adayes there is no divinity in this, they goe beſides their Text when they deale in theſe things. No no beloved, bee not deceived, Thoſe points that God in his Word ſtandeth moſt upon, wee muſt preſſe moſt in our miniſtery; and thoſe are theſe matters of your common practiſe. It is a ſtrange thing to obſerve how plentifull and particular and preciſe the Holy Ghoſt is in preſſing men to deale juſtly in all their dealings with men even in weights and meaſures of all ſorts. *You ſhall doe no unrighteouſneſſe in judgement* (ſaith the Lord, *Levit.* 19. 35, 36) *in mete-yard, in weight, or in meaſure. Juſt ballances, juſt weights, a juſt Ephah and a juſt Hin ſhall ye have. I am the Lord your God that brought you out of the land of Egypt.* And againe, *Deut.* 25. 13—16. *Thou ſhalt not have in thy bag divers weights* (of one kind hee meaneth) *a great and a ſmall. Thou ſhalt not have in thine houſe diverſe meaſures, a great and a ſmall,* one to buy by, another to ſell by. *But thou ſhalt have a perfect and a juſt weight, a perfect and juſt meaſure ſhalt thou have, that thy daies may bee lengthened in the land which the Lord thy God giveth thee. For all that doe ſuch things, and all that doe unrighteouſly* (marke it I pray you, *all that doe unrighteouſly* in what kind ſoever) *are an abomination unto the Lord thy God.* Marke alſo (I pray you) how much the Apoſtles in the New Teſtament doe preſſe upon Gods people in their exhortations, that they would bee carefull to walke honeſtly. *Walke honeſtly, towards them that are without,* ſaith the Apoſtle *Paul,* 1 *Theſſ.* 4. 12. And the Apoſtle *Peter,* 1 *Pet.* 2. 12. *Have your converſation honeſt among the Gentiles.* And the Apoſtle *Paul* againe, *Phil.* 4. 8. *Whatſoever things are honeſt, think on theſe things.* As if he had ſaid, Be not forgetfull or careleſſe of ſuch things. And *Rom.* 13. 13. *Let us walke honeſtly as in the day.* And in the following words he inſtanceth in ſome ſpeciall points of diſhoneſty he would have them to take heed of It is diſhoneſty to be *drunke*, yea to uſe *rioting*, idle-company-keeping, haunting and ſitting at the ale-houſe to drinke or to game, though a man bee never

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drunke μὴ κώμοις, ſaith he. It is diſhoneſty to uſe *chambering and wantonneſſe*, ſecret familiarity and dalliance with a woman, laſcivious ſpeeches and geſtures though a man never commit whordome; Yea it is diſhoneſty (ſaith the Apoſtle) for a man to live *in ſtrife and envying* to be a contentious perſon, unpeaceable, unquiet, though he never oppreſſe or defraud or wrong his neighbour any other way. *Provide things honeſt* (ſaith he againe, *Rom.*12.17.) *In the ſight of all men.* The word he uſeth there is worth the obſerving προνοούμενοι, As if he had ſaid, Caſt for this before hand, take care of this, that you do nothing that is diſhoneſt, that you faile not in any point of honeſty by no meanes. And he profeſſeth, *Heb.*13.18. that this was a thing himſelfe tooke much comfort in that he *had a good conſcience in all things willing to live honeſtly.* And what meaneth he by honeſty? Surely ſuch duties of the ſecond table which the light of nature teacheth men, to make conſcience of. And why (I pray you) doe the Apoſtles ſtand ſo much upon commending honeſty unto Gods people? Surely for two cauſes.

1. First, Becauſe they knew that nothing would grace religion ſo much and win it credit in the eyes of all men, as this would doe: when they ſee that they that profeſſe it are of honeſt converſation, juſt men and faithfull, and courteous, and meeke and patient, and humble, and kind, and mercifull men. This reaſon the Apoſtle giveth, 1 *Pet* 2.12. *Having your converſation* (ſaith he) *honeſt among the Gentiles, that whereas they ſpeake againſt you as evill doers they may by your good workes which they ſhall behold* (that is, by your honeſty, ſuch workes as they by the light of nature know to be good workes) *glorifie God in the day of viſitation.*

2. Secondly, Becauſe they knew that on the other ſide nothing doth make religion ſo odious and contemptible in the world, nor ſo much harden the hearts of men againſt it, as the want of honeſty in ſuch as doe profeſſe it, that they are guilty of ſuch things as even by the light of nature all men may diſcerne to bee groſſe and vile. When the Canaanites and Perizzites had ſeene what the ſonnes of *Iacob* had done to the Shechemites how they had broken their promiſe and covenant with them, how cruelly and barbarouſly they had uſed them, and all under a colour of zeale for their owne religion, this made *Iacob* and his religion (though alas he was farre from approving or conſenting to this that they had done) *ſtink among the inhabitants of the land*, as himſelfe ſaith, *Gen.*34.30.

Applic. You ſee (beloved) what moved the Apoſtles to commend honeſty ſo much unto Gods people in their times; and ſurely the ſame reaſons have moved mee to ſpeake ſo much in the commendation of it unto you at this time. Never was it more neglected by ſome profeſſours of religion then now it is; never did the Goſpell receive more diſhonour and reproach through the neglect of it then now it doth. I beſeech you (beloved) ſo many of you as have given your names unto Chriſt looke unto this. Count it a foule ſhame for thee that art a Chriſtian when a naturall man, or one that thou takeſt to bee farre ſhort of thee in religion ſhall juſtly taxe thee with diſhoneſty in any kind. When *Abimelech* had told *Sarah* of her fault in diſſembling her husband, *thus was ſhee reproved* ſaith *Moſes*, *Geneſis* 20. 16. As if hee ſhould have ſaid, That was a ſhamefull reproofe indeed for a woman of her note, to bee taught her duty and upbraided with her fault by an heathen man. Surely it cannot but grieve every good heart to heare that which is too truly ſpoken to the ſhame and reproach of the Goſpell that there is more truth and fidelity, more juſt dealing, more care of their word, more good neighbour-hood and kindneſſe, more charity and mercifullneſſe among a number of meere naturall men, nay among Papiſts, nay among Turks and infidels then among

a great many that are of chief note for the profession of the gospell. O that God would be pleased to open the eyes of such professors to see how great their sinne and danger is. To this end consider with thy selfe these three things.

First, that for thee to faile in these duties which are cleare not by the light of the Word onely, but even by the light of nature also, is a greater sinne than for thee to faile in those duties onely that are cleare unto thee by the light of the Word onely. I know well that the sinnes against the first Table are in some respects greater than the sinnes against the second are. But in this respect it is certaine that some sinnes against the second Table, these sinnes against common honesty, are more hainous than the most sinnes against the first, that they are committed against greater and clearer light than the other are. And the greater the light is against which any man offendeth, the greater is his sinne. *To him that knoweth to do well and doth it not, to him it is sinne*, saith the Apostle, *Iames* 4. 17.

Secondly, Consider that these faults of thine will be imputed by the world not to thy self only, but to all that professe that religion that thou dost; they will be ready to say, these are your professours, they are all such. Remember what *Iacob* said *Gen.* 34. 30. to *Simeon* and *Levi*, *Ye make me to stink among the inhabitants of the land.* And should not this trouble thee much? *Let not them that wait on thee O Lord God of Israel* (saith *David Ps.* 69. 6.) *be ashamed for my sake, Let not those that seek thee be confounded for my sake, O God of Israel.* See how earnest he was with God to keep him from doing any thing that might bring reproach upon Gods servants, or make the professours of his name odious to the world. And so wouldst thou be too, if thy heart were truly religious as *Davids* was. 1.

Thirdly and lastly, Consider that the shame of thy sinnes resteth not upon thy selfe, nor upon all men that professe as thou dost, but it reacheth unto the Lord himselfe, and to his holy religion which thou dost professe, and causeth men to say, Lo this is their religion, this they learne by going to Sermons, Is not this a goodly profession? *The name of God is blasphemed through you*, saith the Apostle, *Rom.* 2. 24. And doth this seeme a small thing in thine eyes? *Will ye pollute me among my people* (saith the Lord, *Ezek.* 13. 19.) *for handfuls of barley, and for peeces of bread?* As if he should say thus: Will ye for the gaining of a trifle make my name and religion odious and loathsome to the people? When *Iacobs* sonnes had given that occasion to the Canaanites to reproach religion, he cryeth out unto them, *Gen.* 34. 30. *Ye have troubled me.* It was a great trouble of mind to the good man, that any occasion should be given to wicked men to hate or speake evill of religion, specially by him or any of his. And certainly, if the glory of God, and the credit of his gospell be not dearer to thee than any thing in the world, if thou hadst not rather die than bring reproach upon the Gospell, thou canst have no comfort in thine estate. If thou canst not say with *David Psal.* 69. 9. *The reproaches of them that reproached thee are fallen upon me.* As if he had said, The words that are spoken against thee, and thy holy religion are a greater burden to me, and trouble me more than any thing that can be said against my selfe doth; certainly thou hast no zeale of God in thee at all. 2.

Now though all this be true that you have heard; though the civill virtues and morall parts that are in thee be good things in themselves and pleasing unto God; yet cannot all thy civility, thy just dealing, thy care thou hast of thy word, thy kindnesse and good nature, thy mercifulnesse and readinesse to helpe them that have need, yeeld thee any true comfort at all, till thou be in Christ; and knowest that through him thy sinnes are pardoned, and thou art in favour with God. For this we have evident proofe in the example of sundry, who though they had these civill vertues in them, yet are branded by the Holy Ghost 3.

Ghoſt for moſt unhappy men, and ſuch as none of us would be in their caſe for all the world. The Phariſee could boaſt, *Luke* 18.11. that he was neither *extortioner, nor unjuſt* in his dealings with men, that he was *no adulterer* nor filthy perſon. How dutifull a child was *Eſau* to his father, how carefull to pleaſe him, how fearefull to offend him? As you may read, *Gen.* 27. 31, 41. and 28. 8. Of how bountifull a diſpoſition and free from covetouſneſſe? When *Iacob* brought him a royall preſent, he refuſed it and ſaid *Gen.* 33. 9. *I have enough my brother, keep that thou haſt unto thy ſelfe.* And where ſhall we read of ſuch an example of kind-heartedneſſe and pitifulneſſe and aptneſſe to forgive an inſolent, and proud, and inveterate enemy as we have in *Ahab* towards *Benhadad* 1 *King.*20.31.34? And what man in the world could ever live a more unblameable and honeſt life, than that rich man *Mat.* 19.20. that had kept all the commandements of the ſecond Table *from his very youth* to that day? Of whom yet our Saviour giveth us juſt cauſe to judge (by that fearfull ſentence he giveth upon that occaſion of all that truſt in their riches) that he could never get to heaven. But the example of the Apoſtle *Paul* may ſerve in ſtead of a thouſand for this point. Never did man live a more unblameable life, nor excell in all civill and morall righteouſneſſe, than he did when he was a naturall man. Inſomuch as he ſaith of himſelfe, *Phil.*3.4. *If any other man thinketh he hath whereof he may truſt in the fleſh, much more I.* And Verſe 6. he ſaith that *touching the righteouſneſſe which is in the law,* he had been *blameleſſe.* But did he find any ſound comfort in all this? No, no, when God opened his eyes, and let him ſee his owne eſtate, he found himſelfe to be a moſt wretched man for all his morall righteouſneſſe. O ſaith he, there was not a viler wretch in the world than I was for all that. Of all the ſinners in the world (ſaith he 1 *Tim.*1.15.) *I was the chiefe.* He eſteemed no better of all his civill righteouſneſſe than of dung, that he might win Chriſt, which he knew he could never do, ſo long as he put any confidence in that, till he renounced and loathed that. And ſo will it be with every one of you (beloved) when God ſhall be pleaſed to open your eyes as he did his ſervant *Pauls*; you will ſee then your caſe is moſt wretched for all your civill honeſty; you will ſee that you that tooke your ſelves to be ſuch honeſt and juſt men, are the chiefe of ſinners; you will ſee that though (as you have heard) your juſt dealing with men, your fidelity, your kindneſſe and mercifulneſſe are in themſelves good things and pleaſing to God, yet God is never a whit the better pleaſed with you for them. *They that are in the fleſh* (in their naturall eſtate, unregenerated, unconverted by the Word and Spirit ſaith the Apoſtle, *Rom.* 8.8.) *cannot pleaſe God.* Nothing that is in them, nothing that they do can pleaſe God. And *Heb.* 11. 6. *Without faith it is impoſſible to pleaſe God.* Till by a lively faith thou knoweſt thy ſelfe to be in Chriſt, thou canſt have no hope that any thing thou doſt doth pleaſe God.

Two evident reaſons there be for this.

1. Firſt, becauſe Chriſt is the onely fountaine of all true goodneſſe. *As the branch* (ſaith our Saviour himſelfe *Ioh.*15.4.) *cannot beare fruit unleſſe it abide in the vine, no more can ye except ye abide in me.* And Verſ. 5. *Without me ye can do nothing.* Till by faith we are ingrafted into Chriſt, we can beare no good fruit.

2. Secondly, Becauſe whatſoever the naturall man doth, though it be for the ſubſtance of the action good (as I have ſhewed you it is) becauſe it is commanded of God, yet he doth it not well, that is, with a good heart, and therefore cannot pleaſe God in his doing of it. For the Lord is pleaſed with nothing that we do, unleſſe it be done with a good heart. *The Lord looketh to the heart,* ſaith he, 1 *Sam.*16.7. *Give to every man* (ſaith *Salomon* in his prayer at the dedication of the temple, 1 *King.*8 39.) *according to his wayes whoſe he art thou*

thou knoweſt (As if he had ſaid, As thou ſeeſt his heart to be) *for thou even thou onely knoweſt the hearts of all the children of men.* Now no naturall man, no man that is out of Chriſt, can poſſibly do any good thing with a good heart. For, it is *faith that purifieth the heart, Acts* 15.9. And nothing is done with a good heart, that is not done out of love to God and care to pleaſe him. *By this we know* (ſaith the Apoſtle, 1 *Ioh.*5.2.) *that we love the children of God, when we love God and keepe his commandements.* Obſerve two things in theſe words. 1. That we can never love our neighbour aright unleſſe we firſt love God; and the love we beare to our neighbour doth proceed and grow from the love we beare to God. 2. That we can never do any thing that God hath commanded us well and with a good heart, till we firſt love God, and do it out of love unto him. Now no naturall man can do that that he doth in love to God and care to pleaſe him, but out of ſelfe-love and by-reſpects. For if he did, he would love Gods Word; he would make conſcience of one commandement of God aſwell as of another, ſpecially of the commandements of the firſt Table which are the greateſt commandements, *Mat.*22.38. Nay it is not poſſible for any man truly to love the Lord, till he be firſt by faith perſwaded of Gods love to him in Chriſt. It is *faith that worketh by love*, ſaith the Apoſtle, *Galat.*5.6. *We love him* (ſaith the Apoſtle, 1 *Ioh.*4 19.) *becauſe he loved us firſt.* And what love of God to us is it that breedeth in us a true love to him againe? Surely not his common love, but when we once know by faith that he ſo loved us that he gave his Sonne for us, then we ſhall truly love him, and out of love keepe his commandements, and never till then. *Herein is love* (ſaith the Apoſtle, 1 *Ioh.* 4.10.) *not that we loved God, but that he loved us, and ſent his Sonne to be the propitiation for our ſinnes.*

And thus you ſee no naturall man can find ſound comfort in any goodneſſe that is in him, or done by him.

Lecture CXXXIV. On Pſalme 51. 7. Decemb. 8. 1629.

IT followeth now that we ſhew the truth of this third Motive in that goodneſſe alſo that is to be found in many an hypocrite. And in the handling of this we will obſerve the ſame method that we did in the former.

Firſt, It cannot be denied but there is ſome goodneſſe to be found in many an hypocrite, yea much more goodneſſe is to be found in him, than in the meere naturall man. This will evidently appeare unto you in three points.

Firſt, The goodneſſe of the civill and morall man is ſeene onely in the duties of the ſecond Table, and exerciſed towards man; he is all for man, juſt, kind, mercifull, unblameable towards man; but he is nothing for God, careleſſe of that ſervice that is done directly and immediately unto him. But the hypocrites goodneſſe is ſeene moſt in the duties of the firſt Table, and ſhewed in ſuch things as do more directly and immediately concern the Lord himſelfe. And theſe are (doubtleſſe) the chiefe duties. The firſt Table is *the firſt and the great commandement*, as our Saviour himſelfe calleth it, *Matth.*22.38. 1.

Secondly, The civill mans goodneſſe is moved and guided onely by the dimme light of nature, or by the opinion, and cuſtome, and example of men. But the hypocrite is directed and moved by a farre more cleare and excellent light, even by the light of the Word. The Word and the Miniſtery thereof hath wrought a change in him and drawne him to do that that he doth. As it is ſaid of *Herod Marke* 6.20. that *when he heard* Iohn *he did many things*; Yea he is (in ſome ſort) *made partaker of the Holy Ghoſt*, as the Apoſtle ſpeaketh, *Heb.*6.4. 2.

And

3. And from hence ariſeth a third difference, That the goodneſſe that is in many an hypocrite doth more nearely reſemble the goodneſſe that is in the regenerate man, and is more hardly diſtinguiſhed and differenced from it, than the goodneſſe of the civill man doth; as is evident by the daily complaints of many a good ſoule.

I will inſtance but in five particulars, wherein you may ſee how much goodneſſe there may be in the man that is but an hypocrite, above that that there is in the meere naturall man, be he never ſo civill and morall a man.

1. The firſt is his affection to the Word of God and the Miniſtery therof. Many an hypocrite will conſtantly heare and frequent the beſt Miniſtery. Yea he will heare with joy, and delight in the beſt means whereby he may come to the knowledge of Gods will. *They ſeek me daily* (ſaith the Lord of ſuch, *Eſa.*58.2.) *and delight to know my wayes, as a nation that did righteouſneſſe* (as if they were the uprighteſt hearted people in the world) *they aske of me the ordinances of juſtice, they take delight in approaching unto God.* Yea he will commend and extoll the beſt Preachers, and profeſſe great love unto them. *They come unto thee,* (ſaith the Lord to *Ezekiel*, *Ezek.*33.31,32. And he was certainly no flatterer, no man-pleaſer, he was a moſt faithfull and powerfull Teacher, *They come unto thee,* ſaith the Lord) *as the people commeth* (as farre as any, as conſtantly as any of my people uſe to come) *and ſit before thee as my people, yea they ſhew much love with their mouth, and thou art to them as a very lovely ſong of one that hath a pleaſant voice.* As if he ſhould ſay, O how they will admire thee, with what delight they will heare thee? Thou art never tedious unto them though thou be never ſo long. Now there is no ſuch thing as this in the civill man. He careth not a ruſh for the ſound Miniſtery of the Word; nay he deſpiſeth it, and counteth them all fooles that make ſuch reckoning of it.

2. The ſecond point wherein he ſheweth his goodnes is his conſtancy in prayer. You ſhall ſee how many an hypocrite keepe a conſtant courſe in prayer; and that not in ordinary prayer onely, but even in extraordinary too. Of the Phariſee we read *Luk.*18.12. that *he faſted twice a weeke.* And for ſeventy yeares together the hypocriticall Iewes keep a ſolemne faſt conſtantly foure times a yeare, as you may find by comparing *Zach.*7.5. & 8.19. together. And in this point alſo the civill man commeth farre ſhort of him. He ſeldome or never prayeth, unleſſe it be in his bed when he is between ſleeping and waking; ye ſhall have no prayer in his family, you ſhall ſee him ſit down and riſe up from his meat like a bruit beaſt; without ever lifting up his eyes or heart unto him in prayer, that hath given him his food, and without whoſe bleſſing when he hath eaten it, it can do him no good. Much leſſe doth he ever uſe to pray in ſecret unto God; and as for keeping a religious faſt, he knoweth not what belongeth to it.

3. Thirdly, Many an hypocrite is a ſtrict obſerver of the Sabbath Day; he will not travell, he will not do any worldly buſineſſe of his calling upon that Day. The Ruler of the Synagogue (whom our Saviour himſelfe calleth hypocrite *Luke* 13.15.) *with great indignation* and zeale reproveth the people for travelling and comming to be healed on the Sabbath Day; and telleth them *Luke* 13.14. that *there were ſix dayes in which men ought to worke, in them therefore they ſhould come to be healed, and not upon the Sabbath Day.* And the hypocriticall Iewes blame the poore man greatly, whom Chriſt had cured at the poole of *Bethſda* for carrying away his bed upon the Sabbath Day. *It is the Sabbath Day* (ſay they to him *Ioh.* 5.10.) *It is not lawfull for thee to carry thy bed.* On the other ſide, the civill honeſt man careth not for the Sabbath at all. Though the reſpect he hath to his credit, and becauſe he will be neighbourlike, bring him to Church ſometimes (if he live where the faſhion is to do ſo) yet hath he no zeale for the Sabbath, it never troubleth him to ſee it profaned

by

by others; nay he putteth no difference betweene it and another day for any buſineſſe he hath, ſo farre forth as he may do it without diſcredit and danger. And as for going abroad to viſit his friends, or to ſend his ſervants forth about any buſineſſe, he thinketh it the fitteſt day in all the weeke.

Fourthly, You ſhall have many an hypocrite that loveth the ſincerity of religion, and hateth Popery, will-worſhip and idolatry, with all the reliques and monuments of it. *Thou abhorreſt idols*, ſaith the Apoſtle to the hypocriticall Iew, *Rom.* 2. 22. On the other ſide, He loveth the ſincerity of religion, and gloryeth greatly in this, that he profeſſeth the Goſpell and ſerveth God according to his Word. *Thou makeſt thy boaſt of the law*, ſaith the Apoſtle of ſuch, *Rom.* 2.23. But ſo doth not the morall man; all religions are alike to him, if they be commanded by authority. *He willingly walketh after the commandement*, as the Prophet ſpeaketh of Ephraim, *Hoſ.* 5. 11. He ſeeth no great hurt in Popery; he loveth their rites and inventions with all his heart. And of all religions he liketh that beſt that hath moſt of them. In which reſpect the Apoſtle calleth Gods owne ceremoniall law *a carnall commandement*, *Heb.* 7. 16. and *carnall ordinances*, *Hebr.* 9. 10. becauſe they are ſo agreeable to the diſpoſition and liking of a carnall and naturall man. 4.

Fiftly and laſtly, Many an hypocrite goeth a great deale further in the reformation of his life, than your civill man doth. Many of them *have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Ieſus Chriſt*, as the Apoſtle ſpeaketh 2 *Pet.* 2. 20. As if he ſhould ſay, even that ſuperficiall knowledge they have of Chriſt and of the Goſpell, hath made them leave many ſinnes, not groſſe ſinnes, but even ſuch as are ſmall in compariſon of others (as the leaſt oathes, wanton words, games that are doubtfull or of evill report, &c.) The hypocriticall Phariſee (as our Saviour telleth us, *Luk.* 11.42.) would not faile in the *tything of mint and rue*, or the leaſt herbe that grew in his garden: and ſtood much upon this, made great conſcience of it, as you ſhall find *Luke* 18. 12. *I give tithes* (ſaith he) *of all that I poſſeſſe*. Whereas your civill man maketh no bones of ſuch petty ſinnes (as he calleth them) but counteth them all preciſe fooles that make any ſcruple of them. 5.

Now all theſe things that I have noted to be in ſome hypocrites are certainly all of them in themſelves excellent good things. 1. To frequent conſtantly the ſound Miniſtery of the Word: 2. To heare the Word not drowſily and heavily, but with delight; 3. To love and commend good Preachers; 4. To uſe prayer conſtantly; 5. To be zealous for the Sabbath, and make conſcience of travelling or doing any worldly buſineſſe on that day; 6. To love the ſincerity of religion, and hate will-worſhip and idolatry; 7. Laſtly, To abſtaine from the ſmalleſt ſinnes, and even from all appearance of evill; All theſe (I ſay) are very good things; Neither may any man diſlike and deſpiſe theſe things (alas too many doe) becauſe they have beene found in the practice of ſome notorious hypocrites.

Let no man that hath heard mee this day teach that theſe things are to bee found in ſome hypocrites, rejoyce in his heart (as I feare ſome of you will) and ſay, theſe gadders after Sermons, theſe holy brethren that ſtand ſo much upon ſincerity, and can abide nothing that ſavours of Popery, theſe preciſe fooles that muſt be ſingular forſooth, that dare not ſweare by ſmall oathes, were all well taxed to day. We ſee they are no better than hypocrites; all theſe things have beene found in hypocrites we heare. Let no man (I ſay) ſay ſo. For though theſe things have beene found in ſome hypocrites; yet are they no ſignes to know an hypocrite by; neither are they all hypocrites that do thus; neither is an hypocrite that doth thus, an hypocrite for that cauſe, becauſe he doth thus. But thou in ſcorning any man for this very thing, becauſe he maketh profeſſion of religion, becauſe he goeth to Sermons, becauſe he uſeth prayer,

and ſo ſeemeth more holy than his neighbours, becauſe he is ſcrupulous in the ſmalleſt thing that he thinketh to be a ſinne, bewrayeſt the profaneneſſe of thine owne heart, and *openeſt thy mouth againſt heaven*, as the Prophet ſpeaketh, *Pſal.* 73. 9.

All theſe five things that I have inſtanced in, are ſuch things as God is highly pleaſed with, and hath promiſed great reward unto; as I will ſhew you particularly.

1. Firſt, It is a ſingular good thing to love and delight in the ſound Miniſtery of the Word, and ſuch a thing as a Chriſtian may take much comfort in. *Great peace have they* (ſaith *David*, *Pſal.* 119.165.) *that love thy Law*, (And by the Law and Word of God, the ſame thing is meant throughout that Pſalme) *and nothing ſhall offend them.* And on the other ſide, That man can have no true goodneſſe in him, that hath no love to the Word, that careth not for it. For, *faith commeth by hearing* of the Word, as the Apoſtle ſaith, *Rom.* 10.17. Yea he muſt needs be in a moſt wofull eſtate though he feele it not. For, *He that turneth away his eare from hearing the Law* (ſaith the Holy Ghoſt *Prov.* 28.9.) *even his prayer ſhall be abomination.* And what ſhall other his actions be, if his prayer be ſo?

2. Secondly, It is a ſingular good thing alſo to uſe prayer conſtantly. The Holy Ghoſt praiſeth *Cornelius* for this *Acts* 10. 2 that *he prayed unto God alway.* As if he ſhould have ſaid, He kept a conſtant courſe in prayer. He that uſeth it muſt needs receive a bleſſing from God by it. This is ſo ordinary a thing with God, to bleſſe them much that pray much, that our Saviour ſaith *Matth.* 7. 8. *Every one that asketh receiveth.* It is ſaid of *Obed-Edom* 2 *Sam.* 6. 11. that while the Arke of God continued in his houſe *the Lord bleſſed him and all his houſhold.* And the bleſſing that he received by it was ſo ſenſible and apparent, that others were able to take notice and to tell *David* of it. *It was told to David* (ſaith the holy ſtory 2 *Sam.* 6.12.) *that the Lord had bleſſed the houſe of Obed-Edom and all that pertained unto him, becauſe of the arke of God.* And certainly there is no family where prayer and Gods Worſhip is conſtantly uſed morning and evening, but the whole family uſeth to receive a bleſſing by it. Yea God hath been wont to ſhew ſuch reſpect unto this duty, that he hath oft rewarded it, and given a bleſſing unto it (a temporall bleſſing I meane) not onely when it hath beene performed by his owne faithfull ſervants with a good heart, but even when it hath been uſed alſo by ſuch as have had no truth of grace in them at all. As appeareth in the example both of *Iehoahaz* the King of Iſrael, 2 *King.* 13.4,5, and of the mariners, *Ion.* 1. 14, 15. And on the other ſide, as they can have no true goodneſſe in them but are Atheiſts in heart that uſe not to pray, *Pſal.* 14.14. *The foole hath ſaid in his heart, there is no God; He calleth not upon God*; ſo the many houſes where no prayer is uſed ſeeme to proſper as well as any other doe, yet certainly God hath given ſentence already againſt them in that Prophetical prayer which we read *Ier.* 10. 25. *Powre out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name.* There wanteth nothing but that God give order for the execution of this ſentence which he hath already given againſt them; which how ſoone and in what manner he will doe it, is knowne onely to himſelfe, no man can tell.

LECT-

Lecture CXXXV. On Pſalme 51. 7. Decemb. 22. 1629.

IT followeth now that we confirme the ſame unto you in the other three particulars.

And for the third. Although there be (as I ſhewed you) ſome hypocrites that ſeeme to be ſtrict obſervers of the Sabbath Day; yet is that no ſigne of an hypocrite, neither is the conſcionable and preciſe obſervation of the Sabbath to be miſliked ever a whit the more for that. For, it is a ſingular good thing to be ſtrict in the obſervation of the Sabbath, and ſuch a thing as God is highly pleaſed with, and hath been wont to reward whereſoever he findeth it. I will give you a full proofe of this in one particular. 3.

To keepe a bodily reſt upon that day from all our owne workes, is but one particular that is required of us in the obſervation of the Sabbath. Nay, that is (as I may ſay) but the outſide of the commandement, and concerneth onely the outward man, the outward and bodily obſervation of it. Of the fourth commandement (as well as of all the reſt) that may truely bee ſaid which the Apoſtle ſpeaketh *Rom.* 7. 14. of the whole Law. *We know* (ſaith he) *that the law is ſpirituall.* The ſpirituall obſervation of it by the inward man, when wee *call the Sabbath a delight, the holy of the Lord, honourable,* as the Prophet ſpeaketh *Eſa* 58. 13. That is; When wee can joy in that day, as in the Lords owne holy Day, and eſteeme it in our heart a farre greater and more honourable Day than any other day, keeping the reſt and performing the duties of the Day cheerefully, reverently, conſcionably, ſpiritually: This ſpirituall obſervation of it (I ſay) by the inward man, is the chiefe thing that God requireth of us in the fourth commandement. The outward and bodily obſervation of it (which may bee performed by a man that hath no truth of grace in him at all) is nothing in Gods account in compariſon of this. And yet of this bodily obſervation of the Sabbath by the outward man, the reſting from our owne workes is but the leaſt part. The exerciſing of our ſelves upon that day in doing of the Lords worke, the ſpending of it in ſuch holy duties both publike and private as may breed and increaſe grace and ſanctification in us, is a greater matter and more pleaſing to God a great deale than that is. No man may think hee hath kept the Sabbath well, becauſe hee reſteth from all the labours of his calling upon that Day: So farre forth the bruit beaſt, thy oxe, and thy horſe keepeth the Sabbath as well as thou. For, ſo is the expreſſe commandement, *Deuteronomie* 5. 14. *Neither thy oxe, nor thy aſſe, nor any of thy cattell, ſhall doe any worke upon that Day.* Of thee that art a man, and a Chriſtian man, God requireth more than ſo: Hee will have thee not onely to reſt from thine owne labours, but to ſpend the Day (ſo farre as thy bodily neceſſitie will permit) in ſuch religious duties as may make thee a more holy and a better man. The Hebrew word *Sabbat* (from whence the Sabbath Day received the name) ſignifieth not ſuch a reſt as wherein one ſitteth ſtill and doth nothing (as the word *Noach* doth) but onely a reſting and ceaſing from that which hee did before. So God is ſaid *Geneſis* 2. 2. to have *reſted the ſeventh Day*, not that hee reſted from all workes; For, *My Father worketh hitherto, and I worke*, ſaith our Saviour *Iohn* 5. 17. but becauſe he *reſted from all the worke that hee had made*, as *Moſes* ſaith there. As if hee had ſaid, Hee reſted from creating any thing more. And ſo wee likewiſe are expreſſly commanded to reſt upon

the Sabbath not from all workes, but from ſuch workes as we did and might doe upon the ſix dayes. God never allowed us any day to ſpend in idleneſſe and doing of nothing; ſpecially not that day. But hee hath appointed us workes and duties for that Day, which hee would have us as carefull to goe about them, as we are upon any other day to goe about the workes of our calling; and when wee are at them, to performe them with every whit as much diligence and care to doe them well, as wee doe any worke wee take in hand upon the ſix dayes. Let no man ſay, what would you have us to doe, if we may do no buſineſſe upon the Sabbath? Would you have us ſpend the time in ſleeping, or talking, or ſitting at our doores, or walking abroad? How would you have us paſſe the time for the whole day? To ſuch a one I anſwer, Thou haſt ſo much worke to doe, as if thou wert as thou ſhouldſt bee, thou wouldſt complaine that thou wanteſt time to doe it. And yet this worke that God hath enjoyned us to ſpend this day in, hath ſuch interchange and variety in it, as no good heart hath cauſe with thoſe carnall profeſſours (*Malachy* 1. 13. to *ſnuffe at it* and to cry, *behold what a wearineſſe it is*, how tedious and toyleſome a thing it is to keepe the Sabbath as theſe men would have us to doe? But the true Chriſtian finderh juſt cauſe to *call the Sabbath a delight* (as the Prophet ſpeaketh *Eſa* 58. 13.) for all this worke and labour that God hath enjoyned us in it. Wee have publike duties to performe on that day in Gods houſe. And both the family-duties and ſecret duties which wee are bound to performe every day, are (by the equity of that law *Numbers* 28. 9, 10.) to bee doubled upon the Sabbath Day. And in very deed the Lord hath for that very cauſe (chiefly) commanded us to reſt from all our owne worke upon the Sabbath Day, that wee might the better attend upon, and profit by theſe holy workes, theſe duties of piety and religion which are the proper workes of that Day. For, that is the chiefe end that the Sabbath was ordained for. *Remember the Sabbath Day to keepe it holy* (ſaith the Lord in the fourth commandement, *Exodus* 20. 8. And *Deuteronomie* 5. 12.) *Keepe the Sabbath Day to ſanctifie it.* And *I gave them my Sabbaths* (ſaith the Lord *Ezekiel* 20. 12.) *to be a ſigne betwixt mee and them, that they might know that I am the Lord that ſanctifie them.* As if hee had ſaid, Hee remembreth not, nor keepeth the Sabbath, he regardeth it not, nor careth for it (how ſtrict ſoever he be in reſting from his owne labours) that keepeth it not holy, that ſpendeth in not in ſuch religious duties as wherein we may know and feele by experience, that it is the Lord who (by his ordinances) doth ſanctifie him, who doth both begin and increaſe grace in his ſoule. And yet though this be ſo; though the bodily obſervation of the Sabbath and that that is performed by the outward man onely bee nothing in Gods account in compariſon of the ſpirituall obſervation of it with the heart and inward man; and though our reſting from our owne labours in that Day, bee the leaſt part even of the outward and bodily obſervation of it; Yet ſee what account the Lord maketh even of that, and how highly he is pleaſed with it. This will ſufficiently appeare unto you in that promiſe the Lord hath made unto it, *Ier.* 17. 24--26. wherein he plainly declareth, that the flouriſhing eſtate both of Church and Common-wealth dependeth greatly even upon this; even upon the ſtrict obſerving of the bodily reſt from our owne workes upon the Lords holy Day. Two things are to be obſerved in this promiſe. 1. The duty unto which the promiſe is made, ver. 24. *If ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of the City on the Sabbath Day, but hallow the Sabbath Day to doe no worke therein.* As if hee ſhould ſay, If ye carefully looke to this, that no burdens, no carriages goe in and out at the gates of

Ieruſalem

Ieruſalem on the Sabbath Day, that the Sabbath may be but ſo farre hallowed that no worke be ſuffred to be done upon that Day. You ſee the promiſe is made even unto the bodily reſt; even unto ſo much as an hypocrite and carnall man may performe; and which every Magiſtrate, and Maſter, and Father hath power to compell ſuch unto as are under their government; Even to this (I ſay) the promiſe is made. Then ſecondly obſerve the bleſſing and reward that is promiſed even unto this, and that is twofold. The firſt concerneth the common-wealth and civill ſtate, Verſe 25. *Then ſhall there enter into the gates of this City Kings and Princes ſitting upon the Throne of David, riding in chariots, and upon horſes, they and their Princes, the men of Iudah and the inhabitants of Ieruſalem, and this City ſhall remaine for ever.* As if he ſhould ſay, I will maintaine the honour and dignity, the wealth and ſtrength, the peace and ſafety of this State and Kingdome. The ſecond bleſſing that is promiſed concerneth the Church and State of Religion, Verſe 26. *And they ſhall come from the Cities of Iuda, and from the places about Ieruſalem,* &c. As if he ſhould ſay, My ſolemne aſſemblies ſhall be duly frequented, there ſhall be no ſects and hereſies, no ſchiſme or ſeparation, I will continue mine owne worſhip and the purity of my holy Religion among you.

You ſee (beloved) by this one place how much God is pleaſed even with the outward reſt from our owne works upon the Sabbath Day; and what a happineſſe it would bring both to the Church and Common-wealth, if even that were obſerved.

On the other ſide, it is worth the noting how all publike judgements and common calamities that ever befell Gods people are imputed by the Holy Ghoſt to no one ſinne more than to the profanation of the Sabbath, yea even to the neglect of this outward reſt from our owne workes on that day. If you compare 2 *Chronicles* 36. 21. with *Leviticus* 26. 34, 35. you ſhall finde this noted for a chiefe cauſe of that miſerable captivity that Gods people did endure in Babylon, *Becauſe the land did not reſt in your Sabbaths* (ſaith the Lord) *when yee dwelt upon it.* And *Nehemiah* telleth them ſo much after their returne from that captivity, *Nehemiah* 13. 18. that God did bring *all the evill that was come upon them and upon Ieruſalem*, becauſe their fathers had prophaned the Sabbath ſo as they then did. How was that? Surely they ſuffered men to *tread wine-preſſes on the Sabbath* (a work that is not in uſe among us, but our grinding of corne and making of malt is equivalent unto it) and they ſuffered men to goe in and out with burdens and carriages, and to buy and ſell wares upon the Sabbath, as you ſhall finde Verſe 15, 16 of that Chapter. And theſe are the things of which hee ſaith Verſe 18. *Did not your fathers thus, and did not our God bring all this evill upon us, and upon this City?* And looke what hath beene ſaid of every Church and Kingdome, that the flouriſhing eſtate or ruine thereof dependeth greatly upon the obſervation or neglect even of this outward reſt; the ſame may be alſo ſaid (doubtleſſe) of every towne and family, and particular perſon, that their welfare and undoing dependeth much upon this. Never was any man made the poorer by the ſtrict obſervation of the Sabbath Day; by refuſing to buy or ſell, or doe any of his worldly buſineſſe upon that Day. But the more conſcionable any man is in reſting from all his owne workes upon that Day, the more plentifull a bleſſing hee ſhall be ſure to receive from God upon the labours of his calling in the ſix dayes. And it is not thine owne labour or toyling, but *the bleſſing of God that maketh rich* when all is done, as *Salomon* teacheth us, *Proverbs* 10. 22. I know well that the worldly man cannot believe this, but thinketh this would be the way to undoe him. How ſhould I live (ſaith he) if I ſhould do no buſineſſe on the Sabbath Day? I cannot maintaine my charge by

going to Church and doing nothing for a whole day. But marke I pray you how God answereth these men, *Leviticus* 25. The Lord gave his people then a commandement to keepe every seventh yeere a Sabbath all the yeere long, thus farre forth *The seventh yeare shall be a Sabbath of rest to the land* (saith the Lord there, verse 4,5.) *a Sabbath for the Lord, thou shalt neither sow thy field nor prune thy vineyard*; no nor reape and gather that that grew of it owne accord to thy private use (for so the 5 verse is to bee understood.) *And if ye shall say* and object (saith the Lord, verse 20,21.) *what shall wee eat the seventh yeere?* As if he should say, How shall wee live then that yeere, seeing wee shall neither sow nor reape (As indeed they had much more reason to object this against the keeping of one yeare in seaven, then wee have against the keeping of one day in seven for a Sabbath) the Lord answereth this, verse 21. *I will command my blessing upon you in the sixt yeare, and it shall bring forth fruit for three yeeres.* So may I say to thee, Keepe the Sabbath conscionably, remember the Sabbath day before it come and cast for it by dispatching before hand all that thou hast to doe, as neither thou nor thy servant, may have any thing left to be done upon that day, and the Lord will command his blessing upon thy labours in the six daies accordingly, so as thou shalt not bee impoverished ever a whit but enriched by it. On the other side the Lord hath beene wont to reveale his wrath from heaven upon townes and families and upon particular persons as much for this one sinne of profaning the Sabbath, as for any other. And namely by that fearefull judgement of consuming fire by which specially and by name hee hath in his Word threatned to punish this sinne. *If you will not hearken unto mee* (saith the Lord, *Ieremy* 17. 27.) *to hallow my Sabbath day, and not to beare a burden, even entring in at the gates of Ierusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devoure the pallaces of Ierusalem and it shall not bee quenched.* And thus have I shewed you in this one particular how highly God is pleased with the strict observation of the Sabbath day. And if it please him so well to see men rest from their owne workes upon that day (which yet as I told you is but the least thing that belongeth to the right observation of it) you may bee sure hee is much more pleased to see men spend that day in doing of his workes, in exercising themselves in those duties of piety and mercy which hee hath appointed to bee done upon that day, especially in seeing them keepe his Sabbaths spiritually and conscionably. Certainely they that doe so, shall bee sure to bee blessed and rewarded of God for it. To this purpose it is worth the observing that as our Saviour saith, *Marke* 2. 27. that *the Sabbath was* at the first *made for man*, for the great benefit and behoofe of man. Man could not (no not *Adam* in his innocency) have beene without it, but with great danger and losse unto him; So the Holy Ghost saith that twice of the Sabbath, *Gen.* 2. 3. and *Exodus* 20. 11. that hee never said of any other day, that *the Lord blessed that day*; that is, appointed it to bee a meane of a greater blessing to man (if hee keepe it as God hath commanded him to doe) then any other day, or any of the ordinary workes of any other day can possibly bee.

Two sorts of blessings there be which the conscionable observer of the Sabbath shall be sure to receive by it.

1. The first are spirituall. And they indeed are the chiefe blessings of all, because they are durable and everlasting; and because they concerne the soule, which is the chiefe and most precious part of man. And for these was the Sabbath chiefly ordained, that God might by it in the use of his ordinances inrich our soules with spirituall blessings in heavenly things.

things. So the Lord ſaith, *Ezekiel* 20. 12. that hee gave his Sabbaths to his people to that end that they might know that hee was the Lord that ſanctified them. Wee ſhall know and find that the Lord will ſanctifie us, both begin and increaſe ſaving grace in our hearts, if we keepe the Sabbath conſcionably. Yea the Lord hath promiſed, *Eſa.*56. 6,7. to *every one, that keepeth his Sabbath from polluting it, that he will make them joyfull in his houſe of prayer.* And *Eſa.*58.13,14. that if a man ſhall keepe the Sabbath heartily and ſpiritually then hee *ſhall delight himſelfe in the Lord.* By theſe two places it appeareth that God hath bound himſelfe by promiſe to them that keepe his Sabbath (not onely to worke ſanctification, increaſe of holineſſe, and power over their corruptions which hee profeſſeth in that former place of *Ezekiel* was the very end hee gave his Sabbath for, but alſo) by his ſpirit of adoption to increaſe in their hearts a lively ſenſe of his favour, aſſurance that he heareth and accepteth their prayers, peace of conſcience, joy in the Holy Ghoſt; which are bleſſings the Chriſtian ſoule prizeth above all things in the world.

Why (may you ſay) may not a man receive increaſe of grace and ſpirituall comfort in the uſe of Gods ordinances on any other day, but onely on the Sabbath? *Obiect.*

I anſwer, Yes verily; but theſe promiſes may give him aſſurance to receive them more richly and plentifully upon the Sabbath then on any other day. *Anſw.*

The ſecond ſort of bleſſings that the conſcionable obſervers of the Sabbath receive by it, are temporall; For concerning them alſo wee have a promiſe, *Eſa.*58.14. that he that heartily and ſpiritually keepeth the Sabbath God *will cauſe him to ride upon the high places of the earth* (he ſhall have honour and eſteeme in the world ſo farre as it ſhall be good for him) and he will *feed him with the heritage of Iacob*; that is, he ſhall continue and abide ſafely in the land of Canaan, which God promiſed to *Iacob* for his inheritance, *Gen.*28.13. 48.4. Yea the Lord will nouriſh and feed them, *he ſhall eat the good things of the land*, as the Lord promiſeth, *Eſa.*1.19. to all that yeeld willing obedience unto him. 2.

Lecture CXXXVI. On Pſalme 51. 7. December 29. 1629.

IT followeth now that we make ſome application of that which wee have heard touching the Sabbath; and ſo proceed unto the two laſt particulars of thoſe five, which I have proved to be in many a man, that is no better then an hypocrite. *Applic.*

And that which I have to ſay by way of application, is firſt of all more generall and concerneth all other perſons and places as well as this; ſecondly more ſpeciall, and concerneth this place principally.

Of all I may ſay ô that God would give us hearts to beleeve that which wee have heard taught us concerning the obſervation of the Sabbath day, out of the Word of God, by which wee muſt bee all judged at the great and dreadfull day, as our Saviour aſſureth us, *Iohn* 12. 48. O that wee could beleeve that the ſureſt way to make our Church and State to flouriſh; to ſecure us from enemies abroad and Papiſts at home, to maintaine Gods Goſpell and the purity of his religion amongſt us; that the ſureſt way to make our Townes and families and perſons to proſper and do well, were to keepe the Lords reſt upon his holy day. If we could beleeve this, then would wee bee the more carefull to keepe the Sabbath better our ſelves, and then would wee doe what lieth in us that it might bee better kept by others alſo. I know our corrupt hearts are apt to have in them many reaſonings 1.

againſt the ſtrict obſervation of the Sabbath day. And theſe imaginations and reaſonings that wee have in us againſt the truth of God, the Apoſtle, 2 *Cor.*10. 4,5. calleth *ſtrong holds and high things that exalt themſelves againſt the knowledge of God.* But of all theſe ſtrong holds and high things, I may ſay as our Saviour ſaith in another caſe and another ſenſe ſpeaking of the faith of miracles, *Matth.*17.20. *If wee had but as much faith as a graine of muſterd ſeed*, but a little faith to beleeve the promiſes and threatnings that we have heard concerning the obſervation or neglect of the Sabbath, we might eaſily remove all theſe mountaines out of our way. Diverſe notable good lawes we have had made of late yeares for the better obſervation of the Sabbath day. Some to reſtraine men from doing their owne workes; ſome other to compell men to doe the Lords worke by frequenting diligently the Church aſſemblies upon that day. And bleſſed be God that hath given that heart to our King and State to make ſuch lawes. In reſpect whereof it may be fitly ſaid of them as *Deborah* ſpeaketh in another caſe, *Iudg.*5. 9. *My heart is towards the governours of Iſrael that offered themſelves willingly among the people, Bleſſe ye the Lord.* The hearts of all Gods people ſhould be towards the governours of Iſrael, for ſhewing themſelves ſo willing to provide for the ſanctifying of the Lords Sabbath, we ſhould all bleſſe the Lord for them. The whole land (I nothing doubt) fareth the better and hath had the tranquility thereof lengthened the rather, even by the zeale that our governours have ſhewed in this point towards God, and towards his houſe. But that which is ſaid of the daies of King *Iehoſaphat*, 2 *Chron.* 20. 32,33. may fitly be applied to our times, *Iehoſaphat did that which was right in the ſight of the Lord. Howbeit the high places were not taken away, for as yet the people did not prepare their hearts unto the God of their fathers.* Our gracious King in Parliament hath done that which is right in the ſight of the Lord, in making theſe good lawes. Howbeit the Sabbath is ſtill in moſt places ſhamefully profaned, theſe good lawes are not executed; for the people do not prepare their hearts unto God, they have no heart to his honour or ſervice at all. And indeed in nothing doth it better appeare that the hearts of the people generally are not prepared unto God, but utterly alienated and eſtranged from him then in this; that when they have but the leaſt colour and ſemblance of law to juſtifie any of their unwarantable practiſes whereby they may trouble any of their brethren, and *deviſe deceitfull matters againſt them that are quiet in the land* as the Prophet ſpeaketh, *Pſal.*35.20. there they will ſeeme wondrous zealous for the lawes and preſſe them hotly, they *frame* their *miſchiefe by a law* as the Prophet ſpeaketh, *Pſal.*94.20. they pretend nothing ſo much for their deadly harred againſt others that are innocent as that they doe not obey the law. This was *Hamans* outcry againſt Gods people in his time, *Eſt.*3.8, *Theſe keepe not the kings lawes*; And of *Daniels* adverſaries againſt him, *Dan.*6.13. *He regardeth not thee ô king, nor the decree that thou haſt ſigned.* And of thoſe *lewd fellowes of the baſer ſort* which we read of, *Acts* 17.5,7. againſt *Paul* and the brethren with him. *Theſe all* (ſay they) *doe contrary to the decrees of Ceſar.* Whereas I ſay to colour their malice againſt God and his people they ſeeme zealous for the law & for the Magiſtrate; Let the Magiſtrate make lawes that tend moſt directly to the honour of God, that concerne the weightieſt matters of Gods law (as our gracious *Iehoſaphat* hath done for the obſervation of the Sabbath, for the puniſhment of ſwearing, for the ſuppreſſing of the multitude and diſorders of ale-houſes, the very chiefe nurſeries of all profaneſſe and impiety) theſe lawes you ſhall find they have no zeale for at all; they will never count a man the worſe ſubject for breaking of them; they count it a moſt odious thing for any man (yea though he be an officer that is bound by his oath to doe it) to ſeeke or urge the execution of theſe lawes againſt any offender. And ſo much may ſerve for that

part

part of my application which is more generall.

The other part I must direct to you of this Towne and Congregation more specially. And yet not so to them of this Towne as if I thought none of you that heare me were to be blamed for these faults that I shall now reprove but onely they of this Towne; but because my selfe have discerned them and beene grieved and troubled in my soule for them in this place more then in any other.

But before I begin this part of my application, let me (by way of preface) use a word or two that it may doe you the more good. I know well to some hearers all that we use to say in reproofe of sinne is wont to be very unsavoury and harsh, specially if it be any whit particular and sharp. But I may not forbeare it because of that. Remember I pray you what a necessity is laid upon us that are Gods Ministers to reprove the sinnes that we discerne to be in any of you. There is nothing we are more straitly charged with by the Lord then to reprove sin plainely and particularly and vehemently too. And I much feare that wee are all to blame in neglecting this part of our duty so much as wee doe. I will give you but two places for this, one in the Old Testament, and another in the New. The first is *Esa.* 58. 1. Observe foure points in that charge. 1. *Cry aloud*, it must be done feelingly and with affection. 2. *Spare not*, it must be done without partiality. 3. *Lift up thy voice like a trumpet*, it must be done zealously and vehemently. 4. *Shew my people their transgressions and the house of Iacob their sinnes*, it must be done plainely and particularly. The other place is 2 *Tim.* 4. 1, 2. *I charge thee before God and the Lord Iesus Christ who shall judge the quick and dead at his appearing, and in his kingdome: preach the Word, be instant, in season, and out of season, reprove, rebuke, exhort with all long suffering and doctrine.* Observe three things in this place. 1. That this duty of our ministery is twice pressed upon us, *reprove, rebuke*. 2. That we are charged to be instant in it ἐπίστηθι stand much upon it. 3. With what a charge this is pressed upon us, verse 1. As if he should say, Thou canst never answer it unto God, and unto Iesus Christ at the day of judgement, if thou doe it not. Ye see what a commission and charge wee have and that there is nothing more pertinent to our ministery, then plainely and roundly to reprove sinne. If we see any sinne among you, and discover it not, reprove it not, the Lord telleth us plainely, *Ezek.* 3. 18. that he will *require your blood at our hands*. But if we discharge our duty this way, though you will not be reclaimed and leave your sinne (as I feare many of you whose sinne I shall now reprove will not) yet we *have delivered our owne soules*, as the Lord telleth us, verse 19. Yea the Lord observeth this in the false Prophets as a chiefe note of an unfaithfull Minister, *Lam.* 2. 14. *They have not discovered thine iniquity unto thee*, saith he. Howsoever therefore you take it, you see we must do our duty. And of sundry of you, I make no doubt but you will be ready to say of that which I shall deliver unto you out of Gods Word, against any of your sins, as good *Hezekiah* did in the like case, 2 *King.* 20. 19. *The Word of the Lord is good*, Whatsoever is taught me by good warrant of Gods Word though it be never so much to my reproach and shame is good, and I will receive it and yeeld unto it. And indeed if you yeeld to Gods Word and reforme your selves in those things that shall be reproved by it, the reproofe that shall be given will be nothing to your reproach but to your credit, and honour rather. For so saith the Holy Ghost, *Pro.* 25. 12. *As an eare ring of gold and an ornament of fine gold; so is a wise reprover upon an obedient eare.* As if he should say, No Iewell can so much adorne and beautifie a Christian, as this will do, when he can receive and submit himselfe to the word of reproofe, that is wisely given and by good warrant of Gods Word. And upon this ground I will now proceed. 2.

Of

Of this Towne my ſelfe can ſay that I have knowne the time, when it did ſhine as a light to all the countrey, and was famous among the Churches of Chriſt for the religious obſervation of the Sabbath day. And to this day (bleſſed be God) for the meanes of ſanctifying the Sabbath by the publique miniſtery in our Church aſſemblies, I dare ſay it is little or nothing behind any other Church in the countrey. And of many of the people alſo I may ſay that they doe as diligently frequent them; and our Congregations on the Lords day both in the forenoone and afternoone too, are as full and populous as can lightly bee found in any other place. And yet for all that by many amongſt us the Sabbath is as much profaned in all the three branches of the commandement touching the right obſervation of it, which I told you of the laſt day, as it is (I thinke) in any part of all the countrey beſides.

1. The firſt and chiefe thing that God requireth in the obſervation of his Sabbath, is this, That we keepe his reſt and performe the duties of his worſhip that day cheerefully and reverently and ſpiritually. *The true worſhippers* (ſaith our Saviour, *Ioh.4.23.*) *ſhall worſhip the father in ſpirit and in truth; for the father ſeeketh ſuch to worſhip him.* And on the other ſide he telleth us, *Matth.15.8,9.* that they who when they ſeeme to worſhip God have *their hearts farre from him, worſhip him in vaine.* It is but a mock worſhip when men will ſeeme to ſerve him and have no heart to it at all.

And againſt this firſt branch wee have many amongſt us that doe tranſgreſſe notoriouſly. Many that frequent our Church-aſſemblies on the Sabbath day ordinarily and conſtantly, ſeeme to bee hearers of the Word upon that day, yet make open profeſſion when they are heere that they *have no delight in it*, as the Prophet ſpeaketh of them in his time, *Ieremy 6.10.* they have no heart to it at all. You ſhall hardly come into any Church upon a Sabbath day where you ſhall ſee ſo many ſleepers old and young, yea ſuch as would bee thought to bee of cheeſe credit among their neighbours not for morall honeſty onely but even for religion too. And this I have (to my griefe) heard many ſtrangers obſerve and wonder at.

Object. I know many of you will be apt to ſay, Is that ſuch a matter for a man (an ancient man eſpecially) to bee a little ſleepy and drowſy ſome times? And that it is not well done of me thus openly to diſgrace men for their weakneſſes and infirmities.

Anſw. But to ſuch I anſwer, Firſt, I doe not publiſh or lay open any mans ſecret or private faults. I ſpeake of a ſinne that is publique and open to the Congregation. Of a ſinne of which it may be ſaid as the Prophet ſpeaketh, *Eſa.3.9. They declare their ſinne as Sodom they hide it not.* And it is the Apoſtles rule, *1 Tim.5.20. Them that ſinne thus rebuke openly.* Secondly, I ſpeake of a ſin that is ſo growne into faſhion heere, in ſo common and generall uſe, that no man ſeemeth to count it any ſhame at all to him to doe it. *Were they aſhamed* (ſaith the Prophet, *Ier.8.12.*) *nay they were not at all aſhamed neither could they bluſh.* Thirdly, I ſpeak of a ſinne that (together with the profaneneſſe of the children in laughing out and ſporting and fighting in the Church ordinarily every Sabbath day) is a great blemiſh to our Church aſſemblies, and ſuch as may provoke the Lord to ſay of them as he doth of thoſe, *Eſa.1.13. The Sabbaths, the calling of aſſemblies I cannot away with, it is iniquity even the ſolemne meetings.* 4. To bee overtaken with drowſineſſe and ſleepineſſe ſometimes even in the Church even at a Sermon may well be an infirmity, ſpecially in an aged man. And I were much to blame, if I ſhould cenſure any man for this rigorouſly. I know well the Apoſtles rule, *Gal.6.1. If any man bee overtaken with a fault* (a frailty and infirmity, hee meaneth) *yee that are ſpirituall*

reſtore

reſtore ſuch a one, in the ſpirit of meekeneſſe, conſidering thy ſelfe leaſt thou alſo be tempted. And what man is there that is not ſubject to naturall infirmities? But if thy ſleeping were onely an infirmity, thou wouldeſt not be ſo pleaſed with thy ſelfe in it; it would trouble thee more: thou wouldeſt by ſtanding up and rowzing thy ſelfe ſtrive againſt it; thou wouldſt count it a kindneſſe in thy neighbour that ſitteth next thee to jogge thee and waken thee, yea thou wouldſt pray to God for helpe and ſtrength againſt it. I know it is the ordinary plea that is made for many foule ſinnes, the drunkard will ſay ſo too; It is but my infirmity. Calleſt thou theſe infirmities? I tell thee there is a damnable weakeneſſe and infirmity. The Lord ſpeaking to *Hieruſalem* who was now become *an imperious whoriſh Woman* ſaith *Ezek.* 16.30. *How weake is thy heart?* It was a damnable weakeneſſe. There is a ſpiritnall *ſpirit of infirmity*, *Luke* 13.11. The Devill hath made thee ſo weake that thou canſt reſiſt no temptation, that thou art as unable to ſtand againſt temptation as the chaffe is to withſtand the power of the winde, *Pſal.* 14. It is a curſed infirmity when thou art ſo weake as that thou *canſt not ceaſe from ſinne*, as the Apoſtle ſpeaketh, 2 *Pet.* 2.14. But the Apoſtle ſpeaking of the frailties and infirmities that were in himſelfe, and the reſt of the faithfull, *Rom.* 7. and 8. Giveth us foure notes whereby a ſinne of infirmity may be knowne from a raigning ſinne. The firſt is in the fifteenth Verſe of the ſeaventh Chapter. *What I hate* (ſaith he) *that doe I.* He was is convinced in his judgement that it was a ſinne, and therefore hated it; ſo canſt not thou ſay of thy ſinne. The ſecond is Verſe 19. *The evill which I would not, that I doe.* His will the purpoſe and reſolution of his heart was againſt it. Knowing his weakeneſſe he armed himſelfe aforehand againſt it, by purpoſing with himſelfe to take heed to himſelfe that he might not fall into it, as *David* did, *Pſal.* 39.1. *I ſaid, I will take heed to my wayes that I ſin not with my tongue, I will keep my mouth as with a bridle.* He ſtrove againſt it by prayer and all other good meanes; ſo canſt not thou ſay of thy ſinne. The third is Verſe 24. *O wretched man that I am who ſhall deliver me from the body of this death?* Hee was much troubled and grieved when he was overtaken with it, it was a great burden to his ſoule; ſo canſt not thou ſay of thy ſinne. The fourth and laſt is, *Rom.* 8.1. *They that are in Chriſt Ieſus, walke not after the fleſh.* It is not their cuſtome and ordinary practice to doe ſo; ſo canſt not thou ſay of thy ſinne. No no, I aſſure thee; to ſleepe ordinarily a great part of the Sermon while (as many of you uſe to doe) nay to ſleepe at all in the Church without ſhame, without feare, without ſtirring up your ſelves; and ſtriving againſt it, is more then an infirmity: it is certainely a groſſe ſinne. And God will judge thee a prophaner of his Sabbaths that doeſt ſo, though thou come to Church never ſo diligently. *Yee ſhall keepe my Sabbaths and reverence my Sanctuary*, ſaith the Lord twice to his people *Levit.* 19.30. 26.2. God will never account thee a keeper of his Sabbaths that ſheweſt no more reverent reſpect unto his Sanctuary. I tell thee there is a reverence due from the greateſt man in the world, unto the Lords Sanctuary; in three reſpects. 1. In reſpect of the people and ſervants of God that are met there to worſhip him. *Deſpiſe yee the Church of God?* ſaith the Apoſtle 1 *Cor.* 11.22. 2. In reſpect of the holy Angels who are then chiefly preſent with Gods people and have a charge to attend them when they are aſſembled together to worſhip God, both to bee as a guard unto them, as alſo to bee witneſſes and obſervers of their behaviour then. This was tipified by the *figures of the Cherubins that were carved round about upon the walls* of *Salomons Temple* as we reade 1 *King.* 6.29. And more plainly taught us by the Apoſtle 1 *Cor.* 11.10. *For this cauſe* (ſaith he in the congregation) *ought the woman to have power on her head* (that is, her vaile which is a ſigne of her husbands power and ſuperiority over her) *becauſe of the Angels.* 3. In reſpect of the Lord himſelfe who is in a ſpeciall ſort preſent there

there where his people are assembled to worship him. *Where two or three are gathered together in my Name*, (saith our *Saviour Matth.* 18.20.) *There am I in the midst of them.* And canst thou then call it thine infirmity to shew no more reverence in such a presence, to sleepe at a Sermon ordinarily without feare, without shame, when thou knowest that all these eyes are upon thee? When the people of God and the holy Angels of God, yea the Lord Himselfe doe all looke upon thee and behold thee? And so much shall serve to be said in reproofe of that fault which is committed against the first branch of the commandement.

2. The second branch of the fourth commandement requireth us to spend the day (so farre as our bodily necessities will permit) in holy and religious duties both publike and private; but specially in such as are publike. Therefore wee shall finde that the Lord calleth the Sabbath, *Levit.* 23.2. *a holy convocation*, as if it were nothing else, as if the whole day were to be spent at Church and in keeping of holy assemblies. And indeed that place proveth well that as much time should be spent on that day in Gods publike worship as the conveniency, and edification of the Church will well permit. And for this we have the example of our blessed Saviour who though he was able to spend the day in private duties of piety a thousand times better then ever any other man was; and though also the Church assemblies that he had then to goe to, were never a whit better but worse a great deale then ours are; yet it is said *Luk.* 4. 16. *His custome was to goe to the Synagogue* to the Church *every Sabbath day.* And yet though (as I said before) our Church assemblies be as well frequented in this Towne by many as in any other place, and though there be never a Popish recusant amongst us; yet shall you hardly finde in any place more Atheist recusants, more that doe seldome or never come to Church, that doe so ordinarily and constantly serve the Devill in the Ale-house when we are serving God here in his house, then are to be found in this Towne.

3. And for the third and last branch of the commandement that injoyneth us to rest from all our owne workes upon the Lords day; you shall hardly finde (I beleeve) such open profession, of profanesse and contempt of the Sabbath in children and youth in all the country as in this Towne. You teach them to keep the Lords holy day just as your selves use to keepe these holy dayes with more misrule and riot, then you use at any time of the yeare besides; and as all the *Israelites* did keepe holy day to the golden calfe. Of them it is said *Exod.* 32.6. That *they sat downe to eate and to drinke and rose up to play*; and Verse 17. It is said that in their sporting and playing they kept such a shouting and noise as *Moses* when hee heard it wondred what it should meane. And surely amongst our youth such a shouting and hollowing may be heard as a man would thinke there were some Bull or Beare baited in our streets every Sabbath day. Hath God threatned to burne that Towne with unquenchable fire where men are allowed to doe the worke of their callings upon the Sabbath day (as you have heard out of *Ier.* 17.27.) and doe you thinke he can endure to see his Sabbath or any part of his Sabbath spent in ryoting and disorder? Specially, so openly and with so high a hand? No no be not deceived God will not be mocked; he hateth ryoting on the Sabbath, much more then he doth working on the Sabbath. As is plaine by *Esa.* 58.13. Where in one verse he nameth and forbiddeth twice the following of our pleasures as the chiefe profanation of the Sabbath day.

I know some of you will thinke this to be great indiscretion in me to preach thus against childrens faults.

But to these I have two things to answer?

1. Firſt, that God maketh not so light account of childrens faults (specially not of their profanesse and contempt of Religion) as you doe. And if you did beleeve

believe the Scriptures, and were not Atheists in heart when you read in 2 *Kings* 2. 23, 24. what befell the children of Bethel; you would be of my mind.

Secondly, In speaking of these faults in the youth I doe not so much reproove them, as the profaneness of their parents and governours that keepe them not in, but suffer them to do so; yea of the Officers also that have power and authority to redresse these things, and doe nothing in it. If the names of these children and servants were taken (as it is fit they should bee) many of them would bee found to bee the children of such parents, servants of such masters, as would bee thought to bee very honest men, and good Christians too. It is the hypocrisie and profaneness of these parents and masters that is the cause why their children and servants doe so. The fourth commandement though it do concerne and bind all men, yet is it given in charge chiefly to parents and masters of families, as is plaine by the words of it, *Exodus* 20. 10. I tell thee thou art to answer for the breach of the Sabbath that is committed by any stranger thou receivest into thy house, and much more then for that that is done by thine owne child and servant. When *Nehemiah* saw how the Sabbath was profaned in Ierusalem by buying and selling of victuals, it is said *Nehemiah* 13. 17. hee contended with the Nobles and Governours of Iudah, and blamed them for it. And bee yee sure God will one day contend with you (whosoever you be) that have authority and power to redresse these things, and doe it not; he will charge you with all this. Wee have heard of a ruler of the Synagogue, *Luke* 13. 14. that could not see the people doe that which hee thought to bee a profanation of the Sabbath, without great indignation. O that our Magistrates and inferiour officers, that our parents and masters of families had but some of his zeale for the Lords Sabbath, that they could not without indignation see or heare of the prophanation of it? Then should we (doubtlesse) have no such buying and selling, such loading and travelling; no such disorder and hooting in our streets; no such ordinary absenting from the Church-assemblies; no such sleeping and snorting in our Church on the Sabbath Day as we ordinarily have. 2.

Lecture CXXXVII. On Psalme 51. 7. Ian. 5. 1629.

IT followeth now that we proceed to prove that the two last points of goodnesse that I told you are to be found in some hypocrites, are likewise themselves very good things, and never a whit the more to be misliked, because they are found in some such men.

And for the fourth of them. To love the sincerity and purity of Gods holy religion and worship; and to hate idolatry with all false worship, is certainly a good thing, and highly pleasing unto God. 4.

For the first of these. No man is to be blamed for desiring to see warrant in the Word for whatsoever hee doth as a worship and service of God especially; or for being afraid to do that which hee can see no warrant for in the Word of God. In nothing are wee so precisely tied to the direction of the Word, as in the matters of the worship of God. The charge that is given us *Deut.* 12. 32. *What thing soever I command you observe to doe it, thou shalt not adde thereto, nor diminish from it*; that is, neither doe more nor lesse than I have commanded; that charge (I say) concerneth the matters of Gods worship principally. And how highly this pleaseth God when we doe nothing to worship him by, but that onely 1.

that he hath given us direction for in his Word, is evident by the reaſon of the ſecond commandement, *Exodus* 20. 5, 6. Where the Lord calleth them that will obſerve that commandement, and will worſhip him onely according to his owne direction, and not after the will and inventions of men, (which is indeed the very ſumme of all that that God requireth of us in that commandement) he calleth them (I ſay) ſuch as *love him*; and promiſeth to *ſhew mercy unto them even unto the thouſand generation.* And on the other ſide, he calleth the tranſgreſſours of that commandement, ſuch as dote on will-worſhip, and on that ſervice that is done unto him according to the inventions of men; he calleth them (I ſay) ſuch as *hate him*, and threatneth to *viſit that ſinne of the fathers upon the children to the third and fourth generation.* Yea the Lord hath ſo farre forth liked this ſticking to the purity of his worſhip, and refuſing to admit any mixture of humane corruptions with it, in any man where he hath ſeene it, that he hath beene wont to reward it even in them that have beene no better than hypocrites. For this we have a plaine proofe in two notable examples, firſt of *Rehoboam*, and then in his ſonne *Abijah* after him. Of *Rehoboam* we read 2 *Chronicles* 11. 17. that ſo long as *hee walked in the wayes of David and Salomon* (that is, maintained the purity of Gods worſhip, and received no mixture of idolatry with it) *he was ſtrong* and proſpered. And of *Abijah* it is ſaid, 2 *Chron.* 13. 9—13. that in the great battell hee fought againſt *Ieroboam*, hee grounded his hope of victory on nothing ſo much as this, that *Ieroboam* had corrupted Gods worſhip, ſo had not he, but he had maintained the pure worſhip of God which he had in his Word preſcribed, without any mixture or corruption at all. And accordingly God gave him a wonderfull victory, and the kingdome proſpered under him all his dayes, as you ſhall find from Verſ. 17. to the end of that Chapter. And yet if you look into 1 *King.* 15. 3. you ſhall ſee that neither of theſe two men was any better than an hypocrite.

And on the other ſide, for a man to hate all idolatry and every thing that belongeth to it or proceedeth from it, is not to be blamed as a fault in any man, nay it is a very good thing and highly pleaſing unto God. You ſhall ſee this made evident unto you out of Gods Word in foure particulars.

1. Firſt, Sundry worthy men are highly commended of God for it. Three onely I will name unto you of whom no doubt can bee made but they were all moſt worthy and holy men. The firſt is *Moſes*, of whom wee read *Exodus* 32. 20. that *hee tooke the golden calfe* which *Aaron* and the people *had made, and burnt it in the fire, and ground it to powder, and ſtrawed it upon the water, and made the Iſraelites to drinke it.* The ſecond is of *Ioſiah*, of whom we read 2 *King.* 23. 4, 6. that *he burnt the very veſſels that were made for Baal and the grove, and ſtamped it to powder, and caſt the powder thereof upon the graves* of the idolaters. And this zealous hatred he ſhewed not againſt the monuments of that idolatry onely that had beene committed in the worſhip of falſe gods, but even againſt the monuments alſo of *Ieroboams* idolatry which was committed in the falſe worſhip of the true God; as you ſhall ſee Ver. 15. *Moreover the altar that was at Bethel*, &c. And thirdly, of *Hezekiah* we read 2 *King.* 18. 4. that he did more than ſo, and is highly commended of God for it. For he did not only *remove the high places, and break the images, and cut down the groves*, but *he brake alſo in peeces the brazen ſerpent which Moſes had made, and called it* (in ſcorne and contempt) *Nehuſhtan*, a piece of braſſe; and all becauſe *the people had burnt incenſe unto it*, they had abuſed it unto idolatry.

And why did they thus? Might not theſe goodly images have beene retained ſtill for the adorning and beautifying of the Temple? Might not the matter of

of them, and of the veſſels that were uſed in the ſervice of idols (being doubteleſſe many of them of gold and ſilver, as is plaine, *Deut.* 7. 25.) and the wood and timber of the groves have beene reſerved and put to ſome good uſe, muſt they needs thus be burnt and ſtamped into powder? Alas what hurt was there (would a naturall man ſay) in the images or groves; ſpecially in the gold or ſilver, or wood of them? All the hurt was in them that did abuſe them to idolatry, in the things themſelves there was no hurt at all. But ſpecially what reaſon had *Hezechiah* to uſe the braſen Serpent ſo, that was firſt of divine inſtitution, and might have beene profitably retained (one would have thought) for hiſtoricall uſe to keepe in remembrance the better that wonderfull worke of God in curing his people that had been ſtung with fiery Serpents by looking up unto it?

Surely, beſides other reaſons that concerned them eſpecially, both *Moſes*, *Ioſiah*, and *Hezekiah* did this to ſhew their deteſtation to idolatry, and thought they could never have ſhewed their deteſtation to it ſufficiently if they had not done thus. And ſee how highly the Holy Ghoſt commendeth *Hezekiah* upon this very occaſion, and for this thing, Verſ. 5 & 6 of that Chapter. *Anſw.*

Why but (you will ſay) may things that are of divine inſtitution (as the brazen Serpent was) be rejected by us, becauſe Idolaters have abuſed them? *Object.*

I anſwer, No, if by divine inſtitution they be to continue and remaine. We may like never the worſe of the Word or Sacraments, becauſe Popiſh Idolaters do abuſe them both. While that divine cure was to be done upon Gods people that were ſtung with fiery ſerpents, the brazen ſerpent was by divine inſtitution a holy and ſacred thing. After that time there was not by divine inſtitution any holineſſe in it at all. If God had after that ordained that it ſhould be kept, though but for hiſtoricall uſe, as he did for the pot of *Mannah*, *Exodus* 16. 33. and for *Aarons* rod, *Numbers* 17. 10. *Hezekiah* would not have broken it to peeces, though the people had abuſed it to ſuperſtition and idolatry never ſo much, he would have ſhewed his deteſtation to their Idolatry ſome other way. It had beene indeed long retained in the Church (even from the dayes of *Moſes* untill *Hezekiahs* time) as a monument of Gods mercy to his people, but without any ſuch commandement of God as the other were, and therefore when it became a ſtumbling block and occaſion of idolatry, it was lawfully removed. *Anſw.*

Secondly, God hath in his Word commanded his people to ſhew this deteſtation unto idolatry. This commandement we have *Deut.* 7. 25, 26. where the Lord not onely commandeth his people to burne the ſilver and golden images of their gods, and chargeth them to take heed of deſiring any of that ſilver, or of that gold, or of bringing any of it into their houſes; but he giveth this for the reaſon, *Thou ſhalt utterly deteſt it, and thou ſhalt utterly abhorre it, for it is a curſed thing.* As if he ſhould ſay, any idoll ſet up by idolaters, we muſt utterly deteſt and abhorre it, for it is a curſed thing; and if any of Gods people receive it, it will make him a curſed thing like unto it, as the Lord ſpeaketh in that place. Ye ſee what a ſtrange preciſeneſſe this way God requireth of his people; he would not have us ſo much as to name an idoll without expreſſing our deteſtation to it. *Make no mention of the name of other gods* (ſaith the Lord *Exodus* 23. 13.) *neither let it be heard out of thy mouth.* He would have us doe what lieth in us, that the very names, the termes and phraſes that idolaters have uſed might bee utterly aboliſhed and remembred no more. *Thou ſhalt deſtroy the names of them out of that place*, ſaith the Lord, *Deut.* 12. 3. And the Lord promiſeth this as a great mercy to his Church, *Hoſ.* 2. 17. *I will take away the names of Baalim out of her mouth, and they ſhall be no more remembred by their names.* And according to this commandement we read that when the children of *Reuben* came to take poſſeſſion of 2.

certaine cities of the Amorites that had borne the names of their idols, it is twice said of them in one verse, *Numb.*32.38. that *they changed the names* of those cities *and gave other names unto them.*

3. Thirdly, Wee shall find this oft noted by the Holy Ghost for a property of one that is truly converted and woone unto God that hee hateth idolatry. Yea this is mentioned for one of the first and chiefe signes wherein the truth of his conversion hath manifested it selfe. *Through thy precepts* (saith *David*, *Psalme* 119. 104.) *I have gotten understanding, therefore I hate every false way.* As if hee should say, So soone as ever Gods people have gotten any saving knowledge of the truth, they grow to a dislike and hatred of Idolatry and false worship presently. Two places onely I will name for this though I might do many. The first is that *Esa.*30.22. Where after the Lord had spoken of the effectuall calling and conversion of his people in the two former verses, he mentioneth this as the first fruit and worke whereby it should shew and declare it selfe. *Ye shall defile also* (saith the Lord) *the covering of thy graven images of silver, and the ornament of thy molten images of gold, thou shalt cast them away as a menstruous cloth, thou shalt say unto it, get thee hence.* As if he had said, Thou shalt loath them and shew utter detestation unto them. The other place is *Ezek.*11.18. where when the Lord had promised that hee would *gather* his people againe into Israel *and give them a new spirit and a new heart, And they shall come thither*, saith he; And what is the first thing they shall doe when they come thither? *They shall take away all the detestable things thereof, and all the abominations thereof from thence.* And what meaneth he by these detestable things and abominations (the abolishing whereof should be the first thing they would doe after their second conversion?) Surely their idols as you shall find the same Prophet interpreteth himselfe, Chap.7.20. 37.23.

4. Fourthly and lastly, This hatred of Idolatry doth so please the Lord whersoever he seeth it, as he hath been wont to reward it even in such as have beene no better then hypocrites. And for this we have a notable example in *Iehu* unto whom the Lord promised, 2 *King.*10.30. that his *children should sit upon the throne of Israel to the fourth generation*, because of that zealous detestation hee had shewed unto the Idolatry of *Ahab*; And yet it is evident both by the next verse 31. and by *Hos.*1.4. that therein his heart was not upright in him.

You see then (beloved) that no man is to bee blamed for the hatred hee beareth unto popery, and to all kind of idolatry; no no, our generall coldnesse and luke-warmenesse this way is much to bee blamed rather. And if wee did zealously love the Lord and his Gospell indeed, we could not choose but hate all popery more then wee doe. And the world is fouly deceived in judging the precisenesse or strictnesse of any man in this kind, to be a certaine signe of hypocrisy in him.

5. We come now unto the fift and last of those good things that may be found in some that are hypocrites; that is to say, to that measure and degree of reformation of life that some of them have attained unto; not only to leave grosse and open sins but even the smallest also and such as most men account to be no sins at all. Wee must therefore know (beloved) that though you have observed great precisenesse and strictnesse this way in some that have discovered themselves to be no better then hypocrites (they would not sweare the least oath, they would not give that liberty to themselves for company and recreations that they might lawfully doe, &c.) yet are they not hypocrites because of this; nay this is no fault in them; neither oughtest thou to blame them or hate them for this. For 1 it is a good thing and highly pleasing unto God to make conscience even of the least sin, and a man cannot be too precise in that case. *In*

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all things that I have ſaid unto you (ſaith the Lord, *Exodus* 23. 13.) *bee circumſpect* and wary. And *I ſay unto you ſweare not at all*, ſaith our Saviour, *Matth.*5.34. Yea it is a good thing for a man to make conſcience of that that hath but the appearance of evill. *Abſtaine from all appearance of evill*, ſaith the Apoſtle, 1 *Theſſ.*5.22. 2 Hee that maketh not conſcience of the leaſt thing that hee knoweth to be a ſinne and forbidden of God, maketh not conſcience of any ſinne beauſe it is ſinne, and forbidden of God. This is the Apoſtles reaſon, *Iames* 2. 10, 11. *Whoſoever ſhall keepe the whole law and yet offend in one point*; that is, wittingly and willingly give himſelfe liberty to do ſo, *he is guilty of all. For he that ſaid, doe not commit adultery, ſaid alſo, Do not kill.*

That is true (will you ſay) every man muſt make conſcience of the leaſt thing that hee knoweth to be a ſinne; neither would any man blame them for doing ſo; But this is their odious hypocriſy that they make more ſinnes then God hath made, they muſt be ſo preciſe and ſcrupulous (forſooth) in indifferent and lawfull things; in ſuch things as wiſer men and godlier men then they make no ſcruple of at all. This ſingularity of theirs, this judging and condemning by their example the practiſe of other men, is the thing that proveth them to bee hypocrites, and maketh them ſo odious to all men as they be. *Obiect.*

To this I have three things to anſwer. Firſt, The things that they are ſo ſcrupulous in, and which they dare not doe may bee in their owne nature not indifferent but unlawfull and ſinfull, yea well knowne unto them to bee ſo, though both thy ſelfe, and others that are no whit inferiour unto them, but farre beyond them in knowledge and grace, doe think otherwiſe of them. There may be difference in judgement even betweene godly and good men; and one may ſee that to be a ſinne which another man (every whit as good as he) cannot be perſwaded to be ſo. The Apoſtle *Paul* and thoſe that joined with him, *Galathians* 2. 12, 13. knew it was a ſinfull and unlawfull thing to withdraw and ſeparate themſelves from eating and converſing with the beleeving Gentiles in the preſence of the Iewes and for feare of offending them; though neither *Barnabas* nor *Peter* (men no whit inferiour to them in knowledge and grace) could diſcerne it to be ſo. Chriſtians may not condemne or judge one another to be hypocrites, for their difference in judgement in theſe ſmaller matters. *Who art thou* (ſaith the Apoſtle, *Rom.*14.4.) *that judgeſt another mans ſervant? To his owne maſter hee ſtandeth or falleth.* *Anſw.* 1.

Secondly, It may well bee that ſome men (even ſome good men) are (through want of knowledge, and weakneſſe of judgement) *righteous over much*, and make ſcruple of thoſe things which no law of God bindeth them to make ſcruple of. Els *Salomon* would never have ſaid, *Eccl.*7.16. *Bee not righteous over much, neither make thy ſelfe over wiſe.* Such a one was he of whom the Apoſtle ſpeaketh, *Rom.*14. 2. *Another that is weake eateth herbs.* As if he ſhould ſay, It was his ignorance and weakneſſe of judgement, that made him ſo ſcrupulous and fearefull to eate any thing which by the ceremoniall law (which was now abrogated) had beene forbidden. But no man muſt be deſpiſed or judged to be an hypocrite becauſe of this For that is directly againſt the Apoſtles rule, *Rom.*14.3. *Let not him that eateth, deſpiſe him that eateth not.* *Anſw.* 2.

Thirdly, There is no juſt cauſe why wee ſhould judge or thinke the worſe one of another either for uſing or not uſing our liberty in this caſe. Becauſe the thing that is in it owne nature lawfull and lawfully alſo uſed by one man, it may be in another man a damnable ſin to do it. And that upon theſe two grounds. *Anſw.* 3.

1. First, Becauſe the one knoweth and is perſwaded of the lawfullneſſe of it, which the other is not but doubteth it to be a ſin. *I know and am perſwaded by the Lord Ieſus* (ſaith the Apoſtle, *Romanes* 14.14.) *that there is nothing* (no creature of God) *uncleane of it ſelfe: But to him that eſteemeth any thing to bee uncleane to him it is uncleane.* Why will you ſay, Can the opinion of man make any thing cleane or uncleane, lawfull or unlawfull? No, not in it owne nature, but to himſelfe it may. For a man to doe any thing that hee doubteth to bee unlawfull is a damnable thing. *Hee that doubteth* (ſaith the Apoſtle, *Rom.*14.23.) *is damned if he eat, beeauſe hee eateth not of faith. For whatſoever is not of faith is ſinne.* The conſcience of a man (though it bee deceived though it bee erroneous) yet hath a binding power; and it is a matter of great danger for any man to goe againſt it. All men muſt ſeeke to informe their conſcience aright by the Word of God which is the onely true rule to guide our conſcience by. *Let every man bee fully perſwaded in his owne mind*, ſaith the Apoſtle, *Romanes* 14.5. But though it be a ſin for a man not to ſeeke to have his conſcience rightly informed and inſtructed by the Word; yet is it a double ſin in him to do any thing againſt his conſcience. If thou therefore ſee a man (who is otherwiſe conſcionable in all his waies) ſcrupulous and fearefull to doe that which thou knoweſt and art fully perſwaded hee may lawfully and ought to doe, pity him, informe him, inſtruct him, and labour to bring him out of his errour, but ſcorne him not, hate him not, maligne him not for it.

2. Secondly, The one is able to uſe or doe the thing that hee knoweth to bee lawfull lawfully and take no hurt by it; the other though he know the thing to be lawfull, yet findeth that (through his weakneſſe) he is not able to uſe it, but he ſhall receive hurt by it. *All things are lawfull for me* (ſaith the Apoſtle, 1 *Cor.*6.12) *but all things are not expedient; all things are lawfull for mee, but I will not bee brought under the power of any.* And certainely this is the thing that reſtraineth many a good man from the uſe of ſundry recreations which he doth not doubt to be lawfull in themſelves, becauſe he findeth his owne weakeneſſe to bee ſuch as he cannot uſe them without receiving much hurt by them. And this would reſtraine many more from them, if they had that care of their owne ſoules as they ought to have.

Applic. To conclude therefore this firſt branch of the point we have in hand. If thou ſeeſt any man that loveth the word; that uſeth conſtantly prayer in his family; that ſeemeth to bee a ſtrict obſerver of the Sabbath day; that hateth popery, that is ſtrict and preciſe even in the ſmalleſt things. If thou ſeeſt (I ſay) any ſuch a one to bee a drunkard, or an uncleane perſon, or unjuſt in his dealings, or careleſſe of his Word; or a buſie body; or negligent in his calling; hate theſe things in him (in Gods name) nay hate them in him, more then in another man, becauſe hee maketh ſo good a profeſſion, and becauſe his ſinne bringeth more reproach upon the Goſpell then another mans would doe. But take heed thou hate him not becauſe of his profeſſion, becauſe of any of thoſe good things thou diſcerneſt in him. For if thou doſt, thou wilt be found to be a hater of God and of his grace, and neere unto that ſinne that can never bee pardoned; which the Apoſtle calleth, *Hebrewes* 10.29. *A doing of deſpite to the ſpirit of grace.* And what comfort canſt thou have either in life or death, if thou bee a hater of God, if thou doe deſpite unto the ſpirit of grace? What remaineth for thee when God ſhall open thine eyes and cauſe thee to ſee thine owne eſtate but *a certaine fearfull looking for of judgement* (as the Apoſtle ſpeaketh there, ver.27.) *and of fiery indignation which ſhall devoure the adverſaries*, the adverſaries of God, the haters of God.

God. O it is a fearefull thing to hate any man for his goodneſſe, take heed of it I beſeech you. As we have no ſurer note that *we are tranſlated from death to life*, that we are in the ſtate of grace then this, *if we love the brethren*, as the Apoſtle teacheth us, 1 *Iohn* 3.14. If we can *love a diſciple in the name of a diſciple*, as our Saviour ſpeaketh, *Matth.*10.42. ſo can we have no certainer a ſigne that there is no grace in us but we are in *the very gall of bitterneſſe and bond of iniquity*, as the the Apoſtle ſpeaketh, *Acts* 8.23. then this, when we hate the brethren, when we hate a diſciple a profeſſour in the name of a diſciple and profeſſour, even for this very cauſe becauſe he profeſſeth goodnes.

I know every man will ſay, hee hateth no profeſſour for his profeſſion nor for any good thing that is in him, but onely for ſuch faults as I named which they find to bee in them. And ſo the curſed Iewes could ſay for themſelves, *Iohn* 10.33. *For thy good workes wee ſtone thee not, but for thy blaſphemy.* Whereas indeed they hated him only for his good workes. And ſo it is certaine there have beene alwaies many in the world yea in the Church too, that have hated a diſciple even in the name of a diſciple. *Cain* hated *Abel, becauſe* (ſaith the Apoſtle, 1 *Ioh.*3.12) *his owne workes were evill and his brothers righteous.* And *David* ſaith of himſelfe, *Pſal.*38.20. that he had many *adverſaries* for this very cauſe *becauſe he followed the thing that was good.* And our Saviour telleth his Diſciples, *Iohn* 15.19. that *the world ſhould hate them* for this very cauſe *becauſe they are not of the world, but hee hath choſen them out of the world.* Whereby it is plaine that the moſt that hate the profeſſours of religion hate them not for any of their faults but onely for the goodneſſe that they make profeſſion of. O take heed (beloved) that thou bee none of thoſe. And I will give thee three notes to diſcerne this by.

First, If thou didſt hate and diſlike them onely for their faults and not for their goodneſſe thou wouldſt be ſure thoſe faults were in them indeed, which thou ſo hateſt them for. Wheras thou art apt to beleeve any ſlander againſt them and to imagine and charge them to bee guilty of ſuch things as thou canſt not prove, but they are moſt free from. *They caſt iniquity upon me* (ſaith *David*, *Pſal.*55.3.) *and in wrath they hate me.* This caſting of iniquity upon profeſſours and aptneſſe that is in men to ſurmiſe and report evill of them without cauſe, argueth a deadly hatred not to their faults, but to their perſons and profeſſion. 1.

Secondly, If thou didſt diſlike or hate them for their faults onely, then thou wouldſt hate other men alſo in whom the ſame and greater faults doe abound more then in them. But that thou doſt not; thou likeſt other men never the worſe for theſe and groſſer ſins; thou hateſt ſin in none but in them only that profeſſe goodneſſe. *Thou hateſt them that are good, and loveſt them* well enough *that are naught*, as the Prophet ſpeaketh of lewd men in his time, *Mic.*3.2. And therfore it is evident thou hateſt them not for their faults, but for their goodneſſe only. 2.

Thirdly and laſtly, If thou didſt hate them only for their faults, thou wouldſt not rejoice to heare or ſpeake evill of them, but it would grieve thee to heare and ſee that ſuch as profeſſe ſo well, ſhould live ſo ill, that occaſion ſhould be given to wicked men to blaſpheme and ſpeake evill of religion through their ſins. This is the nature of true zeale and hatred of ſin, *I beheld the tranſgreſſours and was grieved* (ſaith *David*, *Pſ.*119.158.) *becauſe they kept not thy word.* But thou haſt no greater joy then to heare and ſpeake of the faults of profeſſours, and to blaze them abroad as far as thou canſt; yea thou art apt to glory in the advantage thou haſt gotten againſt religion by it, Like thoſe that *David* complained of, *Pſ.* 38.16. *When my foot ſlippeth, then they magnifie themſelves againſt me.* And therfore it is evident thou hateſt them not for their faults, but for the goodneſſe that is in them. 3.

And thus have I finiſhed the firſt branch of that point that I inſtanced in touching the good things that may be found in many an hypocrite. I have ſhewed you that though all theſe five things may bee found in ſome that are no better then hypocrites, yet are they all very good things for all that, and ſuch as God is highly pleaſed with.

Lecture CXXXVIII. On Pſalme 51. 7. January 19. 1629.

IT followeth now that wee proceed unto the ſecond branch of the point (which is indeed the maine thing I aimed at in propounding it unto you) to ſhew you that though all theſe bee very good things in themſelves, yet can no man that hath them, find any ſound comfort in them, till hee bee in Chriſt. For a man may have theſe good things in him and yet be in a moſt wofull caſe, he may periſh everlaſtingly for all that. Further proofe I need not bring for this, then that which you have already heard, that every one of theſe five good things have beene found in ſome that have beene no better then hypocrites. And every hypocrite certainely is in a moſt wofull caſe, he can have no ſound joy nor comfort in him. The joy of the hypocrite is but for a moment, ſaith the Holy Ghoſt, *Iob* 20.5. and 8.13,14. *The hypocrites hope ſhall periſh, his hope ſhall be cut off and his truſt ſhall be a ſpiders web.* As if he ſhould ſay, He may for a time bleſſe himſelfe in his eſtate by reaſon of theſe good things he findeth in himſelfe, he may have ſome hope and confidence in himſelfe that hee ſhall goe to heaven, and in this hope hee may find ſome comfort and joy; but if hee bee an hypocrite, if his heart bee unſound this hope and joy of his will not laſt, it will faile him, when he ſhall have moſt need of it. When the houre of tentation ſhall come *fearefullneſſe will ſurpriſe the hypocrite*, as the Prophet ſpeaketh, *Eſa.*33.14. And though in ſome reſpect the caſe of the open profane man be worſe then his; he diſhonoureth God more and ſinneth with a higher hand and with more contempt of God, and doth alſo more hurt to men by his example then the hypocrite doth; in which reſpect God uſeth in a more exemplary manner to plague him in this life, then hee doth the hypocrite; and hath alſo prepared for him in hell a greater meaſure of confuſion and torment then for the hypocrite. *She ſet her bloud* (and murders ſaith the Lord, *Ezekiel* 24.7,8. and that that is ſaid of murder may bee ſaid of beaſtly filthineſſe alſo, and of all other ſinnes that are committed impudently and with a high hand) *ſhee ſet her bloud* (ſaith the Lord) *upon the top of a rocke* (and cared not how many were eye-witneſſes of it) *ſhee poured it not upon the ground to cover it with duſt* (ſhee did not deſire to have it concealed and hidden from any) *that it might cauſe fury to come up to take vengeance.* As if hee ſhould ſay, The ſinnes of profane men ſo deſperately and impudently committed, doe uſe to provoke God unto furious vengeance even in this life. And for their portion in hell, the Prophet ſpeaking of ſuch men, *Eſa.* 5.11,12. ſaith verſe 14. that for them *hell will enlarge her ſelfe, and open her mouth without meaſure.* Although (I ſay) that in theſe reſpects the caſe of the profane man bee worſe then the hypocrites; yet is the hypocrite alſo, and every thing that he doth moſt odious unto God. *The incenſe which they offered was an abomination unto him* (as the Lord ſpeaketh, *Eſa.*1.13,14.) *their new moones and their ſabbaths and their ſolemne aſſemblies* (all good things in themſelves & commanded of God) *his ſoule hated, they were a trouble to him, he was weary to beare them.* Yea the more good things the hypocrite doth the more odious he maketh himſelfe unto God. *The hypocrites in heart* (ſaith *Elihu*, *Iob* 36.13. not the groſſe hypocrites onely and

ſuch

ſuch as whoſe life diſcovereth them to be ſo, but the moſt cloſe and ſecret ones if their hearts bee falſe and unſound) *heape up wrath.* Yea in ſome reſpects certainely his caſe is more wofull then the caſe of the moſt profane man both in this life, and in the life to come alſo.

How can this be? (will you ſay) can the profane mans caſe be worſe then the hypocrites both in this life and the life to come alſo (as you have taught us now) and yet the hypocrites caſe be worſe then his, both in this life and in the life to come? Are not theſe propoſitions directly contradictory, and therefore impoſſible that both of them ſhould be true? *I anſwer*, No. But as the ſinnes of the one are in one reſpect greater and in another leſſer then the ſinnes of the other are; ſo the Lord in the infiniteneſſe of his wiſedome and power can and will make this poſſible which to our ſhallow underſtandings ſeemeth to bee moſt impoſſible. And this wee are ſure of that both theſe propoſitions that ſeeme ſo contradictory are undoubtedly true becauſe God hath in his word taught us both. What he hath ſaid touching the open prophane man you have heard before; and that the hypocrites caſe is in ſome reſpects worſe then the ſtate of the moſt prophane man both in this life and in the life to come is evident by theſe two proofes. Firſt, in this life he is hardlier brought to the ſight of his ſinne and to repentance for it, without which there is no poſſibility of ſalvation then the prophane man is. *The Publicans and Harlots goe into the kingdome of God before you*; ſaith our Saviour to the Phariſaicall hypocrites, *Matth.21.31.* See an example of this alſo in *Iudas.* And ſecondly. In the life to come becauſe they have ſinned againſt greater meanes and againſt greater light, *they ſhall receive the greater damnation*, as our Saviour ſpeaketh, *Mat. 23.14. It ſhall be more tollerable for the land of Sodom* (a farre more prophane people then they were) *in the day of judgement then for thee*, ſaith our Saviour unto *Capernaum*, *Matth.11.24.* In which reſpect we ſhall finde, there is no one ſinne that our Saviour did more bitterly inveigh nor denounce more woes againſt, then he did againſt hypocriſie; and though the Phariſees were guilty of many other foule ſinnes, as appeareth by that which our Saviour ſaith of them, *Matth.23.3.* Yet he taxeth them for no ſinne ſo much as for their hypocriſie, *Matth.23.13.* and in many other places. So that (to conclude this point) I muſt ſay unto you all as our Saviour ſpake unto his Diſciples firſt of all in a mighty audience *Luk.12.1. Beware yee of the leaven of the Phariſees which is hypocriſie.* As if he had ſaid, yee that are the Diſciples of Chriſt and profeſſe Religion above all other men, and above all other ſinnes beware yee of hypocriſie; content not your ſelves with any good things that bee in you, with any good things that yee doe, that you love the word, that you uſe to pray, that you obſerve the Sabbath, that you hate popery and all will worſhip, that you are ſtrict in the ſmalleſt things; but take heed that you doe theſe things in truth and ſoundneſſe of heart; remember that *hypocriſie* is the *leaven of the Phariſyes*, it will make all that you doe ſowre and unpleaſing unto God.

Object.

Alas (will you ſay) wee know this is moſt true; but how ſhall wee know whither wee be hypocrites or no? If the hypocrite may goe ſo farre, as you have taught us out of Gods word he may; we ſee juſt cauſe to feare we are no better then hypocrites. And I know well that ſome of you that are freeſt from hypocriſie, ever ſince you heard me prove how farre the hypocrite may goe, have longed much to heare this, how the true Chriſtian may be diſtinguiſhed and knowne from the hypocrite in theſe things; and what it is wherein he goeth further then any hypocrite in the world can goe.

Anſw.1.

Now to give ſatisfaction to theſe good ſoules. Firſt of all I ſay that this is a good ſigne thou art no hypocrite becauſe thou art ſo fearefull leaſt thou ſhouldſt be one, becauſe thou art ſo deſirous to get good evidence to thy ſelfe, that thou haſt more in thee then an hypocrite can have. To feare our ſelves leaſt our hearts

hearts ſhould be unſound is part of that *poverty of ſpirit* of which our Saviour ſaith *Matth.* 5. 3. that they are bleſſed that have it in them. *David* ſuſpected his heart to be unſound when he prayed as he did Verſe 10. *Create in me a cleane heart ô Lord and renew a right ſpirit within me.* And ſo did all the elect Apoſtles when Chriſt having told them, that one of them ſhould betray him there was a falſe hypocrite among them, every one of them was exceeding ſorrowfull and cryed to him *Matth.* 26. 21, 22. *Lord is it I?*

2. But ſecondly I will (for your further ſatisfaction) give you ſome notes whereby you may diſcerne whither you be hypocrites or noe. And I will go no further for them, then to theſe very examples I inſtanced in, for the five good things which I told you have beene found in ſome hypocrites. I will ſhew you plainly what the things were wherein they (though they went ſo far) were defective and did bewray the falſhood and hypocriſie of their hearts. And when in the hearing of them you ſhall finde your ſelves, and that goodneſſe that is in you free from theſe defects from theſe notes of hypocriſie which the Holy Ghoſt hath obſerved to have beene in them, (not from one or two of them, but from them all) you may be able confidently to conclude unto your comfort that certainly you are no hypocrites; you ſhall be eaſily able to judge of the ſoundneſſe or unſoundneſſe of your owne hearts. The defects that were in the goodneſſe of theſe men whereby their hypocriſie was diſcovered were five principally.

1. Fitſt, ſome of them when they ſeemed to have moſt goodneſſe in them and made greateſt ſhew of it, they lived in groſſe ſinnes nevertheleſſe. Take a proofe of this in the example of thoſe hypocrites that I told you were ſo given to prayer. *They made many prayers* (as the Prophet ſpeaketh of them *Eſay* 1. 15.) they uſed to pray often yea they did *ſpread forth their hands* in prayer, and ſeemed to pray with great zeale and fervency of ſpirit; but *their hands were full of blood.* As if he ſhould ſay, they were ſavadge bloud-ſuckers, and moſt cruell oppreſſours of poore men. So ſpeaketh the Lord likewiſe of them, *Eſa.* 58. 3, 4. that uſed much, not ordinary prayer only, but extraordinary faſting, and prayer, yea ſeemed in their faſts to *afflict their ſoules*, and to be much humbled; but even then when they ſeemed ſo devout and holy, they lived *in ſtrife and debate*, they uſed *to ſmite with the fiſt of wickedneſſe.* Though they ſeemed to be very religious yet were they moſt malicious men. Now they that live in groſſe and notorious ſinnes (oppreſſion malice uncleanneſſe, drunkenneſſe, couſenage, and ſuch like) though they make never ſo good a profeſſion (as in all ages the Church hath had many ſuch) are moſt palpable and groſſe hypocrites. Neither ought they to be ever a whit the better thought on for their good profeſſion. Let ſuch either leave their groſſe ſinnes, or forſake their good profeſſion; or elſe the better profeſſion and ſhew of goodneſſe they make, the more odious they will make themſelves both to God and man.

2. Secondly, ſome of thoſe hypocrites that I told you of that ſeemed to have very good things in them, did not only live in groſſe ſinne while they made ſo good a profeſſion; but they did make ſo good a profeſſion for this cauſe principally, that they might thereby the better cloake and colour their foule ſinnes. For this wee have a proofe in the example of that ruler of the Synagogue of whom we heard out of *Luke* 13. 14, 15. he could not without great indignation ſee Chriſt heale, and the people come to be healed by him on the Sabbath day; and our Saviour calleth him hypocrite for this. Why? Becauſe hee could not ſee the Sabbath broken without great indignation? Or becauſe hee (out of his ignorance) tooke that to be which was not indeed any breach of the Sabbath day? No verily our bleſſed Saviour would never have paſſed ſo ſharp a cenſure upon him for either of theſe cauſes. But Chriſt knew that not his zeale for the Sabbath, but his malice againſt him was the true cauſe of his indignation

nation; and therefore the Evangelist Verse 17. Calleth him Christs *adversary*. This malice against Christ he durst not (for feare of the people) make open shew of. He findeth no fault with Christs healing but with the peoples travelling to be healed on the Sabbath day. He cloaketh his malice against Christ with this faire pretence of his great zeale for the Sabbath day. This also is most grosse and palpable hypocrisie, yea the most odious kinde of hypocrisie that can be, when men shall use Religion as a cloake to hide sinne, when men shall professe goodnesse of purpose that they may the more safely and with the lesse suspition commit any sinne. And yet many such vile wretches have beene in all ages and are still to be found in the Church of God. One example only I will give you for this (though I might give many) which haply you may out of your owne knowledge paralell in these times. And that is that woman of whom we read *Pro.*7. who though she were a most impudent Whore, yet could say to the foole whom she entised unto lewdnesse, Verse 14. *I have peace offerings with me, this day have I paid my vowes.* She did use to performe not the ordinary duties of Religion only, and such as God did enjoyne and require of all men (such as peace offerings were) but to shew more then ordinary zeale and love to piety she made vowes also unto God (which was a free and voluntary service whereunto by no expresse law she was tyed) nay and she duly paied her vowes too. How could her husband or any body else ever suspect this devout and religious woman to be a Whore? Nay, this was certainely one of the strongest arguments she used to allure the young man to folly, and to cloake, and hide from him her extreame filthinesse that she seemed so Religious and good a soule. For this was the effect of her speech unto him, though the love I beare to thee above all men in the world, make me desire to enjoy and take my pleasure with thee, yet I would not have thee thinke me to be a prophane and lewd, and common strumpet; No, I feare God, love Religion, and goodnesse, I thanke God, *I have peace offerings with me, this day have I paid my vowes.* Would any honest heart think it possible that one, that liveth so lewdly should seeme so Religious; yea that they should seeme so Religious for this purpose only, that they might live so lewdly? Yet you see so it hath beene, and so it is with too many in these dayes; they would not come so constantly to Church as they doe, but only for this cause that they might more freely and with lesse suspition continue the dishonesty and lewdnesse that they use at home. These persons certainly take Gods Name in vaine, in an high degree, and let them be sure *The Lord will not hold them guiltlesse that take his Name in vaine, Exod.* 20. 7. specially in so foule and odious a manner as this is. To every such a one I may say as the Apostle doth in another case unto *Ananias Acts* 23.3. *God shall smite thee thou whited wall* that usest to cover thy rottennesse with this vernish. How soone he will smite thee, or in what manner or degree he will smite thee is knowne only to himselfe, but certainly *God shall smite thee thou painted wall* that makest Religion a cloak for any lewdnesse whatsoever it be. *The sacrifice of the wicked is abomination* (saith the Holy Ghost *Pro.*21.27.) *How much more when he bringeth it with a wicked minde?* The hearing of the word, and receiving of the Sacrament, and prayer that any lewd man useth is abominable unto God; how much more the hearing and receiving and praying of these men that doe these things to this end that they may sin the more freely?

Now these two sorts that I have already named are so grosse and palpable hypocrites as many of you wil easily discerne your selves to be better then they. The other three are closer hypocrites a great deale, yet hypocrites too and odious unto God.

The third sort of those I told you of that had very good things in them and yet were no better then hypocrites, were such as though they lived not in grosse sins, yet the Religion and goodnesse they made profession of had no power in them

them to reforme their hearts and lives. Of this sort were they I told you of, out of *Ezek.* 33. 30, 32. 1. They came constantly to the Ministery of the word. 2. Even to the Ministery of *Ezekiel* who did not use to preach *Placentia* unto them but was wont plainly and roundly to reprove their sinnes, they shunned him not, nor liked the worse of him for that. 3. They tooke great delight to heare him, his preaching was *to them as a very lovely song of one that hath a pleasant voice and can play well on an instrument.* 4. They professed great love to his person. 5. They used when they had heard him, to talke and conferre together (not against him as some translations readeth it, but) of him and of his Doctrine (as the most and best interpreters read it, and the context plainly sheweth it ought to be read so) 6. Lastly, they liked his Ministery so well that every one called upon and did what he could to draw his friends and kinsfolke to goe with him to it. Is it possible (will you say) that these could bee hypocrites that went thus farre? Yes verily they were no better then hypocrites for all this.

How may that appeare, will you say? By what note doth the Holy Ghost discover them to be so? Surely by this that he saith twice of them, *They heare thy words* (saith hee Verse 31.) *but they will not doe them*; and againe Verse 32. *They heare thy words but they doe them not.* They would not be ruled by the word, they would not obey nor practice what they heard, they would not reforme their hearts and lives by it. And the Lord instanceth in one particular corruption that they would not leave *Their heart goeth after their covetousnesse* still saith he. He chargeth them not with any grosse act or worke wherein they shewed their covetousnesse (neither Vsury, nor bribery, nor oppression, nor extortion) but with mentall covetousnesse only. Because they did not practise what they heard, nor reforme their lives according to it; because the word that was so faithfully preached unto them and which they did heare so constantly and with such delight, had not power to bridle and mortifie the very lusts and affections of their hearts, therefore they were hypocrites. Marke this (beloved) and take it to heart every one of you. In those fixe good things that the Holy Ghost hath noted in *Ezekiels* hearers none of you goe beyond them, most of you come farre short of them. 1. You frequent not the Ministery of the word so constantly as they did. Many of you that did constantly frequent our ministery at the first while it was somewhat new and fresh and strange unto you like those *Athenians Acts* 17. 21. are growne weary of your diligence that way. *Your goodnesse* (as the Lord said of *Ephraim Hos.* 6. 4) *Was as a morning cloud, and as the early dew it is gone away.* I speake not of such whom distance of place, or shortnesse of dayes, or foulnesse of weather and wayes, or infirmity of their bodyes doe keepe away; but of such only whom nothing but their decay of affection and love to the word hath made so slacke in comming to it. 2. You cannot so well brooke a faithfull ministery that will plainly reprove your sinnes as they would. 3. You heare us not with that delight and alacrity but more heavily then they did. 4. You shew not that love to our persons as they did to his. 5. You use not to conferre together of that you have heard as they did. 6. You labour not to draw and winne others to the love of the word as they did. But in that brand and character of an hypocrite that the Holy Ghost setteth upon them the most of you doe match them fully; *You heare our words, but you will not doe them*; our Ministery is of no power at all with you to reforme either your hearts or lives. Many of you have by hearing of us gotten store of that knowledge that the Apostle speaketh of 1 *Cor.* 8. 1. of that knowledge that *puffeth you up* and maketh you proud censurers and contemners of other men, and even of your teachers too. You come still to our Ministery not as Disciples to learne and be guided by us, but only as judges to heare what we can say and passe your censure upon us.

And

And that which the Apoſtle ſpeaketh in another ſenſe *Iames* 4. 11. may fitly be applied to ſundry of our hearers, Thou art *not a doer of the law, but a judge.* None of us are good enough to teach you; but you will hold opinions and do things in your practice which no Miniſter of God that ever you heard doth approve of. Even ſuch of you as heare us conſtantly, and praiſe our preaching, and ſeeme both to love us well and to admire and magnifie our Miniſtery, as *Ezekiels* hearers did, yet will you not practiſe or do any thing that wee teach you. I will not ſpeake of the unreformed lives of ordinary hearers. But is it not ſtrange that ſome of our hearers of beſt note ſhould bee *implacable* and irreconciliable? A property whereby the Apoſtle deſcribeth them *Romans* 1. 31. whom the Lord hath given up unto a reprobate minde. And implacable towards whom? Even towards their brethren that are of the ſame judgement and profeſſion with themſelves. I cannot ſtand upon this or any other particular wherein our hearers declare themſelves to be like *Ezekiels* hearers, *They heare our words, but they will not doe them.* But this I affirme confidently unto you all, that you can never get aſſurance that you have upright hearts, that you are any better than hypocrites, till you can find that every truth that you heare in the Miniſtery of the Word hath a divine power and authority in your hearts; And though you bee not able in all things to doe as you are taught, but notwithſtanding you have beene conſtant hearers of the Word a long time, yet there remaineth a deale of corruption ſtill in you that you cannot mortifie and ſubdue; yet you dare not reſiſt any truth that you heare; but you yeeld unto it, make conſcience of it, deſire and endeavour to obey it, and put it in practice. *David* comforted himſelfe in this teſtimony of his uprightneſſe, *Pſalme* 119. 161. *His heart ſtood in awe of Gods Word,* hee durſt not doe any thing againſt it. And *Paul* commendeth the Theſſalonians for this, 1 *Theſſalonians* 1. 5. that *his Goſpell and Miniſterie came unto them, not in word onely, but in power*: And 1 *Theſſalonians* 2. 13. that it *wrought effectually in them.* And hee ſaith of them, 2 *Theſſalonians* 3. 4. That hee was *confident in the Lord concerning them, that they both did and would doe the things that hee commanded them.* Nay, hee ſaith expreſſely (2 *Corinthians* 2. 9.) that herein ſtandeth the tryall of a true Chriſtian and ſound-hearted hearer, *To this end alſo* (ſaith he) *did I write* (as I did, and reprooved you ſo ſharply for your connivance toward the inceſtuous perſon) *that I might know the proofe of you, whether you bee obedient in all things.* As if he had ſaid, He is no true-hearted hearer nor ſound Chriſtian, that will not bee obedient to his teacher in all things.

Obiect. True (will you ſay) they whom the Prophets and Apoſtles did teach were bound to obey them in all things, becauſe they could not erre in their Miniſtery; but muſt we therefore obey you in all things, who we know may be miſcarried in your Miniſtery, ſometimes through want of judgement, ſometimes through paſſion?

Anſw. I anſwer, No verily, thou muſt not obey us any further than wee bring the Word of the Lord for every thing that wee teach you, to doe or to leave undone. As we muſt take heed what we teach *Eccleſ.* 12. 9. and looke that wee have good ground in Gods Word for all that wee teach you, and performe the worke of our Miniſtery not without feare and trembling, 1 *Corinthians* 2. 3. So you muſt *take heed what you heare, Marke* 4. 24. You muſt *prove all things* that wee teach you, 1 *Theſſal.* 5. 20. Examine the proofes wee bring out of Gods Word, whether wee alledge them rightly or no, as they of *Berea* did, *Acts* 17. 11. We may none of us deny you liberty to come and queſtion with us about any thing wee teach, if you

understand it not, nor can conceive how it should be found, seeing our Saviour allowed that liberty even to his hearers, *Matth.* 13.36. 19.10. *Luke* 18.26. *Iohn* 16.19. Provided alwaies you doe it in humility and reverence to the holy function of your faithfull Teachers; that you do it as disciples, not as judges and controllers of your Teachers. But whatsoever we teach you by good warrant of Gods Word, if you obey it not, if it be not of divine authority in your hearts, certainly you will be found to be no better than hypocrites. For, while we do thus, thou art charged to obey us as much as if we were Prophets or Apostles either. *Obey them that have the rule* or oversight *of you* (saith the Apostle, *Heb.* 13.17.) *and submit your selves.* And even of the Scribes and Pharises (while they sate in *Moses* chaire and taught nothing but the doctrine of *Moses*) our Saviour giveth a charge to his Disciples, *Mat.* 23 3. *All whatsoever they bid you observe, that observe and do.* And our Saviour saith of the meanest Minister that he sendeth while he doth thus, *Luke* 10.16. *He that heareth you heareth me, and he that despiseth you despiseth me.* And the Apostle 1 *Thess.* 4.8. *He that despiseth, despiseth not man, but God.* To conclude therefore this third note, By your care to obey and practise what you heare, take notice of the soundnesse of your own hearts. It is the note that our Saviour giveth us to trie uprightnesse and hypocrisie by, *Mat.* 7. 24. 26. *Whosoever heareth these sayings of mine and doth them, is like the wise man that buildeth his house upon a rocke; and every one that heareth these sayings of mine and doth them not, is like the foolish man, that built his house upon the sand.*

Lecture CXXXIX. *On Psalme* 51. 7. Febr. 2. 1629.

IT followeth now we proceed unto the two last defects that the Holy Ghost noteth to have been in the goodnesse that hath been found in any hypocrite.

4 The fourth is this, That though some of them have beene free from all grosse and scandalous sinnes, and have also seemed to be much reformed by the Word, and to have made conscience of practising and obeying that which they have beene taught by it, yet their obedience hath never beene universall, but partiall onely. In some things the Word hath seemed to have great power and authority in their hearts, in some other things none at all. Take a proofe of this in those Iewes whom the Apostle taxeth for their hypocrisie, *Romans* 2. 22. *Thou that abhorrest idols* (saith hee) *dost thou commit sacriledge?* Who would not have taken these Iewes that did thus abhorre idols and were so zealous against idolatry for right good men? But see how they discovered the falshood of their hearts, they hated one sinne, but not another; idolatry, but not sacriledge. And yet sacriledge was a grosse sinne as well as idolatry; and such a sinne as God straightly charged his people to take heed and make conscience of, as well as of the other. When the people were to bring their first fruits unto God, he commanded them to make this solemne protestation, *Deut.* 26.13,14. *I have brought away the hallowed thing out of my house.* As if he should say, I durst not keep any part of that which is dedicated to God, & consecrated for the maintenance of his worship; *I have not eaten thereof in my mourning.* As if he had said, what want soever I have been in, how wofull and distressed soever my state hath been that way, yet durst I never relieve my necessity by robbing God of his part, by appropriating to my selfe, or imploying to mine own private use, any thing that did belong unto him. And yet you see those Iewes that seemed so zealous against idolatry, they *abhorred idols*, had no zeale against sacriledge at all; they were so farre from abhorring it, that they lived in the daily practice of that sin; and thereby discovered the hypocrisie of their hearts. As alas many in our Church have also done, not onely in the beginning of our reformation, but at this day; they seeme to be very zealous in the

the hatred of Popery, but of ſacriledge, of ſpoiling the Church and robbing God of his part of that that was given to him and dedicated to the maintenance of his ſervice, they make no ſcruple, no conſcience at all. Take another example of this in *Herod*, *Marke* 6.20. Who would not have hoped well of him, and highly commended him too, when he ſaw him being a King; 1 Frequent conſtantly ſuch a Miniſtery as *Iohn Baptiſts* was; 2 *Heare him* ſo *gladly* with ſuch delight and joy, as it is ſaid there he did; nay 3 he *feared Iohn and obſerved him*, reverenced and highly eſteemed of him, and that upon this ground too, *becauſe he knew him to be a righteous and a holy man.* 4. He was much reformed alſo by *Iohns* Miniſtery, *he did many things*, left many ſins, performed many good duties in obedience unto *Iohns* Miniſtery, the Doctrine of *Iohn* had great power and authority in his heart and life; and yet the Holy Ghoſt hath detected him to have been no better than an hypocrite in all this. Why what was the thing that did diſcover the falſhood and hypocriſie of his heart? Surely this, that though he went thus farre, and though he left many of his ſins, yet there was one ſin as groſſe as any of thoſe that he had left, which he could not forſake, he could not leave the inceſt he had lived in with his brothers wife; nay in the end he could not indure (though a great while he did) that *Iohn* ſhould ſpeak againſt that ſin. Onely one other example I will give you for this, that the living in any one ſin though he forſake all the reſt, and forſake them alſo out of conſcience and obedience to the Word (as it may ſeem) though the ſin he liveth in be nothing ſo great as thoſe that he hath forſaken, yet even the living in any one ſin is ſufficient to prove a man to be no better than an hypocrite. Take an example for this in *Iehu*, O how farre did he go? 1 He *deſtroyed* the idolatry of *Baal* and rooted it quite *out of Iſrael*, as it is ſaid of him, 2 *King.* 10.28. 2 He did it with a marvellous zeale, even with the zeale of God, *Come with me* (ſaith he to good *Iehonadab*, 2 *King.* 10. 16.) *and ſee my zeale for the Lord.* 3 He did it (as it may ſeem) out of obedience to the Word which he bare a moſt reverent and religious reſpect unto, as you may ſee in ſundry paſſages of his ſtory 2 *King.* 9.25, 26, 36, 37. & 10. 13, 17. 4 He did it ſo, as God himſelf ſaith of him 2 *King.* 10.30. that he *had done well in executing that that was right in his eyes, Thou haſt done to the houſe of Ahab* (ſaith the Lord there) *according to all that was in mine heart.* Yea the Lord promiſeth there to reward him for it, *Becauſe of this* (ſaith he) *thy children of the fourth generation ſhall ſit upon the throne of Iſrael.* And yet of this man that went thus farre, the Holy Ghoſt ſaith expreſly, 2 *King.* 10. 31. that he *did not take heed to walke in the law of the Lord with all his heart*; that is, he was no better than an hypocrite. How did that appeare? What was it that did diſcover the falſhood and hypocriſie of his heart? Surely this, there was one ſinne that he could not leave; as zealous as he was againſt idolatry, there was one kind of idolatry he could not leave. He hated the idolatry of *Ahab*, but not the idolatry of *Ieroboam*. *He departed not from the ſinnes of Ieroboam* (ſaith the text 2 *King.* 10.31.) *which made Iſrael to ſinne. Ieroboams* idolatry was but a ſmall ſinne in compariſon of *Ahabs*: ſo ſaith the Holy Ghoſt expreſly in the ſtory of *Iehoram*, 2 *Kings* 3. 2, 3. *Hee wrought evill in the ſight of the Lord, but not like his father and his mother, for he put away the image of Baal which his father had made, nevertheleſſe he cleaved to the ſinnes of Ieroboam. Ahab* worſhipped *Baal* a falſe God, *Ieroboam* the true God in a falſe manner. And yet for continuing in this one ſinne, though it were nothing ſo great a ſinne as that which he had with ſo great zeale and deteſtation forſaken and aboliſhed (for it may appeare by many paſſages in the ſtory that in the dayes of *Ahab* his maſter, hee had beene a worſhipper of *Baal* too) the Holy Ghoſt (you ſee) hath branded him for an hypocrite.

Applic. Learne therefore (beloved) by theſe three examples, that as you can have no more ſure and ſenſible a ſigne of the uprightneſſe of your hearts than this, when you can finde you make conſcience of every commandement of God, of one as well as of another; you make conſcience of every ſinne, of one as well as of another; you make conſcience of every duty God requireth of you, of one as well as of another; there was never hypocrite in the world that went thus farre; *Then ſhall I not be aſhamed* (ſaith *David*, *Pſalme* 119. 6) *when I have reſpect unto all thy commandements*; So is this alſo certainely a note of a falſe and hypocriticall heart, when a man (in matters that God hath in his Word commanded or forbidden) will take and leave at his owne pleaſure; ſome commandements and doctrines of God ſeeme to have divine authority in his heart, but others none at all; ſome ſinnes hee hateth and dares not commit them, others hee cannot leave, but ſaith of ſome one ſinne as *Naaman* did in another ſenſe, 2 *Kings* 5. 18. *In this thing the Lord pardon thy ſervant*; ſome duties God requireth of him hee will conſtantly performe and practiſe, but ſome other hee doth wholly neglect. This man certainely cannot have an upright and ſound heart. Nay, that man that doth not make conſcience of every knowne ſinne, and of every duty that hee knoweth God requireth of him, did never abſtaine from any one ſinne, nor performe any one duty of conſcience towards God. *Whoſoever ſhall keepe the whole law* (ſaith the Apoſtle, *Iames* 2. 10.) *and yet offend in one point, he is guilty of all.* He hath not kept any one commandement, he hath not done any duty with an honeſt heart, and ſo as God accepteth of, if he wittingly give himſelfe liberty to offend in any one point, be it never ſo ſmall a point of Gods law. So ſaith the Lord when he had reckoned up many ſinnes, *Ezek.* 18. 10. *He that doth the like to any of theſe things*, that man (ſaith he Verſ. 11.) *doth not any of theſe duties.* As if he had ſaid, He doth not any duty that God hath commanded of conſcience towards God, that giveth himſelfe liberty to live in any one ſinne.

Lay this to your own hearts (beloved) every one of you; and labour to find this one note, that there is more in you than can be in any hypocrite. I do not ſay he is an hypocrite that committeth any one ſinne, or that faileth in any one duty that God hath commanded. For, *Who can ſay I have made my heart cleane, I am pure from my ſinne?* ſaith the Holy Ghoſt, *Prov.* 20. 9. and *In many things wee offend all*, ſaith the Apoſtle, *Iames* 3. 2. But if thou wittingly give thy ſelfe liberty to live in any one ſinne, be it great, or be it ſmall, certainly thy heart is not upright within thee. When *David* had ſaid, *Pſalme* 119. 1. *Bleſſed are thoſe that are upright in their way*; hee addeth Verſe 3. *Surely they worke no iniquity.* As if hee had ſaid, They commit no ſinne wittingly and willingly. If thou wouldſt know that thou art upright in the way, and ſo in a bleſſed and comfortable eſtate, try thy ſelfe by this, Is there no ſinne that thou alloweſt thy ſelfe in that thou art a worker of? If thou bee afraid to live in any ſinne, and canſt deſire of God as *David* did, *Pſalme* 139. 24. *Lord ſee if there be any wicked way, and lead me in the way*; As if hee ſhould ſay, If I doe any thing to offend thee, if I live in any ſinne, Lord diſcover it unto me that I may leave it: If thou canſt ſay of every ſinne that thou knoweſt to bee a ſinne, as *David* doth *Pſalme* 119. 101. *I have refrained my feet from every evill way*; As if hee had ſaid, I ſtrive and endeavour to eſchue every knowne ſinne. If thou canſt ſay ſpecially of that ſinne which by nature or cuſtome thou haſt beene moſt inclined to, as hee doth likewiſe, *Pſal.* 18. 23. *I kept my ſelfe from mine iniquity*; As if he ſhould have ſaid, I am moſt watchfull over my ſelfe againſt that ſinne ſpecially, I complaine moſt unto God, and beg ſtrength of him againſt that ſinne (as I doubt not but many a ſoule here can ſay all this of himſelfe) then I dare boldly ſay unto thee

thee for thy comfort, thou art farre enough from hypocriſy; And though thou haſt heard that many an hypocrite hath had much goodneſſe in him, thou haſt that in thee that never hypocrite had, and thou maiſt ſay as *David* ſaid there, *Pſalme* 18.23. *I am upright before him.* And ſo much ſhall ſuffice to have been ſaid of this fourth note of hypocriſy, of this fourth defect that is to be found in the goodneſſe that hath beene in the beſt hypocrite; his obedience is not univerſall.

The fift and laſt is this, Admit that ſome hypocrite might bee found that giveth not liberty to himſelfe in any knowne ſinne, but ſeemeth to yeeld univerſall obedience to the will of God in one thing as well as in another, (as there is no doubt but there is many a one that thinketh ſo of himſelfe, that is perſwaded hee liveth in no knowne ſinne, his life is in all reſpects ſuch as it ought to bee, *There is a generation that are pure in their owne eyes,* ſaith *Salomon, Proverbes* 30.12. *In all my labours* (ſaith *Ephraim, Hoſea* 12.8. *they ſhall find no iniquity.*) admit (I ſay) that this were ſo; yet is there this defect in the goodneſſe of the beſt hypocrite in the world, hee doth nothing with a good heart. *Every way of man* (ſaith *Salomon, Proverbes* 21.2.) *is right in his owne eyes, but the Lord pondereth the hearts.* As if hee ſhould ſay, Man is apt to flatter himſelfe and to thinke paſſing well of every thing hee doth, but the Lord in weighing, and valuing the actions of men, hath an eye alwaies to this, with what heart every thing is done. *When the counſels of the hearts ſhall bee made manifeſt* (ſaith the Apoſtle, 1 *Cor* 4.5. As if he had ſaid, With what intent and purpoſe of heart men have done that which they did) *then* (and not before) *ſhall every man have praiſe with God.* Now no hypocrite did ever any good thing with a good heart; hee abſtaineth from no ſinne nor performeth any good thing hee doth, out of obedience and love to God, but out of ſome by reſpect or other. Take a proofe for this in the example of thoſe Iewes that we read of, *Zachary* 7. for ſeventy yeares together during the whole time of the captivity, they kept a ſolemne faſt foure times in the yeare. Was not this a ſingular good thing? And yet the Lord plainely telleth them that the moſt of them in doing of this were no better then hypocrites. And why ſo? will you ſay. What defect was there in this goodneſſe of theirs? What was it that did diſcover the falſhood and hypocriſy of their hearts, in this holy and good action? Certainely no outward thing; nothing that the eye of man was able to diſcover (as in the foure former ſorts that I have ſpoken of) *the Lord* that *pondereth the hearts* hee found that they had not done this with a good heart. As he telleth them, verſe 5. *When yee faſted and mourned (ſaith he) in the fift and ſeventh moneth, even theſe ſeventy yeares, did yee at all faſt unto me, even unto me?* Which interrogation hath the force of a vehement denyall, As if hee had ſaid, Ye did not at all faſt unto me. And hee enforceth this deniall with a moſt emphaticall repetition, appealing withall to their owne conſcience, *Did ye at all faſt unto me, even unto me?* No you did not and that your owne conſciences doe know full well. To whom then did they keepe theſe faſts? Surely to themſelves as it appeareth in the next verſe. They kept them not to pleaſe the Lord, to ſhew their love and obedience unto him, to teſtifie their obedient ſubmiſſion unto his correcting hand, and their griefe for offending and provoking him, their unfained deſire to recover his favour. But they kept them meerely out of ſelfe-love, to pleaſe and give contentment to themſelves. They grieved for the deſtruction and burning of the Temple and City which was in the fift moneth as you may read, *Ier.* 52.12,13. and for the ſlaughter of *Gedaliah*, which was in the ſeventh moneth as you may read, *Ier.* 41.1,2. upon whoſe death followed the utter diſperſion of the remainder of the Iewes; they

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mourned and tooke on for the ruine of their ſtate and ſighed under the burden of their preſent miſery; they thought their faſting to bee a ſatisfactory worke, that would merit Gods favour. But for offending God by their ſinnes they mourned not, they did not in their faſts by unfeigned repentance and reformation of their lives ſeeke attonement and reconciliation with God; and therefore the Lord ſaith they did not at all faſt unto him but unto themſelves onely. Heere then you ſee is another note of difference betweene that goodneſſe that ſeemeth to be in the beſt and moſt glorious hypocrite; and that which is in the weakeſt and pooreſt Chriſtian under heaven. The hypocrite in the beſt duties that he performeth, ſerveth not the Lord at all, but himſelfe only; in ſeeming to ſerve the Lord, hee ſtill ſeeketh himſelfe onely and not the Lord. Thus God taxeth the hypocriſy of Iſrael, *Hoſ* 10.1. *Iſrael is as an empty vine, hee bringeth forth fruit to himſelfe.* As if he had ſaid, All good things that he doth, hee doth them out of ſelfe-love, hee ſeeketh himſelfe onely in them. In doing of any good he ſeeketh. 1 Either the good opinion of men and the advantage that may grow to him thereby, as the hypocriticall Phariſies did, *All their workes they doe to be ſeene of men*, ſaith our Saviour, *Matth.*23.5. Or 2 out of hope to merit ſomewhat of God and to bind him thereby the rather to beare with him in ſome other things, as thoſe hypocrites did, *Eſa* 58.3. *Wherefore have wee faſted ſay they and thou ſeeſt it not*; Or 3 at the beſt hee doth it to avoid Gods *wrath* which hee knoweth is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men, as thoſe did which the Prophet ſpeaketh of, *Pſal.*78.44. *When hee ſlew them then they ſought him, and they returned and inquired early after God.* On the other ſide the true hearted Chriſtian, even the weakeſt and pooreſt ſoule amongſt them; though in eſchewing evill and doing good he have ſome reſpect to himſelfe, the feare of hell and of the wrath of God due to ſinne and the deſire he hath to eſcape damnation hath great force to reſtraine him from ſinne, *Knowing the terrours of the Lord* (ſaith the Apoſtle, 2 *Corinthians* 5.11.) *we perſwade men*; and the hope and deſire of the reward that God hath promiſed to a godly life hath great force to perſwade him unto godlineſſe. *Moſes had reſpect unto the recompenſe of reward*, as the Apoſtle teacheth us, *Heb.*11.26. Yet the chiefe thing that moveth him to hate ſinne and to love goodneſſe, is the deſire hee hath to pleaſe and honour the Lord. Every good thing he doth, he doth it to the Lord; he ſerveth God in that he doth; the maine intent of his heart in doing it, is that hee may be accepted of God and pleaſe him. It is ſaid of *Ioſiah*, 2 *Chron.*35.1. that *hee kept a paſſover unto the Lord*; As if he had ſaid his care was that it might be ſo adminiſtred and received, as God might bee pleaſed in it. And the Apoſtle profeſſeth of himſelfe, 1 *Theſſ.*2.4 that in preaching his care was ſo to *ſpeake, not as pleaſing men, but God which trieth our hearts.* His maine care in preaching was not to doe his taske, to get the credit and reputation of a diligent preacher, or to obtaine a good applauſe among men, but to preach ſo as hee might pleaſe God and approve his heart unto him. Yea hee telleth us that even in ſinging of Pſalmes we muſt looke to this, wee muſt ſing unto the Lord, *Epheſians* 5.19. *Wee muſt make a melody in our hearts to the Lord.* As if hee had ſaid, Wee ſeeke in that duty not to pleaſe our ſelves or others but the Lord. And that which hath beene ſaid of the Sacrament and of preaching and of ſinging of Pſalmes muſt bee underſtood likewiſe of hearing the Word, and of prayer, and of every other good duty wee performe either of the firſt or ſecond table, if our hearts bee upright wee muſt doe it as unto the Lord, the maine intent and purpoſe of our heart in doing of it muſt bee, to pleaſe the Lord and approve our ſelves unto him. So the Apoſtle telleth ſervants that in doing their ſervice

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unto their maſters, *Epheſians* 6. 5, 7. they muſt doe it *as to Chriſt, as unto the Lord.* And verſe 9. hee telleth maſters they muſt *doe the ſame things unto their ſervants* (a ſtrange ſpeech, but the meaning is that) they alſo in their carriage towards their ſervants in doing the duties of maſters muſt doe it as unto the Lord; that is, both the ſervants and maſters care in their mutuall duties one to another, muſt chiefly bee this, to pleaſe and approve themſelves unto God. In a word, The Apoſtle ſpeaking of himſelfe and of all the faithfull, 2 *Corinthians* 5. 9. *Wherefore wee labour* (ſaith he) *that whether preſent or abſent, wee may bee accepted of him.* As if hee ſhould ſay, This is our maine ſtudy and endeavour that while wee live, and when wee die wee may pleaſe and bee accepted of him. Hee that can find this in himſelfe, may bee certaine that hee is no hypocrite, that his heart is upright within him. This is the reaſon the Apoſtle giveth, *Romanes* 14. 6. why the faithfull ſhould not judge one another, for indifferent things, *Hee that regardeth a day, regardeth it unto the Lord; and hee that regardeth not a day, to the Lord hee doth not regard it.* As if hee ſhould ſay, Both hee that obſerveth the ceremoniall law in that point and hee that obſerveth it not, doth it not out of any carnall or worldly reſpect, but out of a care hee hath to pleaſe God and feare to offend him, therefore you may not judge him to bee an hypocrite, therefore hee hath an upright heart. Hee that findeth this in himſelfe may have comfort in his owne eſtate, and none but hee. Neither can any man find this in himſelfe that the maine end hee aimeth at in every good thing hee doth, is to pleaſe God unleſſe he doth that which hee doth out of love unto God. *If any man love God* (ſaith the Apoſtle, 1 *Corinthians* 8. 3.) *the ſame is knowne of him.* As if hee had ſaid, The Lord approveth and highly eſteemeth of that man. No good thing that we doe, can pleaſe God unleſſe it proceed from the love wee doe beare in our hearts unto him. *He keepeth covenant and mercy* (ſaith *Moſes, Deut.* 7. 9.) *with them that love him, and keepe his commandements.* Firſt wee muſt love him, before wee can keepe any of his commandements ſo as wee may pleaſe him therein. Neither can any man truly love the Lord nor doe any good thing out of love to him, till hee firſt know that God loveth him in Chriſt. *Herein is love* (ſaith the Apoſtle, 1 *Iohn* 4. 10.) *not that wee loved God, but that hee loved us and ſent his ſonne to bee the propitiation for our ſinnes.*

And thus you have heard it ſufficiently confirmed unto you that though there bee many good things in ſome hypocrites, yet becauſe they are not in Chriſt, they have no aſſurance of their reconciliation with God through his bloud, therefore they can have no true comfort in them. 3.

Let us now come to the third part I inſtanced in; that is to ſay, the regenerate themſelves. In every regenerate man there is true goodneſſe indeed, and that that farre ſurpaſſeth any goodneſſe that ever was found in any morall man, or in an hypocrite. Three notable differences you may obſerve betweene them.

Firſt, Though they may do many good things in themſelves, yet of them it could never be ſaid that they were good men. But of the regenerate (though they themſelves be apt to think they are no better then hypocrites, and meere naturall men, nor ſo good neither as ſome of them, yet) the Holy Ghoſt giveth teſtimony of them that they are good men. Of *Barnabas* it is ſaid, *Act.* 11. 24. that *he was a good man. Do good* (ſaith *David, Pſ.* 125. 4.) *ô Lord unto them that are good, and to them that are upright in their hearts.* As if he had ſaid, Every upright hearted man is a good man. 1.

2. Secondly, Though the other two may do ſuch things as are good in themſelves and ſuch as God is pleaſed with, and oft rewardeth them for, yet is he never a whit the better pleaſed with them, for them. But the Lord is not onely well pleaſed with the goodneſſe that is in the regenerate, but he is pleaſed with them and loveth them the better for it. *The Lord taketh pleaſure in them that feare him, Pſal.*147.11. *Such as are upright in their way, are his delight*, ſaith *Solomon*, *Pro.*11.20.

3. Thirdly, Whereas the other two though they may doe many good things, yet can take no ſound comfort in any of them, as wee have heard; the regenerate may take much comfort in that goodneſſe, that truth of grace that they find in themſelves. So did *Paul* in his greateſt afflictions. *Our rejoycing is this* (ſaith he, 2 *Cor.*1.12.) *even the teſtimony of our conſcience.* So did *Hezekiah* even then when he thought he ſhould die, *Eſa.*38.3. *Remember now ô Lord God I beſeech thee* (ſaith he) *how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy ſight.*

But though all this be ſo, Yet could not the beſt of Gods ſervants take any comfort at all in any goodneſſe that is in them, were it not for this that they know themſelves to bee in Chriſt and reconciled unto God by his bloud. *God forbid* (ſaith the Apoſtle, *Gal.*6.14.) *that I ſhould glory ſave in the croſſe of the Lord Ieſus Chriſt.* Make this ſure to thy ſelfe (beloved) that Chriſt is thine, and then maiſt thou find ſound comfort in that goodneſſe, that God hath wrought in thee. But it is but cold comfort thou canſt have in any good thing that is in thee, or done by thee till thou know thy ſelfe to bee reconciled unto God by Chriſt, reſt not in it, truſt not to it. For (alas) *all our righteouſneſſes are as filthy ragge*, as the Prophet ſpeaketh, *Eſa.* 64.6. And if our *high-prieſt did not beare the iniquity of our holy things* (as *Aaron* did, *Exodus* 28.38.) our holyeſt duties could never bee accepted of God, but would be moſt loathſome unto him. All our moſt *ſpirituall ſacrifices are acceptable to God by Ieſus Chriſt*, as the Apoſtle ſpeaketh, 1 *Pet.*2.5. and through him alone.

Lecture CXL. On Pſalme 51.7. February 16. 1629.

Motive 4 IT followeth now that we proceed unto the fourth and laſt of thoſe Motives which I promiſed to give you to perſwade you to ſeeke without delay to know that you are through Chriſt juſtified in Gods ſight. And that is this, That when a man is once juſtified then he ſhall be ſure to be ſanctified and never till then. If any man deſire to get ſtrength againſt any luſt or corruption that troubleth him moſt, or to obtaine any grace that he ſtandeth moſt in need of, let him firſt labour to know that he is juſtified and that his ſinnes are forgiven him. That is the onely ſure way to attaine unto both; till a man know himſelfe to be juſtified, let him uſe never ſo many meanes, to attaine either of them he ſhall but looſe his labour. I will give you the proofe of this; firſt in the generall by ſhewing you that all true ſanctification proceedeth from juſtification; ſecondly in both the parts of ſanctification; that is to ſay, mortification of the old man, and vivification of the new.

1. For the firſt, Doe any of you deſire to have a better heart and to lead a better life; which wee all ought, and every good heart doe deſire more then any thing els in the world, then labour to get aſſurance that Chriſt is thine, that thy ſinnes are forgiven thee, that thou art through him reconciled unto God, this is the onely ſure way to amend both thy heart and life. This will doe it and nothing but this will ever bee able to do it. Two

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ſorts of proofes I will give you for this. 1. The inward inſtrument whereby the ſpirit of God worketh ſanctification in the heart of man, the inward principle and root of all grace, is faith that juſtifieth a man, and maketh knowne the love of God to him in Chriſt. 2. The outward inſtrument whereby the ſpirit of God worketh ſanctification in the heart of man is the preaching of the glad tidings of the Goſpell unto him.

For the firſt. I will give you foure plaine places of Scripture for the proofe of it.

The firſt is that ſpeech of our Saviour unto *Paul*, *Acts* 26. 18. where ſpeaking of them that ſhall inherit eternall life he calleth them ſuch as *are ſanctified by faith in him.* As if he had ſaid, It is faith in Chriſt, ſuch a faith as aſſureth a man that Chriſt is his, and that God is through Chriſt reconciled unto him, that ſanctifyeth a man and nothing but that. 1.

The ſecond place is *Heb.*9. 14. Where the Apoſtle comparing the bloud of Chriſt with the bloud of the legall ſacrifices, and having ſhewed in the former verſe that the ſprinkling even of that upon the people did worke a kinde of externall and legall ſanctification in them. *How much more* (ſaith he) *ſhall the bloud of Chriſt* being ſprinkled upon you and applyed to your hearts by the ſpirit of God, *purge your conſciences from dead workes to ſerve the living God.* As if he ſhould ſay, ſo ſoone as the bloud of Chriſt is ſprinkled upon the conſcience, ſo ſoone as ever the ſpirit of God hath by faith aſſured a man that the pardon which Chriſt by his bloud hath purchaſed doth belong unto him, this will certainly follow of it, his heart and conſcience will be purged and cleanſed from dead workes, from thoſe workes which while he was a naturall man dead in treſpaſſes and ſinnes he lived in, and he ſhall be enabled to ſerve God in newneſſe of life.

The third place for the proofe of this is in 2 *Pet.* 1. 4. Where the Apoſtle ſaith that by the knowledge of Chriſt *are given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the divine nature having eſcaped the corruption that is in the world through luſt.*

Two things are to bee obſerved in theſe words of the Apoſtle. 1. How come Gods people to eſcape the corruption that is in the world through luſt? How come they to forſake and be preſerved from thoſe ſinnes, that both themſelves in times paſt, and the whole world ſtill (through the ſtrength of our naturall concupiſcence) liveth in? How come they to be *partakers of the divine nature?* How come they to have the Image of God which conſiſteth in true holineſſe and righteouſneſſe renewed in them? Why ſaith the Apoſtle we attaine unto all this, this change is wrought in us by the *exceeding great and precious promiſes* of God which are given unto us; not by any thing we were able to doe, by any endeavour wee could uſe; by any penance we could put our ſelves unto; no nor by the law or judgements of God: but by receiving and beleeving the exceeding great and precious promiſes that God hath given us of pardon and mercy, was this bleſſed change wrought in us. But then. 2. How came wee to have intereſt in theſe exceeding great and precious promiſes of God? Surely ſaith the Apoſtle (Verſe 3. And in the very firſt words of this verſe) *through the knowledge of him that hath called us to glory and Vertue*; that is, through the knowledge of Chriſt. By knowing Chriſt to be ours (*In whom all the promiſes of God are yea and Amen*, as the Apoſtle ſpeaketh 2 *Cor.* 1. 20.) wee come to have Title to all the exceeding great and precious promiſes of God.

The fourth and laſt place of Scripture which I promiſed to give you for confirmation of this firſt point, is that ſpeech of the Apoſtle *Eph.*3. 19. Where the Apoſtle praying for the *Epheſians* that God would make them able to *know the love of Chriſt that paſſeth knowledge* which was ſo infinitely great unto every

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poore ſinner that beleeveth in him as no heart of man is able fully to know and comprehend it, he giveth this for the reaſon of that prayer that he made for them, *that yee might be filled* (ſaith he) *with all the fulneſſe of God*. As if he had ſaid, the more knowledge you ſhall have of the wonderfull love that Chriſt hath borne unto you, the more that you ſhall be aſſured of it, the more you look into it and meditate of it; the more you ſhall bee filled with all the fulneſſe of God, the more ſhall you abound in ſanctification and in every ſaving grace.

2. Now for the ſecond ſort of prooſes I ſpake of, the outward inſtrument wherby the ſpirit of God uſeth to worke ſanctification and holineſſe in the heart of man, is the preaching of the glad tydings of the Goſpell, the opening and applying to him the new Teſtament and covenant of God, the covenant of grace, the promiſes of Gods free grace and mercy in Chriſt. True it is the Lord ſometimes by his judgements and plagues, but more uſually by the Miniſtery of the law uſeth to prepare men unto grace, and worke a kinde of repentance and change in the heart of man. But the meanes whereby he uſeth to ſanctifie a man indeed, to mortifie and kill ſin in the root, to worke a ſaving change and true grace in his heart, is by preaching the Goſpell and making knowne to him his mercy in Chriſt. Two plaine teſtimonies I will give you for this, and trouble you with no more. The firſt is that in 2 *Cor.* 3. 6, 8. where the Apoſtle having ſpoken of the fruit of his Miniſtery in the hearts of the *Corinthians*, he telleth them; God had made him and his fellow Apoſtles *able Miniſters of the New Teſtament, not of the letter, but of the ſpirit*. As if he had ſaid, by my preaching of the new teſtament, the new covenant, the covenant of grace, you were converted, the ſpirit of God was conveied into your hearts. And making a compariſon betweene the Miniſtery of the law and of the Goſpell in the next verſes, he calleth the preaching of the Goſpell in the *new Teſtament, the miniſtration of the ſpirit*, that miniſtery whereby the ſpirit of grace is infuſed into the hearts of men. The other teſtimony which I will bring you for this is that of the Apoſtle *Gal.* 3. 2. where appealing unto their owne conſciences, he asketh them how and by what meanes they firſt received the ſpirit of God, *This only would I learne of you* (ſaith he) *received ye the ſpirit by the works of the law or by the hearing of faith?* that is, by the hearing of the doctrine of faith, the doctrine of the Goſpell which teacheth juſtification by faith only. And thus have I confirmed this fourth Motive unto you in the generall, that we can never be ſanctified till we be juſtified firſt; that the man that deſireth to amend his heart and life, muſt firſt ſeeke to know that his ſins are forgiven, that he is reconciled unto God in Chriſt

2. Followeth now that we ſhew you this likewiſe, in both the parts of ſanctification more plainly and particularly.

1. And firſt, for mortification of the old man, the beſt way that any man can take to mortifie and ſubdue any luſt and corruption, that is ſtrongeſt in him, and that troubleth him moſt, is to get aſſurance by faith that Chriſt is his, that his ſinnes are forgiven him, and God is reconciled unto him in Chriſt; and when he hath once got this aſſurance to make uſe of his faith in this worke, to ſtirre it up and exerciſe it by thinking and meditating oft of the marvellous love of God to him in Chriſt; and by making claime to the promiſes of God which through Chriſt he hath juſt title unto. *Faith purifieth the heart*; ſaith the Apoſtle *Acts* 15. 9. It purgeth out the corruption that it findeth in it, it killeth ſinne whereſoever it commeth. Not all at once indeed, but by little and little; ſo ſoone as ever it entreth into the heart, it giveth ſinne the deathes wound ſo as it ſhall languiſh ever after, and never recover the ſtrength and vigour againe that it had before. Every faithfull man hath this promiſe given him of God *Rom.* 6. 14. *Sin ſhall not have dominion over you, for yee are not under*

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the Law, but under grace. So that the man that knoweth himselfe to bee in Christ, and so within the covenant of grace, may goe boldly to the throne of grace when he findeth himselfe unable to subdue any strong lust, and corruption and even ready to be mastered and overcome of it, nay he ought then to exercise and make use of his faith by challenging and making claime to this promise of God, and say, Lord thou hast promised that no sinne shall have dominion over them that are not under the law but under grace; and I know that thou art faithfull that hast promised this, and able to performe what thou hast promised; Lord make good this promise of thine now unto me, let not this lust and corruption have dominion over me. But I shall make this plainer to you, and shew you what force there is in justifying faith that assureth us of Gods favour in Christ to mortifie sinne, by instancing in foure of the strongest lusts and corruptions, that the faithfull are wont to bee cumbred with all.

The first is covetousnesse and the love of the world. And for the force that is in justifying faith to mortifie this corruption wee have an example first in *Abraham* and *Sarah* and some others of whom the Apostle speaketh *Heb.* 11. 8, 14, 15. of whom the Apostle saith that they willingly forsooke their owne country, and all the comforts that they had there, and went willingly (upon the Lords call) they knew not whither, and had no desire to returne to their owne country againe, nor were so much as mindefull of it, they never thought of it nor looked backe as *Lots* Wife did, and he telleth us plainly it was nothing but faith, that did thus weane their hearts from the world, and made them so willing to part with it. See an example of this in *Zacheus* likewise *Luke* 19. Of him we reade Verse 2. That *he was the chiefe among the Publicans*, and Verse 7. That he was a *sinner*, a noted and infamous man. And for what sinne? Surely for covetousnesse, for getting his wealth by extortion and such like unjust meanes. And yet so soone as this man had received Christ not into his house only, but much more into his heart; when he considered and weighed with himselfe the wonderfull love and goodnesse of Christ towards him, that was so vile and unworthy a wretch, how Christ tooke particular notice of him, and called him by his name, how he offered himselfe unsought to, to bee his guest to abide in his house (which was no more then he hath done for every poore soule amongst us that truly beleeveth in him) when *Zacheus* (I say) saw and considered this wonderfull love of Christ towards him, see what a change it wrought in him, how it mortified that lust that had so raigned in him before; he became presently a most liberall man, as you may see Verse 8. both by his bounty towards the poore, and by his readinesse to make restitution to all such as had beene wronged by him. And thus doth the Apostle teach us to mortifie this corruption *Heb.* 13. 5, 6. *Let your conversation be without covetousnesse; and be content with such things as you have, for he hath said I will never leave thee nor forsake thee; so that we may boldly say, the Lord is my helper and I will not feare what man shall doe unto me.* As if he should say, If thou wouldest purge thy heart from covetousnesse and get strength against it, make use of thy faith, remember the promises that thou being in Christ, hast title unto. If thou hadst no body to take care for thee, but thy selfe thou hadst some reason to toile and moile, to carke and care for this world, as thou dost, but being in Christ and having these promises, it is madnesse for thee to doe it. 1.

A second strong corruption and lust that Gods people are troubled with, is uncharitablenesse towards them that have done them wrong. How may a Christian best mortifie and get strength against this corruption? Surely by getting assurance to his heart of Gods love in Christ, and making use of his faith. This is evident by that speech of the Apostles unto Christ, *Luk.* 17. 5. where when they had heard our Saviour teach *if a brother trespasse against us seven times* 2.

times in one day (and what hope will you say can a man have of such a one?) yet upon profession of his repentance wee must forgive him, and when they heard him presse this with such earnestnesse as Verse 3. he did *take heed to your selves*: As if he should say, I know well how heard and difficult a thing it is to flesh and bloud, that I shall now require of you, but take heed you doe so, your case is wofull if you doe not this; the Apostles all of them with one voice cry unto Christ, *Lord increase our faith*; As if they had said, he had need have a great deale of faith, that should be able to doe this, and yet Lord if thou wilt be pleased to increase our faith we shall be able to doe it. Why? How can a mans faith helpe him in this case? Surely two wayes. First, if a man would stirre up and exercise his faith by considering what the Lord for Christs sake hath done for him, how he hath forgiven him a debt of tenne thousand talents and how apt he is still upon his repentance to forgive him though he trespasse against him more then seven times every day, this will make a man able and willing to forgive his brother upon his repentance, any wrongs whatsoever; which are but as a debt of an hundred pence in comparison of that which God hath forgiven him: and make him say to his owne heart as wee reade *Matth.* 18. 33. the wicked servant should have said, *Should not I have compassion of my fellow servant, even as the Lord hath had pitty on me?* Therefore the consideration of that which God for Christs sake hath done for us, is also used by the Apostle, *Col.* 3. 13. as the strongest motive to make us willing to forgive wrongs. Secondly, if a man would make claime to that promise that hee being in Christ hath just title to, which we finde made, *Esa.* 11. 6--9. to all the subjects of Christs kingdome, *The Wolfe shall dwell with the Lambe*, &c. *They shall not hurt nor destroy in all my holy mountaine.* The effect of which promise is this, that all that belong to Christs kingdome shall have the spirit of meekenesse given unto them, and though they were by nature like Wolves and Leopards and Lions and Beares and Aspes and Cockatrices; that is, fierce and cruell apt to doe hurt and mischiefe, when once they beleeve in Christ their natures shall be quite changed, all bitternesse of spirit shall be taken from them, they shall have no desire to hurt, to be revenged of any that have done them wrong. If I say a Christian that findeth himselfe troubled with maliciousnesse and bitternesse of spirit, would in humble and faithfull prayer make claime to this promise and challeng it at Gods hands doubtlesse hee might have more power over that corruption then he hath.

3. A third corruption that troubleth much the people of God is slavish feare which is indeed one of the greatest tormenters of the heart that can be. *Feare hath torment*, saith the Apostle 1 *Iohn* 4. 18. And there is scarce any one corruption that the dearest of Gods servants are more subject to then to this slavish and distrustfull feare. In which respect the Lord *Esa.* 35. 4. calleth them such as are *of a fearefull heart.* And upbraideth them with this as with a great sinne, *Esa.* 51. 13. *Thou hast feared continually every day, because of the fury of the oppressour, as if hee were even ready to destroy.* If they heare of any troubles approaching, of any practises of the enemy either at home or abroad, their hearts are surprised with strange feares continually every day, as if the enemy were already entred into their houses and ready to cut their throates. Alas my weakenesse is such (saith this poore soule) as I shall never bee able to abide such a triall, I shall be apt to deny God or doe any thing when such a day commeth. This is too true, and this is my very case will many a one of you say; and I know it is my great sinne to be so fearefull as I am, but how should I helpe it? How may I bee able to mortifie and subdue this corruption? I answer, get assurance by faith that thou art reconciled to God in Christ, that thy sinnes are forgiven thee; and that will free thee from thy feares and make thee strong against them. See an experiment of this in them that endured as great tryalls

tryalls as thou ſhalt ever indure, and felt themſelves before their tryall as fearefull and weake every whit as thou art; I meane them that the Apoſtle ſpeaketh of *Hebr.* 11. 33—37. Obſerve theſe foure things diſtinctly in that example. Firſt, How great their tryals were, Verſe 37. *They were ſtoned, ſawne aſunder, tempted, they were ſlaine with the ſword, they wandred about in ſheep-skins and goat-skins, being deſtitute, afflicted, tormented.* Is it poſſible that thou canſt ever be brought to greater tryals than they were? Secondly, How ſtrong and reſolute, how void of feare they were even in this fiery tryall, Verſ. 35. *not accepting deliverance*; they had deliverance, and peace, and freedome from all theſe miſeries offred them, upon condition that they would yeeld a little and forſake their Religion, but they would not accept of it. Thirdly, Conſider how weake and fearefull they had beene before the very time that they came to this tryall, Verſ. 34. *Out of weakeneſſe they were made ſtrong.* Fourthly, Laſtly, What it was that made them thus ſtrong, Verſ. 33. *Through faith* they attained to this ſtrength. The aſſurance they had of their reconciliation with God in Chriſt, and of the forgiveneſſe of their ſinnes, was that that made them overcome their fearefulneſſe, and become ſo ſtrong. And no marvell for all the faithfull in this caſe have theſe promiſes of God to reſt upon. 1. That God will certainly have an eye to them, and a care of them in the worſt times that can come. *When he maketh inquiſition for blood* (ſaith *David*, *Pſal.* 9. 12. when he commeth to viſit a land for the murders and other horrible ſinnes committed in it) *he remembreth them.* And 116. 15. *Precious in the ſight of the Lord is the death of his Saints.* He maketh precious account of them. *The haires of their head are numbred*, as our Saviour ſpeaketh, *Matth.* 10. 30. and therefore much more their lives. They ſhall not loſe their lives, unleſſe God ſhall ſee that will be moſt for his glory and their good. 2. The Lord will certainly proportion their tryals to their ſtrength, and as their tryals ſhall increaſe, ſo ſhall their ſtrength increaſe to beare and get through with them. *The Lord will give ſtrength unto his people*, ſaith the Prophet, *Pſal.* 29. 11. *Feare thou not, for I am with thee* (ſaith the Lord, *Eſa.* 41. 10.) *be not diſmayed, for I am thy God, I will ſtrengthen thee, yea I will helpe thee, yea I will uphold thee with the right hand of my righteouſneſſe.* And Verſ. 14. *Feare not thou worme Iacob* (thou that art ſo baſe and contemptible in thine owne eye) *I will helpe thee, ſaith the Lord.* Yea of all the faithfull, thoſe that are now beforehand ſo fearfull and weake, have moſt promiſes of God that he will give them ſtrength ſufficient when the time of tryall ſhall come; *Out of weakeneſſe they were made ſtrong*, as you heard *Heb.* 11. 34. *My grace is ſufficient for thee* (ſaith the Lord to *Paul* 2 *Cor.* 12. 9.) *for my ſtrength is made perfect in weakneſſe. He giveth power to the faint* (ſaith the Prophet *Eſa.* 40. 29.) *and to them that have no might he increaſeth ſtrength.* Certainly if Gods people would make uſe of their faith, in making claim to theſe promiſes of God, and challenging of him in humble prayer, the performance of them unto themſelves, they could not be ſo tormented with ſlaviſh feares as they are.

The fourth and laſt corruption that much troubleth the beſt of Gods people, is the hardneſſe of their hearts; they cannot mourne (they ſay) nor weep for their ſinnes, they are not ſenſible either of the judgements, or mercies of God, they cannot pray, nor heare, nor read, nor receive with any feeling or affection at all. See how Gods people complaine and were afflicted with this, *Eſa* 63. 17. *Why haſt thou hardened our heart from thy feare?* Now the beſt way that any ſoule can take to cure this ſtonineſſe of the heart, to make it ſoft and tender, able to mourne kindly for ſinne, and to ſerve God with feeling and affection, is to get aſſurance by a lively faith of Gods love to him in Chriſt, and of the forgiveneſſe of his ſinnes. Foure notable experiments we have for this, two in the old Teſtament, and two in the new. The firſt is that of 4.

Gods people mentioned in *Ezek.* 36. 28—31. after that *they were become Gods people, and God was become their God, and he had ſaved them from all their uncleanneſſes*, as you read Verſ. 28,29. that is, after that they were entred into the covenant of grace, aſſured of Gods favour, and of the forgiveneſſe of their ſinnes; *then ſhall ye remember* (ſaith the Lord of them Verſ. 31.) *your owne evill wayes and your doings that were not good, and ſhall loath your ſelves in your owne ſight for your iniquity and for your abominations.* Nothing hath that force to make a man loath himſelfe for his ſinnes, as the knowledge and conſideration of Gods love in the pardoning of his ſinnes, and the receiving of him into a covenant of grace and mercy, that hath beene ſo extreamely unworthy of it. The ſecond experiment of this force of faith to ſoften the heart, is that of Gods people whom the Prophet ſpeaketh of, *Zach.* 12. 10. that they ſhould *mourne as one mourneth for his onely ſonne, and be in bitterneſſe as one that is in bitterneſſe for his firſt borne.* And the Prophet alledgeth two cauſes of this. 1. *The Spirit of grace that God had powred upon them*; that is, the Spirit of adoption whereby God had aſſured their hearts of his favour and love in Chriſt. 2. The *looking upon Chriſt whom they had pierced*; that is, the weighing with themſelves ſeriouſly what Chriſt had done and ſuffred for them. And therfore alſo it is ſaid they mourned for him, they were in bitterneſſe for him. It is the Spirit of grace and adoption aſſuring us of Gods fatherly love to us in Chriſt, it is the weighing with our ſelves ſeriouſly how dearely Chriſt hath loved us, that will make us mourne for ſinne more than for any thing in the world, all the terrours of the law, all the judgements of God are of no force to ſoften the heart, in compariſon of this. The third experiment of this is in *Mary Magdalen, Luke* 7. Of her we read Ver. 38. that ſhe had a very ſoft heart, ſhe was able to weep abundantly for her ſinnes, ſo abundantly as ſhe could *waſh Chriſts feet with her teares.* And what was it that made her heart ſo ſoft? Surely, the knowledge and aſſurance ſhe had of Chriſts marvellous love to her in pardoning her ſinnes, her ſo many and ſo hainous ſinnes, was that that did it, as our Saviour plainely telleth us, Verſ. 43 & 48. The fourth and laſt example is that of *Peter*, of whom we read *Luke* 22. 62. that he had a moſt ſoft heart, he was able to *weepe bitterly* for his ſinnes. And what was it that wrought ſo upon his heart? That the Holy Ghoſt telleth us Verſ. 61. *The Lord turned and looked upon Peter; and Peter remembred the Word of the Lord, how he had ſaid unto him, before the cocke crow thou ſhalt deny me thrice.* When he conſidered the marvellous love of Chriſt to him, that though he had ſo ſhamefully denied and forſaken him, yet he was pleaſed ſtill in the midſt of all his troubles to think upon him, to have care of him, to turn himſelf about, and caſt a gracious eye upon him, this brought *Peter* to remember what he had done, this even broke his heart, and made him weep abundantly. And ſurely look what force a true and lively faith had in all theſe examples, the ſame it would have in us, if we did ſtir it up and make uſe of it as they did. The true cauſe why our hearts are ſo hard, is this, that either we have no faith, no aſſurance of Gods love to us in Chriſt; or if we have it, we make not uſe of it unto this work of ſoftning our hearts. For all that are in the covenant of grace, reconciled to God in Chriſt, have this promiſe given them of God, *Ezek.* 11. 19. which is alſo repeated 36. 26. *I will take* (ſaith the Lord) *the ſtony heart out of their fleſh, and I will give them an heart of fleſh.* And if any of the faithfull when they are moſt troubled with the hardneſſe of their hearts, could make claime unto this promiſe, and preſſe the Lord with it (as he loveth to be importuned, as you may ſee *Luke* 18. 1, 7) certainely they might have helpe againſt it. And ſo much for the force that faith hath in the firſt part of our ſanctification for the mortifying of ſinne. The ſecond part I muſt leave till the next day.

Lecture

Lecture C X L I. On Pſalme 51. 7. Febr. 23. 1629.

IT followeth now that I ſhew you likewiſe the force of juſtifying faith in the ſecond part of true ſanctification, in making us partakers of the divine nature, and renewing the image of God in our hearts, in producing the fruits of the Spirit in us; in the breeding and working of every ſaving grace. When a man is once juſtified by faith in Chriſt, is reconciled unto God through his bloud, then ſhall he bring forth fruit unto God, and never till then. This will make the heart of a man fruitfull in holineſſe and righteouſneſſe; and nothing but this will ever be able to doe it. For the firſt; that is to ſay, that faith will make the heart fruitfull, we have a plaine proofe in that ſpeech of the Apoſtle *Galat.* 2. 20. *The life that I now live* (As if hee had ſaid, The reformed, religious and holy life, that I now live ſince my converſion and calling) *I live by the faith of the Sonne of God*, that faith I have in Chriſt, *who loved me and gave himſelfe for me.* As if he had ſaid, This faith that aſſureth me of that ſpeciall intereſt that I have in Chriſt, of that ſpeciall love that Chriſt hath borne to mee, is the onely cauſe of whatſoever goodneſſe is in me. And for the ſecond, that nothing but faith will breed true goodneſſe and grace in the heart, we have as plaine a proofe *Hebrewes* 11. 5, 6. *Enoch had this teſtimony given of him that he pleaſed God, but without faith it is impoſſible to pleaſe God.* As if he ſhould have ſaid, A man cannot pleaſe God in any thing that he doth, till he have faith, till he be juſtified by faith, and reconciled unto God through Chriſt. Though the habit of faith and all ſanctifying graces which the Apoſtle 1 *Iohn* 3. 9. calleth *the ſeed of God*, be by the Spirit of God infuſed into the heart of man altogether, and at one time, yet the act and exerciſe of faith, is the firſt of all, and that that ſetteth every other grace on worke. As the earth, though it be made ſoft by thoſe ſhowers that fall upon it in the winter-time, and bring forth ſome blade of the ſeed that is caſt into it, yet is it not thereby made fruitfull unto man; it never yeeldeth any good and perfect fruit, till it have received the ſweet heat of the Sun into the bowels of it in the ſpring time; even ſo is it with the heart of man. It may bee, and is oft ſoftened by the judgements of God and terrours of the Law. *God maketh my heart ſoft* (ſaith *Iob* 23. 16.) *and the Almighty troubleth mee.* Even by the trouble of his mind, and terrours that God diſquieted him with, his heart was ſoftened. And ſome beginnings alſo of reformation and goodneſſe have beene thereby wrought in it (ſuch was that confeſſion of ſinne, and goodly words that God oft wrung from *Pharaoh* by his judgements, *Exodus* 9. 27. *I have ſinned, the Lord is righteous, and I and my people are wicked*; and 10. 16. Hee cryeth unto *Moſes* to this effect; Good *Moſes* forgive me, and pray to the Lord for me. Such was that repentance and reformation of the wicked Iſraelites that the Prophet ſpeaketh on *Pſal.* 78. 34. *When he ſlew them, then they ſought him; and they returned and enquired early after God.* And ſuch is the repentance and goodly words that many a wretched man in his ſickneſſe is wont to utter) thus farre forth the winter-ſhowers and ſtormes of Gods judgements and terrours may work upon mans heart. But till Chriſt Ieſus *the Sun of righteouſneſſe*, as the Prophet calleth him *Mal.* 4. 2. (like the comfortable and quickning heat of the Sunne in the ſpring) doe ſhine upon a man and bee by faith received into his heart, it can never bring forth any fruit that is good indeed, and acceptable unto God. And the true cauſe why ſome are fruitfull in grace and goodneſſe, and ſome other, though they enjoy the ſame or greater meanes, yet no grace

2.

will grow in their hearts, nor come unto any perfection is this, which the Apoſtle giveth 2 *Theſ.* 3. 2. *All men have not faith.* But though the Lord let this viſible Sunne ſhine upon all men indifferently, upon the reprobate as well as upon the elect *he maketh his Sunne* (ſaith our Saviour *Matth.* 5.45.) *to riſe on the evill and on the good*; yet doth he not let the Sunne of righteouſneſſe to ſhine into every heart, but to his elect and peculiar people onely. *The Lord God is a Sunne and ſhield* (ſaith *David Pſal.*84. 11.) but to whom? *To them that walke uprightly. Unto you that feare my name* (ſaith the Lord *Mal.*4.2.) *ſhall the Sun of righteouſneſſe ariſe with healing in his wings.* Not that their walking uprightly and fearing of his name, was the cauſe that moved God to be as the Sun unto them, but becauſe it was a marke and note of them whom God would vouchſafe this mercy unto.

Now if any man ſhall aske me how faith commeth to be the breeder and worker, and increaſer of all true goodneſſe in a man? I anſwer you two wayes.

Firſt, By receiving Chriſt into his heart, by making Chriſt his, by uniting him unto Chriſt, as nearely and as truely as the members of the body are united unto the head, and as the branch is unto the vine. By faith we receive Chriſt and make him our owne, as the Evangeliſt teacheth us, *Iohn* 1. 12. *By faith hee dwelleth in our hearts*, as the Apoſtle ſpeaketh *Epheſians* 3.17. And as it is not poſſible, but that heart in which Chriſt dwelleth, muſt needs be renewed, and have ſaving grace bred in it. *He that abideth in me and I in him* (ſaith our Saviour, *Iohn* 15.5.) *the ſame bringeth forth much fruit. If any man bee in Chriſt* (ſaith the Apoſtle, 2 *Corinthians* 5. 17.) *hee is a new creature.* As the living members muſt needs receive ſenſe and motion from the head, and the ſcion ſap from the ſtocke it is ingrafted into. And this is that which the Apoſtle teacheth 1 *Corinthians* 6. 17. *He that is joyned to the Lord, is one ſpirit.* As if he had ſaid, No man can by faith receive Chriſt, and be united unto him, but he muſt needs together with Chriſt receive the Spirit of Chriſt alſo; So till we be thus united unto Chriſt, it is not poſſible for us to have any true goodneſſe in us. *As the branch cannot beare fruit of it ſelfe* (ſaith our Saviour *Iohn* 15.4.) *except it abide in the vine, no more can ye except ye abide in me.* And 6.53. *Verily verily I ſay unto you; except ye eat the fleſh of the Sonne of man, and drinke his bloud, ye have no life in you.* I know well that this union that faith maketh betweene Chriſt and the ſoule, is myſticall, and ſuch as the reaſon of man is not able to comprehend. And ſo the Apoſtle ſpeaketh of it. *This is a great myſtery*, ſaith he *Epheſians* 5. 32. But yet you ſee this is clearely taught us in the holy Scripture; and this every faithfull ſoule doth (in ſome meaſure) feele to be true in his owne experience. So ſoone as ever thou doſt truely believe in Chriſt, and renouncing all other confidence, doſt wholly reſt and put thine affiance in him, thou haſt received Chriſt, and made him thine owne; and ſo ſoone as thou haſt received him, thou haſt alſo with him received into thine heart his holy Spirit, the Spirit of grace and ſanctification, whereby thou art made a new man. *Hee that hath the Sonne* (ſaith the Apoſtle 1 *Iohn* 5. 12.) *hath life* (that is; the life of grace here which is the beginning and pledge of that life of glory which he ſhall be ſure to have in heaven) *and he that hath not the Sonne, hath not life.*

Secondly, The faithfull ſoule by exerciſing and making uſe of his faith in meditating and feeding upon the goodneſſe and love of God towards him in Chriſt, and of thoſe promiſes of God which through Chriſt hee hath title unto, doth quicken and increaſe every ſaving grace in his heart. And nothing hath that force to quicken and increaſe grace in us, as this hath. The better wee know *the love of Chriſt that paſſeth knowledge*, the

the more assurance wee have of it, the more oft, and seriously wee thinke of it, and meditate upon it, the more we shall bee *filled with all the fullnesse of God*, that is, with all spirituall and saving and sanctifying grace, as I shewed you the last day out of *Ephes.*3.19. And the apprehending and beleeving of the promises of God these *exceeding great and precious promises* that God hath made to us in Christ hath great force to quicken and increase grace, in the heart of man. *By them* (saith the Apostle, 2 *Peter* 1. 4.) *wee are made partakers of the divine nature. O Lord* (saith *Hezekiah* in the prayer that hee made after that God had given him a promise to restore him to life, *Esa.* 38.16.) *ô Lord* (saith he) *by these things* (by these gracious promises of thine) *men live, and in all these things, is the life of my spirit, so thou wilt recover mee, and make mee to live.* As if hee should say, Though I be not fully recovered yet having thy promise for it I am revived in my spirit; by these promises of thine thy people doe live, thy promises are the life of their spirit. If you aske mee what promises of God they bee that are so effectuall to breed and quicken grace in the heart of man. I answer, All Gods promises are very forcible and effectuall that way for in them all Gods marvellous love and goodnesse towards us is manifested. And these *bands of love* as the Lord calleth them, *Hos.* 11. 4. have great force to draw the heart of Gods child unto him. *By them thou hast quickned mee*, saith *David*, *Psalme* 119 93. But yet there is a speciall promise which (above all other) is most effectuall this way; and that is, that God hath promised to all them that are in the covenant of grace, that are reconciled to him in Christ, that hee will give them his holy sanctifying spirit. *A new heart will I give you* (saith the Lord, *Ezekiel* 36.26,27.) *and a new spirit will I put within you; and I will put my spirit within you and cause you to walke in my statutes.* As if hee had said, Hee will by his holy spirit worke sanctifying and saving grace in his people. And yet more particularly God hath promised, that as whersoever Christ came, when hee was upon earth, he restored *the deafe to their hearing and the blind to their sight, and the lame to their limbs and even the dead to life*, as wee read, *Matthew* 11. 5. Yea hee made that woman goe straight and upright that had had a spirit of infirmity eighteene yeeres and was so bowed together, that shee could not lift up her selfe, of whom wee read, *Luke* 13. 11, 13. Even so the Lord hath promised to worke the same mighty workes in the hearts of all his people, that have by a lively faith received and entertained Christ. *The eyes of the blind shall bee opened* (saith hee, *Esa.* 35. 5. that is, they that were ignorant shall have knowledge wrought in them) *and the eares of the deafe shall bee unstopped* (they that could not heare heavenly things with any affection or fruit, shall bee made able to heare the Word feelingly and fruitfully) *the lame man shall leape as a hart* (they that were before reprobate to every good worke, shall bee made able cheerefully and willingly to walke in Gods waies) *and the tongue of the dumbe shall sing* (they that could not speake of any goodnesse before, shall bee able to speake graciously) *for in the wildernesse shall waters breake forth, and streames in the desart*, they whose hearts were most barren before of all goodnesse, shall bee made most fruitfull in grace and good workes. Now the promises of God all that are reconciled to God in Christ, all true beleevers have just title unto, they are all *heires of the promises* of God as the Apostle calleth them, *Hebrewes* 6.17. the promises of God are their chiefe inheritance. They are set downe in Christs testament and wee may challenge them as our legacy. And if wee would make use of our faith (when wee find in our selves most want of any

grace, or are moſt troubled with the poverty of our ſpirits) and lay claime to theſe promiſes of God that in Chriſt wee have ſo juſt title unto, certainely wee might bee farre more rich in grace then wee are. Why are wee ſtill ſo blind and ſo deafe, ſo dumb and ſo lame, ſo barren and unfruitfull? Surely becauſe though God have made us promiſes to helpe us in all theſe things, wee doe not ſtirre up our faith to lay hold of and make claime unto them, and therefore wee have ſo little benefit by them. That as wee read Chriſt *did not many mighty workes in his owne country*, *Matthew* 13. 58. nay it is ſaid; *Marke* 6.5. *hee could doe no mighty workes there*; and the reaſon is given, *becauſe of their unbeleefe*: ſo it may truly bee ſaid, that the true cauſe why the Lord hath not in all this time wrought more ſpirituall miracles in our hearts, is becauſe of our unbeleefe, either wee doe not at all beleeve theſe promiſes, or at leaſt wee doe not ſtirre up our faith, nor make uſe of it in making claime unto them and challenging our right in them as wee ought to doe. But I ſhall make this plainer unto you by handling it more particularly and diſtinctly, and ſhewing you the force that is in juſtifying faith, 1 to breed every ſaving grace in the heart, 2 to enable a man unto every good duty.

2. And for the firſt, I will inſtance but in foure particular graces by which you may eaſily judge of all the reſt.

1. The firſt of them is ſaving repentance. What is it that maketh a poore ſinner when hee hath offended, willing and able to turne unto God againe and ſeeke reconciliation with him? Not the knowledge of Gods juſtice and power to conſume him, though I know there is a kind of repentance, (a legall repentance, ſuch a one as *Iudas* his was of whom wee read, *Matthew* 27. 3. that when hee ſaw Chriſt was condemned (and what a gulfe of miſery hee had caſt himſelfe into by his ſinne) *hee repented himſelfe*) that is wrought thereby. But this will never worke ſaving repentance in a man, it will never cauſe him to turne unto God and ſeeke reconciliation with him; no no, it will make a man hide himſelfe from God and flie from him if poſſibly hee could, as *Adam* did, *Geneſis* 3. 8. It is the apprehenſion and perſwaſion the heart hath of the mercy of God and of his readineſſe to forgive him upon his repentance and turning to him, and that onely that giveth a man a heart to repent and turne unto God when hee hath offended him. As the thing that made the ſervants of *Benhadad* ſeeke unto *Ahab*, 1 *Kings* 20.31. *with ſackcloth upon their loines and ropes about their necks* (whereby they profeſſed their ſorrow for offending him and that they were worthy to die for it) was this onely thing that they had *heard the kings of Iſrael were merciſull kings*. This is the Motive that good *Hezekiah* uſed to perſwade Iſrael unto repentance, 2 *Chron.*30.6. *Turne againe unto the Lord God of Abraham Iſaac and Iſrael* (hee putteth them in mind of the covenant God had made with their fathers) *and hee will returne unto you*. And that alſo which the Prophet uſeth to the ſame purpoſe, *Eſa.* 55.7. *Let the wicked forſake his way and the unrighteous man* (*the man of iniquity* the worſt man that is) *his thoughts, and returne unto the Lord and hee will have mercy upon him, and to our God for hee will abundantly pardon*. Thus doth the Apoſtle likewiſe, *Iames* 4. 8. perſwade unto repentance, *Draw nigh to God, and hee will draw nigh unto you*. And (to conclude) this was the maine thing that drew the prodigall unto repentance even the conſideration of the fatherly affection that hee knew remained in his father towards him though he had ſo hainouſly offended him, as we may perceive by his words, *Luke* 15.18. *I will ariſe* (ſaith he) *and go to my father and ſay to him, father I have*

have ſinned againſt heaven and before thee and am no more worthy to be called thy ſonne. And certainely if the vileſt ſinner among you all, could thus be perſwaded of Gods mercifull diſpoſition and readineſſe to forgive you, upon your repentance, you would come in and not ſtand out in rebellion againſt him as you doe.

The ſecond grace wherein the force of faith appeareth is the true feare of God. What is it that hath moſt force to make Gods child when he is once reconciled to God, affraid to offend him againe. I know well that the conſideration of Gods ſeverity and power, hath and ought to have great force and power in the heart to reſtraine a man from ſin. For ſo our Saviour teacheth, *Luk.* 12. 5. *Feare him which after he hath killed, hath power to caſt into hell, yea I ſay unto you feare him.* But the apprehenſion and perſwaſion a man hath of Gods mercy and goodneſſe toward him in Chriſt, is much more effectuall to make a man afraid to offend God; and all feare that is wrought without this is but a ſlaviſh tormenting feare. *Feare hath torment*, ſaith the Apoſtle, 1 *Ioh.* 4. 18. It is not a child-like and ſaving feare. *There is forgiveneſſe with thee* (ſaith *David*, *Pſ.* 130. 4.) *that thou maiſt be feared.* And *Hoſ.* 3. 5. *They ſhall feare the Lord and his goodneſſe in the latter dayes.* And certainely (beloved) if you were any of you by a lively faith aſſured of the forgivenes of your ſins, and of Gods marvellous goodneſſe towards you in Chriſt you would be much more fearefull to offend him, then the moſt of you are. 2.

Thirdly, The third grace wherein this power of faith appeareth is Obedience. Nothing is able to make a man willing and ready to be ruled by God in all things, to yeeld hearty and conſtant obedience unto him, till he by faith be aſſured of Gods love to him in Chriſt. The terrours of the law may (like that *hedge of thornes* that the Prophet ſpeaketh of, *Hoſ.* 2. 6.) be able to ſtop a man from going on in an evill way; but a willing obedience ſhall a man never bee able to yeeld unto God, till he have faith. When *David*, *Pſal.* 26. 1, 2. maketh profeſſion of his integrity even unto God and comforteth himſelfe againſt the malice of his enemies by that teſtimony that his conſcience gave him that *hee had walked in his integrity, hee had walked in Gods truth*, his honeſt and good meaning hee knew would have yeelded him ſmall comfort if hee had not guided his faith by the direction of Gods Word; nay he deſireth God to examine and try him whether it were not ſo; he giveth verſe 3. this for the reaſon and cauſe of this care hee had to walke uprightly and to follow the direction of the Word in all things. *For thy loving kindneſſe* (ſaith hee) *is before mine eyes.* Nothing hath that force to make a man upright and conſtant in a Chriſtian courſe, as the knowledge and conſideration of the mercy and loving kindneſſe of God towards him in Ieſus Chriſt. *I delight to doe thy will ô my God*, (ſaith *David*, *Pſalme* 40. 8.) *and thy law is within my heart.* Till a man know God to bee his God, reconciled unto him in Chriſt, hee will never delight to doe his will, his law will not bee in his heart, hee will never heartily affect it. It was the *love of Chriſt* that *conſtrained Paul* to doe him ſo diligent and faithfull ſervice in his miniſtery as hee did, 2 *Corinthians* 5. 14. the aſſurance hee had of Chriſts marvellous love to him, in dying for him, made him force himſelfe to doe him the uttermoſt ſervice hee was able, and to thinke hee could never doe him ſervice enough. And where the Apoſtle ſpeaketh of the marvellous obedience of *Abraham* to every thing that God commanded; when God bad him *get him out of his owne countrey and from his kindred and come into a land which hee would ſhew him*, hee left all preſently; when God bad him *circumciſe himſelfe, and every male that was in his family*, hee did preſently upon the ſelfe-ſame day, though himſelfe were then ninety nine yeeres old, *Gen.* 17. 23, 24. and hee had in his houſe three hundred and eighteene valiant 3.

men at that time, *Gen.* 14. 14. when God bad him caſt out his ſonne *Iſhmael* out of his houſe (though hee loved him dearely) yet hee did immediately, *Gen.*21. 14. Nay when God bad him ſacrifice with his owne hands his ſonne *Iſaac* of whom it was ſaid *in Iſaac ſhall thy ſeed bee called*, as the Apoſtle ſpeaketh, *Hebrewes* 11. 18. yet hee was ready to doe it and that preſently too, as you may ſee, *Gen* 22.3. But what was it that made *Abraham* ſo obedient to God in all things, even in ſuch hard commandements as theſe were? Surely ſaith the Apoſtle, *Hebrewes* 11.8,17. he did all theſe by faith. He knew God was his God, and his *exceeding great reward* as hee promiſed to bee, *Gen.* 15. 1. *Hee was ſtrong in faith*, as the Apoſtle ſaith, *Romanes* 4. 20. and therefore was ſo ready and cheerefull in his obedience unto God. Certainely it is our want of faith (beloved) that maketh every commandement of God, ſo grievous unto us, if we had more faith and aſſurance of Gods favour in Chriſt, we could not be ſo ſlack, and backward in our obedience as we are.

4. The fourth and laſt grace that I will inſtance in, is our love unto God. No man can truly love the Lord, till hee bee firſt by faith aſſured of Gods love to him in Chriſt. *Wee love him* (ſaith the Apoſtle, 1 *Iohn* 4. 19) *becauſe hee firſt loved us.* And when once a man is aſſured by faith, that God hath ſo loved him hee cannot chooſe but love him againe and ſerve him out of love and not out of feare onely. *Faith worketh by love*, ſaith the Apoſtle, *Galathians* 5. 6. As if hee had ſaid, The firſt and chiefe fruit that it putteth forth, and whereby it ſheweth that life and efficacy that is in it, is this, it breedeth in the heart that hath it, an unfained love unto God. Yea proportionable to our faith and the aſſurance wee have of Gods love, to us, will our love unto God bee. *Many ſinnes are forgiven her* (ſaith our Saviour, *Luke* 7. 47.) *for ſhee loved much, but to whom little is forgiven the ſame loveth but a little.* Certainely (beloved) the true cauſe why the moſt of us beare no more love to God and goodneſſe, then wee doe, is this that either wee have no faith, no aſſurance of Gods love to us, in the pardon of our ſinnes, or els wee have knowne but few ſinnes by our ſelves and have beene but a little humbled for ſinne, and therefore we are not much affected with the mercy and love that God hath ſhewed to us in the pardon of our ſinnes.

2. Now for the force that is in juſtifying faith to quicken and enable us unto every good duty (which is the ſecond particular that I promiſed to ſpeake of) I might be large in the handling of it. There is no good duty either towards God or man that thou findeſt thy ſelfe moſt backward in, but if thou hadſt faith to aſſure thee of Gods love to thee in Chriſt, and to beleeve the promiſes that God hath made unto that duty, and if thou wouldſt alſo ſtirre up and exerciſe thy faith in meditating of Gods mercy and love and of thoſe particular promiſes: thou ſhouldſt find thy ſelfe thereby made farre more able to performe that duty and to performe it in a holy and comfortable manner then thou art. This is that whereby *David* was wont to prepare himſelfe to Gods publique worſhip. *I will goe to thine houſe* (ſaith hee, *Pſalme* 5.7.) *in the multitude of thy mercies.* But I will inſtance (and that briefly too) but in two particular duties; that is to ſay, the hearing of the word and prayer.

1. For the firſt, No man can heare the Word with any affection and fruit till he have faith, and be thereby perſwaded of Gods love to him in Chriſt. *As new borne babes deſire the ſincere milke of the Word* (ſaith the Apoſtle, 1 *Pet.* 2. 2,3.) *that you may grow thereby: if ſo bee yee have taſted, that the Lord is gracious.* As if he ſhould ſay, Then and not till then, you ſhall be able to doe it. God hath made many promiſes to ſuch as heare his Word. Generall promiſes.

promiſes. 1. Hee will ever aſſiſt this ordinance and worke with it, *Matthew* 28.20. *Goe teach all nations, and loe I am with you to the end of the world.* 2. That hee will *ſave the ſoules* of his people by this ordinance, *Iames* 1.21. *Eſa.*55.3. 3. That by this ordinance hee will begin grace and *convert the ſoule*, *Pſalme* 19.7. 4. That by this ordinance hee will increaſe and perfect grace where hee hath begun it. *Vnto you that heare ſhall more bee given*, ſaith our Saviour, *Marke* 4.24. And *Acts* 20.32. *I commend you to God, and to the Word of his grace, which is able to build you up.* And particular promiſes God hath alſo made to them that attend upon this ordinance. 1. That hee will by this ordinance give them ſtrength to overcome their ſtrongeſt corruptions. Even *a young man* may *cleanſe his way* thereby, *Pſ.*119.9 2. That he will by this ordinance, worke *peace* in their conſciences, *Eſa.*57.19. How falleth it out then that many of us heare conſtantly and find no ſuch thing? Surely the cauſe is rendred, *Hebrewes* 4.2. *The Word preached did not profit them, not being mixed with faith, in them that heard it.* In our hearing wee make not uſe of our faith to make claime to theſe promiſes and expect the performance of them unto us.

Secondly, For prayer. Till a man have ſome aſſurance by faith of the pardon of his ſinnes and of Gods favour hee can never pray aright nor with any heart and affection, *Romanes* 10 14. *How ſhall they call on him in whom they have not beleeved? It is the ſpirit of grace, that is the ſpirit of ſupplications, Zach.* 12.10. He that goeth to God muſt apprehend him and conceive of him as of his *father*, *Matthew* 6.9. And on the other ſide hee that is by faith perſwaded that God is his gracious father, cannot chooſe but reſort much to him in hearty prayer, *Galathians* 4.6. *O God thou art my God* (ſaith *David*, *Pſalme* 63.1.) *early will I ſeeke thee.* And 86.4,5. *Vnto the Lord doe I lift up my ſoule for thou Lord art good and ready to forgive and plenteous in mercy, to all that call upon thy name.* Many are the promiſes that God hath made unto prayer. Generall promiſes that he will heare and anſwer us, *Eſa.*30.19. *Hee will be very gracious unto thee at the voice of thy cry, when hee ſhall heare it, he will anſwer thee.* And *John* 16.23. *Whatſoever ye ſhall aske the father in my name, hee will give it unto you.* And particular promiſes. 1. Deliverance from any trouble and affliction, *Pſalme* 50.15. *Call upon me in the day of trouble I will deliver thee*; Or ſtrength and patience to beare it, *Iames* 1.5. *If any of you lack wiſdome let him aske of God and it ſhall be given him.* 2. Whatſoever ſpirituall grace we ſtand in need of, *Luke* 11.13. *Your heavenly father will give his holy ſpirit, to them that aske him.* 3. Inward joy and peace of conſcience, *Iob* 33.26. *Hee ſhall pray to God and hee will bee favourable unto him, and hee ſhall ſee his face with joy. Aske and ye ſhall receive that your joy may be full*, *Iohn* 16.24. Why then have wee no more heart to prayer? Why receive wee no more good by it? Surely wee doe not make uſe of our faith in thinking of and truſting to theſe promiſes of God, when we goe to prayer and that is a maine cauſe of it. And *let not that man thinke* (ſaith the Apoſtle, *Iames* 1.7.) *that hee ſhall receive any thing from the Lord.* And thus have I finiſhed thoſe foure Motives I promiſed to give for the enforcing of this exhortation. 2.

LECT-

Lecture CXLII. On Psalme 51. 7. March 2. 1629.

Signes. IT followeth now that we proceed unto thoſe ſignes and notes that I promiſed to give you, whereby they that have received Chriſt, and are juſtified by him may be knowne. And ſurely there is great need that we ſhould have ſignes and notes given us in Gods Word whereby this may be diſcerned and judged of. For we finde by experience of all ages that many doe verily thinke that Chriſt and all his merits doe belong to them, who yet did never receive him nor have any title to him at all. (*Many will ſay to me in that day* (ſaith our Saviour *Matth.* 7. 22, 23.) *Lord Lord have we not propheſied in thy Name.* Many that are ſuch as of whom Chriſt himſelfe will profeſſe that *he never knew them* yet are confidently perſwaded that they have good title unto him. And there is no one thing that doth more dull and deaden mens appetite unto Chriſt, and keepe them from hungring and thirſting after him and his righteouſneſſe, then doth this perſwaſion that they have him already ſure enough; or at leaſt they may have him when they liſt. Chriſt dyed for all men, ſay they: and therefore I were a very beaſt if I ſhould make any doubt of this, that Chriſt died for me. Know therfore (beloved) which is (I aſſure you) a matter of great importance for you all to know, that it is a moſt dangerous deluſion of Satan whereby men are perſwaded that all men ſhall have benefit by Chriſt. No, no, the ſpirit of God teacheth us expreſly the contrary in the holy Scriptures, that all men ſhall not be the better for him, but only a certaine choice and peculiar people. *Yee are a choſen generation* (ſaith the Apoſtle 1 *Pet.* 2. 9.) *a peculiar people.* Nay the Scripture teacheth us, that there be but a few (in compariſon) that ſhall have any benefit by him. And there are three evident reaſons to prove this.

1. Firſt, the pardon that Chriſt hath purchaſed for men by his death, all men ſhall not have their part in, nor receive benefit by. *He was in the world* (ſaith the Evangeliſt *Ioh.* 1. 10.) *and the world knew him not.* No this is appropriated to the Church of Chriſt only. *The people that dwell therein* (ſaith the Prophet *Eſa.* 33. 24.) *ſhall be forgiven their iniquity.* And the Angell giveth this for the reaſon why he ſhould be called Ieſus *Matth.* 1. 21. *Thou ſhalt call his name Ieſus* (ſaith he) *for he ſhall ſave his people from their ſinnes. Hee is the Saviour of his body,* of his Church, ſaith the Apoſtle *Eph.* 5. 23. Now (alas) the Church of Chriſt is but a *little flocke* as himſelfe calleth it *Luk.* 12 32. If the whole world were divided into thirty equall parts there would not bee found above five of them that doe ſo much as profeſſe the name of Chriſt. And of thoſe five, the Papiſts and Proteſtants (taken all together) will not make three. And of thoſe three the number of the Papiſts whoſe perſons I will not judge but their doctrines are damnable doth farre exceed the number of the Proteſtants. So that you ſee if none but the Church of Chriſt, ſhall have benefit by Chriſt; the number of them that ſhall have benefit by Chriſt is but very ſmall in compariſon of them that ſhall have no benefit by him at all.

2. Secondly, Not all that live in Chriſts Church and profeſſe his true Religion ſhall have benefit by Chriſt. *He came unto his owne* (ſaith the Evangeliſt *Iohn* 1. 11.) *and his owne received him not.* There be but a few of them neither that ſhall have any benefit by him. So that looke what the Apoſtle ſaith of Iſrael *Rom.* 9. 27. may truly be ſaid likewiſe of the whole Church of Chriſt and of ſuch as profeſſe the true Religion, *Though the number of them be as the ſand of the ſea, yet but a remnant of them ſhall be ſaved.* And it is worth the obſerving how often, and how plainly, and how earneſtly our Saviour himſelfe

was

was wont to preſſe this point in his preaching. He taught his hearers in the parable of the ſower *Matth.* 13. that this field of Chriſt where he is pleaſed to ſow the ſeed of his word and Goſpell, hath foure ſorts of ground in it, and of thoſe foure but one that is good. Hee taught them in his Sermon on the Mount, *Mat.* 7. 14 That *the way that leadeth unto life, is a narrow way and that there be few that find it.* He taught them in the parable of them that were bidden to the Kings marriage feaſt *Mat.* 22. 14. that even of them that were called to the profeſſion of the truth by his owne gracious and powerfull Miniſtery there were but a *few that were choſen.* And in the parable of the labourers that were hired to work in the Vineyard *Matth.* 20. 16. he affirmeth the like of the ſtate of his Church, in time to come, *Many ſhall be called but few choſen.* As if hee had ſaid, Though the number of them that by any outward calling are brought to a profeſſion of the truth may ſeeme to be great (as indeed it is) yet there be but a few even of them that make ſo good a profeſſion, that are choſen of God and conſequently that are inwardly and effectually called, and that ſhall bee ſaved and receive benefit by Chriſt. The Lord diſcribeth to us the courſe he is wont to take, in calling his elect inwardly and effectually. *Ier.* 3. 14. *I will take you one of a City and two of a family* (or tribe.) Thinke not (beloved) nor looke for it that every one that giveth his name to Chriſt, and joyneth himſelfe to Gods people, and profeſſeth the truth with much forwardneſſe and zeale, is inwardly and effectually called of God, or ſhall have benefit by Chriſt. No, no remember and forget not but thinke oft and ſeriouſly of that ſaying of Chriſt, *Many are called but few are choſen.*

Thirdly, Nay many that live in the Church of Chriſt and profeſſe the true Religion are ſo farre from receiving benefit by Chriſt, that they ſhall receive much hurt by him; and ſhall have one day juſt cauſe to wiſh that he had never beene borne, that hee had never dyed for ſinners, that they had never heard of him. *Behold* (ſaith old *Simeon* to the bleſſed Virgin *Luk.* 2. 34. When hee had Chriſt in his armes) *Behold* (ſaith he, as if he ſhould have ſaid, It is a ſtrange thing but yet a moſt certaine thing, that I will tell thee *Mary*) *this child is ſet* (and appointed of God by an unchangeable decree) as well *for the fall* as *for the riſing againe of many in Iſrael.* Hee is unto many in Iſrael, to many that live in the true Church of God *a ſtone of ſtumbling* (as the Apoſtle ſpeaketh 1 *Pet.* 2. 8.) *and a rocke of offence*; though not a cauſe yet an occaſion of their utter ruine and perdition. They would not have beene ſo lewd men as they are, nor continued with that quietneſſe and contentment of mind in many foule ſinnes, had it not beene for that, that they have heard of Chriſt, and for that confidence that they have in him, that hee will pay all their ſcores and anſwere the juſtice of God for whatſoever they have done amiſſe. 3.

But how can this bee (will you ſay) that there ſhould be but a few that ſhall have benefit by Chriſt? Seeing the Scripture ſaith expreſly 1 *Tim.* 2. 6. That *he gave himſelfe a ranſome for all*; And *Heb.* 2. 9. That *he taſted death for every man*; and 1 *Iohn* 2. 2. *He is the propitiation not for our ſinnes only, but alſo for the ſinnes of the whole world.* *Obiect.*

I anſwer, That (not to enter into the controverſie of univerſall redemption) it is agreed on by all divines, that none ſhall receive benefit by the death of Chriſt but ſuch only as doe beleeve in him. *God ſo loved the world* (ſaith our Saviour himſelfe *Ioh.* 3. 16.) *That he gave his only begotten Sonne, that whoſoever beleeveth in him ſhould not periſh, but have life everlaſting.* And it is certaine that *all men have not faith*, as the Apoſtle ſpeaketh 2 *Theſ.* 3. 2. Nay it is evident that there be but very few of them that live in the Church, and profeſſe the truth that have true faith. And when thy conſcience ſhall be awakened (beloved) thou wilt finde that there is in thee *an evill heart of unbeleefe* as the *Anſw.*

the Apoſtle calleth it *Heb.* 3. 12. that there is no one ſinne that thou art more ſtrongly inclined to, then to infidelity; that (though now in the time of health and peace thou thinkeſt it the eaſieſt thingin the world to beleeve in Chriſt) it is a matter of of extreame difficulty to beleeve aright, Two evident reaſons there are for it.

1. Firſt, All men are by nature utterly, unable to beleeve. There is in the bloud of Chriſt *a fountaine opened* to us by the Goſpell *for ſinne, and for uncleanneſſe*, as the Prophet ſpeaketh *Zach.* 13. 1. And if we could get into that fountaine, if we could make uſe of and apply to our ſelves the water of that fountaine, certainely it would cleanſe us perfectly from all our ſinnes. But alas we are like unto that poore impotent man that lay at the poole of *Bethesda Ioh.* 5. 7. he knew well enough that if he could have got into the poole, ſo ſoone as the Angell had ſtirred the water, he ſhou'd have beene perfectly cured, but he could not of himſelfe get into the poole. And ſo is it with every one of us by nature, the fountaine of Chriſts bloud is able to cleanſe us throughly from all our ſinnes, and this fountaine is by the Miniſtery of the Goſpell opened even unto us, it is not ſhut againſt any of us, none of us are barred or excluded from it; but though it be thus opened, we cannot get into it of our ſelves. *No man can come to mee* (ſaith our Saviour *Ioh.* 6. 44.) *Except my Father which hath ſent me doe draw him.* The Lord muſt by his ſpirit change our hearts, he muſt draw us unto Chriſt by his mighty and out ſtretched arme, and make us able to beleeve in him, or we ſhall never come unto him. Yea the Apoſtle calleth this *Eph.* 1. 19. a worke of *the exceeding greatneſſe of Gods power* that any man is made able to beleeve in Chriſt aright. And this helpe, this grace, God doth not vouchſafe to all; he draweth not all but whom it pleaſeth him. *The winde bloweth where it liſteth* (ſaith our Saviour *Ioh.* 3 8.) *So is every one that is borne of the Spirit. The Sonne quickneth whom he will*, ſaith hee *Ioh.* 5. 21. Nay hee vouchſafeth this mercy but to few. *Who hath beleeved our report* (ſaith the Prophet *Eſa.* 53. 1.) *And to whom is the arme of the Lord reveiled?* And this is the firſt cauſe why ſo few doe truely beleeve.

2. The ſecond is this, that ſome are (through Gods juſt judgement upon them for ſome former ſinnes) ſmitten of God with a ſupernatuall inability to beleeve. Therefore they could not beleeve (ſaith our Saviour out of the Prophet *Eſay Ioh.* 12. 39, 40.) *becauſe God had blinded their eyes, and hardned their hearts.*

Applic. Oh then (beloved) ſeeing there be ſo few (in compariſon) that ſhall have any benefit by Chriſt, it ſtandeth us upon, to take heed we be not deluded any longer with a conceit of the common intereſt that all men have in Chriſt; but diligently to enquire whither wee our ſelves be of that ſmall number or no; whether we can finde in our ſelves, thoſe notes whereby Chriſt hath marked his owne ſheepe, and whereby hee will owne them for his. Certainely as *the Lord* himſelfe *knoweth them that are his*, as the Apoſtle ſpeaketh 2 *Tim.* 2. 19. ſo he hath ſet that marke upon them, as whereby themſelves alſo may know that they are his. *I know my ſheepe* (ſaith he *Ioh.* 10. 14,) *And I am knowne of mine. Wee know* (ſaith the Apoſtle 1 *Ioh.* 4. 13.) *that we dwell in him and he in us.* O what a happineſſe is this to a Chriſtian to be ſure of this? And on the other ſide, what ſound comfort can a man have in life or death if he be not ſure of this? Alas the more confident that any man is of his intereſt in Chriſt, the more woſull will his caſe bee if when hee ſhall appeare before Chriſt, Chriſt will not owne him becauſe he findeth not his marke upon him; or if when his owne conſcience ſhall be awakned he ſhall looke and ſearch for Chriſts marke upon himſelfe, and cannot be able to finde it. When Chriſt ſhall ſay to them that were confidently perſwaded that they had great intereſt in him,

him, *I tell you I know you not, whence you are, depart from me* (as we read *Luke* 13. 27, 28. he will one day say to many such persons) *there shall bee weeping and gnashing of teeth*, saith our Saviour.

If you aske mee, What marke is that Christ useth to brand his sheepe withall, whereby he will owne them, and whereby themselves may know that they are his?

I answer, It is his holy Spirit which he giveth to all that truly believe in him. *He that is joyned to the Lord* (saith the Apostle 1 *Corinth.* 6. 17.) *is one spirit*; As if he had said, He hath in him the very same spirit that is in Christ. *If any man have not the spirit of Christ* (saith the Apostle *Romans* 8. 9.) *hee is none of his*. Therefore also is the holy Spirit called the Lords seale that he setteth upon his, and whereby he doth use to marke them. *After ye believed in Christ* (saith the Apostle *Ephes.* 1. 13.) *ye were sealed with the holy Spirit of promise*. When once a man findeth that he hath this seale, this marke upon him, he may confidently and comfortably conclude, that certainely he is Christs, and Christ is his; and till then hee can never know it. *Hereby wee know* (saith the Apostle 1 *John* 3. 24.) *that he abideth in us, by the spirit which he hath given us*; and 4. 13. *Hereby we know that we dwell in him and he in us, because he hath given us of his spirit*. But may not this marke be counterfeited, will you say? May not a man easily mistake and be deceived in this, and thinke he hath the Spirit of Christ when he hath it not indeed? I answer, Yes that hee may; or els wee should not bee so oft and so earnestly charged as we are, 2 *Corinth.* 13. 5. *to examine our selves, to prove our owne selves*; and *Galat.* 6. 4 *Let every man prove his owne worke*. But yet by the fruits and effects of the Spirit that he findeth in himselfe, the true believer may certainely know, that the Spirit of Christ doth dwell in him indeed. I have oft had occasion heretofore to speake of sundry fruits of faith, and effects of the Spirit, whereby he that is in Christ and hath the Spirit of Christ may be known, which I will not therefore now make any mention of. I will instance onely in foure effects of the Spirit whereby you may be able to judge whether you *have received not the spirit of the world, but the Spirit which is of God*, as the Apostle speaketh 1 *Corinth.* 2. 12. The first is your Charity; the second is your Constancy in cleaving to the truth which you have received; the third is your Taking to heart the cause of God and religion; the fourth and last is your Sympathizing with the fellow-members of Christs mysticall body.

For the first of these. There is no one grace whereby the Spirit of Christ may be better and more sensibly known to dwell in us, than charity and meekenesse of spirit. *John Baptist saw the Spirit descending from heaven like a dove, and it abode upon Christ*, as we read *John* 1. 32. *I beseech you* (saith the Apostle 2 *Corinthians* 10. 1.) *by the meekenesse and gentlenesse of Christ*. As if he had said, Of all the graces of the Spirit that did abound in Christ, his meekenesse and gentlenesse did most excell. And we shall finde, that this is oft mentioned for a certaine signe of a man that is in Christ. *By this shall all men know that ye are my disciples* (saith our Saviour *John* 13. 35.) *if ye have love one to another*. As if hee should say, This is so evident and conspicuous a marke of one that is in Christ, as not themselves onely, but others also, all men may know them by this. *Beloved let us love one another* (saith the Apostle 1 *John* 4. 7.) *for love is of God; and every one that loveth is borne of God, and knoweth God. He that loveth not, knoweth not God, for God is love*, saith he Vers. 8. And Vers. 12. *If wee love one another, God dwelleth in us, and his love is perfected in us*. And Ver. 16. *He that dwelleth in love dwelleth in God, and God in him. My little children* (saith he againe 1 *John* 3. 18, 19.) *let us not love in word, neither*

neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. As if he had ſaid, A man may confidently aſſure himſelfe that hee is in Chriſt, and that hee hath the Spirit of Chriſt in him, if hee love his neighbour unfeignedly, not in word onely, but in deed, if hee unfeignedly deſire to doe him what good he can.

Applic. O that we would impartially examine our ſelves in this firſt point beloved; now eſpecially that we are to prepare our ſelves to the Lords Table. If thou be not in charity, certainely thou haſt not the Spirit of Chriſt; and conſequently thou art none of his. I know well that many that have not Gods Spirit, but are meere carnall men, uſe to glory much in their charity, and thinke they farre excell any that profeſſe religion in this vertue. But if there could ever have beene any true love to man (and ſuch as God approveth of) in any ſoule that is not regenerated and ſanctified by the Spirit of God; certainely neither our Saviour himſelfe, nor his holy Apoſtle would have ſpoken ſo of love as you heare they have done. No, no, the holy Scripture is moſt plaine in this point, that no man hath any true charity in him, but he only that is truly regenerate. *By this we know that we love the children of God* (ſaith the Apoſtle 1 *Ioh.* 5. 2.) *when we love God and keepe his commandements.* As if he ſhould ſay, All true love to men proceedeth from the love we beare to God, as from the root and fountain. *This is love* (ſaith he 2 *Ioh.* 6.) *that we walk after his commandements.* As if he had ſaid, We cannot love our neighbour as we ought, unleſſe we love him out of conſcience towards God, and in obedience to his commandement. *The end of the commandement is love* (ſaith the Apoſtle, 1 *Tim.* 1. 5.) *out of a pure heart, and of a good conſcience, and of faith unfeigned.* As though he ſhould have ſaid, No man can have true love, till he have firſt a pure heart, and a good conſcience, and faith unfeigned. I will therfore ſhew you how true Charity is to be tryed; how you may diſcern and know whether you love your neighbour as you ought to love him, and as no man that hath not the Spirit of Chriſt, was ever able to do. Try this, Firſt, By the love thou beareſt to all men. Secondly, By the loue thou beareſt to them that have wronged thee, and are thine enemies. Thirdly, By the love thou beareſt to them that feare God eſpecially.

Lecture CXLIII. On Pſalme 51. 7. March 23. 1629.

NO man hath true charity in him, Firſt, that doth not love all men; Secondly, that doth not love his enemy, Thirdly, that doth not love ſuch as feare God eſpecially.

1 For the firſt, They that have the Spirit of Chriſt in them do unfeignedly love all men. See this plainely in that prayer of the Apoſtle 1 *Theſ.* 3 12. *The Lord make you to increaſe and abound in love* (ſaith he) *one toward another, and towards all men.*

Obiect. How can this bee, will you ſay? Muſt wee love ſuch as are wicked men? Doth not the Holy Ghoſt make this a ſpeciall note of a lewd and graceleſſe man to love them that are wicked? *They hate the good* (ſaith the Prophet *Mica* 3. 2.) *and love the evill.* Was not *Iehoſophat* (though otherwiſe ſo good a man) greatly blamed for this? *Shouldſt thou love them* (ſaith the Prophet *Iehu* to him, 2 *Chron.* 19. 2.) *that hate the Lord? Therefore is wrath upon thee from before the Lord.* Doth not *David* glory in this, as in one principall evidence of the truth of his heart that he did hate wicked men? *I have hated them* (ſaith he *Pſal.* 31. 6.) *that regard lying vanities;*

that

that is, I have hated all idolaters. And 139. 21, 22. he appealeth to the Lord concerning this, and glorieth of this even before the Lord, *'Do not I hate them O Lord* (saith he) *that hate thee? I hate them with a perfect hatred, I count them mine enemies.*

I answer, That in all these places there is no more meant but this. First, That wee must hate their sinne, and that that is evill in them. And that we are bound to hate even in the best men, and in those persons whose persons we are most bound to love. *Ye that love the Lord* (saith the Psalmist *Psalme* 97. 10.) *hate that that is evill.* There is no love of God in that man that hateth not sinne wheresoever hee seeth it, even in his owne child, in them whom he doth most dearely love. Secondly, that we must shew our dislike even to the persons also of scandalous and lewd men. For first, we may give them no countenance, but shew our dislike by shunning all voluntary familiarity and kindnesse unto them, while they continue such. *Have no company with him* (saith the Apostle 2 *Thes.* 3. 4.) *that he may be ashamed. I have hated the congregation of evill doers* (saith *David Psalme* 26. 5. the assemblies and meetings that they have together) *and will not sit with the wicked.* Secondly, We must oppose and set our selves against them, in their evill practices, and professe our selves to bee their adversaries therein. *They that forsake the Law* (saith *Salomon Proverbes* 28. 4.) *praise the wicked*, sooth them up and flatter them, commend and encourage them; *but such as keepe the law, contend with them.* As if hee had said, They are not so farre in love with peace, but they are willing to be seene in contention and opposition against lewd men. Thirdly, We must do what lieth in us to procure the punishment and rooting out of notorious offenders. *David* as a King voweth to God that he would do so. *I will early destroy all the wicked of the land* (saith hee *Psalme* 101. 8) *that I may cut off all wicked doers from the City of the Lord.* And even to private men this charge is given against seducers to idolatry, *Deuteronomie* 13. 6–9. that *if any mans owne brother, or his owne childe, or his owne wife, or his dearest friend, that is as his owne soule, should entice him unto idolatry, his eye must not pitie him, he must not spare nor conceale him, but he must surely kill him*; that is, complaine to the Magistrate of him, that he may be put to death; yea (in his execution by stoning) *his hand must bee first upon him, and afterwards the hands of all the people.* I know well that they that shall doe thus, that shunne the company of lewd men, that oppose them in any of their lewd practices, that have any hand in procuring the punishment of them, shall bee judged by the world to bee most uncharitable and malicious men, but this is indeed no breach of charity at all to doe thus. A man may love their persons; though hee both hate their sinnes; and shew thus much dislike also to their persons. Though a a man dare not bee familiar with them, nor keepe them company, (as is plaine by that speech of the Apostle, 2 *Thessalonians* 3. 15. yet *count him not as an enemie*) nay, though a man doe his uttermost to have notorious sinners punished and cut off; yet may hee bee void of all malice to their persons, hee may love them for all that. This is plaine by the example of *Ioshuah* towards *Achan*. Greater severity in the cutting off of a lewd man you shall not read, than was shewed towards *Achan*, *Ioshuah* 7. 24, 25. And yet you shall finde Verse 19. that *Ioshuah* was farre from hating his person. *My sonne* (saith hee) *give I pray thee glory unto God.* Though we must thus shew our detestation to the sinnes of all wicked men, yet must we love their persons for all that. Yea it is a most dangerous sinne to beare malice or ill will to the person of any man. *Let all bitternesse, and wrath, and anger* (saith the Apostle, *Eph.* 4. 31.) *and*

Answ.

clamour and evill ſpeaking be put away from you, with all malice. Neither is there any corruption that is in us, that is ſo great an enemy to our comfort, as is this bitterneſſe of our ſpirit. 1. No Sermon we heare will do us any good, if we beare malice to any man, as is plaine by that ſpeech of the Apoſtle 1 *Pet.* 2. 1,2. 2. No prayer we make will do us any good if we be in wrath, as is plaine by that of the Apoſtle, 1 *Timothy* 2. 8. 3. We cannot feed upon Chriſt our Paſſeover in the holy Sacrament with any comfort, if we bring to it in our hearts the old leaven of malice, as the Apoſtle ſpeaketh 1 *Corinth.* 5. 8. Nay, if we doe not beare a true and unfeigned love to all men, we can not have any comfort in our eſtate. And you ſhall ſee what a manner of love wee are bound to beare unto the perſons of all men in theſe nine degrees.

1 Firſt, Wee may not ſurmiſe evill againſt any man, nor imagine him to bee guilty of any ſinne till wee be ſure of it. *Let none of you* (ſaith the Lord, *Zachary* 7. 10.) *imagine evill againſt his brother in his heart. Charity thinketh not evill*, ſaith the Apoſtle, 1 *Corinthians* 13. 5. This is a ſtrong corruption in all our hearts, and the root of much malice. If thou have any true love in thee, thou wilt rather interpret all thy neighbours actions and words in the better part. *Charity believeth all things*, ſaith the Apoſtle, 1 *Cor.* 13. 7.

2 Secondly, We may not take pleaſure to ſpeake of the faults of any man; if we do, certainly it is our corruption and ſinne. *Put them in mind* (ſaith the Apoſtle, *Tit.* 3. 1, 2.) *to ſpeake evill of no man.*

3 Thirdly, Wee muſt doe our beſt that wee may live peaceably with all men, that there bee no falling out, no contention betweene us and any neighbour wee have. See with what earneſtneſſe the Apoſtle preſſeth this, *Romans* 12. 18. *If it be poſſible, as much as in you lieth, live peaceably with all men.*

4 Fourthly, We muſt be gentle and courteous in our whole cariage towards all men. *Put them in mind* (ſaith the Apoſtle in that *Tit.* 3. 1, 2.) *to be gentle, ſhewing all meekneſſe to all men.*

5 Fiftly, Wee may not envy and fret at the proſperity of any neighbour wee have, but joy in it rather. *Let not thine heart envie ſinners*, ſaith the Holy Ghoſt *Proverbs* 23. 17. And that which the Apoſtle wiſheth unto *Gaius* 3 *Iohn* 2. *Beloved I wiſh above all things, that thou mayſt proſper, even as thy ſoule proſpereth*; Wee are bound by the eight commandement to wiſh unto all men, though not in that degree as to the faithfull.

6 Sixtly, We ſhould pitie and be grieved to ſee any man (how wicked ſoever he hath been) in extreame want and miſery, *Was not my ſoule grieved for the poore?* ſaith *Iob* 30. 25.

7 Seventhly, Wee muſt alſo bee really mercifull unto all men, and ready to doe them what good wee can in their miſery and diſtreſſe. When our Saviour had charged his hearers both to lend and to give unto ſuch as had need; *and yee ſhall bee* (ſaith hee *Luke* 6. 35, 36. that is, yee ſhall bee found and manifeſted to bee) *the children of the higheſt; for he is kind to the unthankefull and to the evill, be ye therefore mercifull* (ſaith hee) *as your father alſo is mercifull*; that is, to all men, even to evill and bad men. *Let us doe good to all men* (ſaith the Apoſtle *Galat* 6. 10.) *as wee have opportunitie.*

8 Eightly, We muſt pitie the ſoules eſpecially of ignorant and wicked men, and be ſorrie for them. *I beheld the tranſgreſſours and was grieved* (ſaith *David Pſal.* 119. 158.) *becauſe they kept not thy word.* And *Paul* proteſteth deepely *Rom.* 9. 2. that *he had great heavineſſe and continuall ſorrow in his heart*

heart for the Iewes that were at that time as wicked a people as lived upon the earth.

Ninthly and laſtly, We muſt unfainedly deſire and doe what lieth in us to win them unto God. *My hearts deſire* (ſaith the Apoſtle *Romans* 10. 1.) *and prayer to God for Iſrael is, that they might bee ſaved.* Wee muſt pray for them you ſee; What for all men? May we pray for profeſſed idolaters and enemies to the religion of God? Yes even for idolaters and enemies to the Goſpell, and for worſe than them too, if worſe can be. We may pray for any wicked man, excepting him onely that hath committed the ſinne againſt the Holy Ghoſt. *There is a ſinne unto death* (ſaith the Apoſtle 1 *Ioh.* 5. 16.) *I do not ſay that any man ſhall pray for it*; that is, for the pardon of that ſinne. But that ſinne no blinde idolater certainely, ſpecially none that hath beene borne and bred in idolatry, can poſſibly have committed. *Moſes* (being required ſo to do) prayed even for *Pharaoh*, yea he prayed oft for him, as we may read *Exodus* 8. 12. 30. & 9. 33. & 10. 18. So did the man of God alſo for *Ieroboam* a groſſe idolater, 1 *Kings* 13. 6. And *Stephen* of his owne accord, though he were not required to doe it, prayed for them that ſtoned him, *Acts* 7. 60. Said I, we may pray for idolaters? Nay, we muſt pray for them, ſpecially if they be ſuch as God hath placed in any degree of preheminence over us; we ſinne if we doe it not. See two expreſſe commandements of God for this, one in the Old Teſtament, another in the New. What more groſſe idolaters were there ever in the world (both for Prince and ſubjects) than the Babylonians were at that time when Gods people lived in captivity under them? Yet were they expreſly commanded to pray even for them. *Ier.* 29. 7. *Seeke the peace of the city* (ſaith the Lord) *whither I have cauſed you to be carried away captives, and pray unto the Lord for it.* And were there ever more foule idolaters than the Roman Emperours were in the dayes of the Apoſtles? And yet God giveth an expreſſe commandement, 1 *Timothy* 2. 1. that in all Church-meetings there ſhould be firſt and principall care taken for this, *that ſupplications, prayers, interceſſions, and giving of thankes* might *bee made*, as *for all* other *men*, ſo ſpecially *for kings and all that are in authority.* Three things are to be obſerved in this commandement. Firſt, That whereas the former commandement ſeemeth to reach no further than unto temporall bleſſings that Gods people were to begge of God for Babylon (as did alſo *Moſes* his prayer for *Pharaoh*; and that of the man of God for *Ieroboam*) in this wee are charged to pray for the converſion of idolatrous Princes, and for the ſalvation of them. Secondly, That this is given for a reaſon why we ſhould pray for them, That wee may live a quiet and a peaceable life in all godlineſſe and honeſty; As if hee had ſaid, If Gods people can by their prayers prevaile for the converſion of ſuch as are in authority, theſe three benefits will bee obtained by it. Firſt, The Church ſhall enjoy more *peace* by this meanes. Secondly, *Honeſty*; that is, juſtice, and equity, and fidelity in the civill converſation of men, wilbe the better preſerved. Thirdly, *Godlineſſe*, true piety and religion will proſper the better by this means. When Kings and Queens are converted, *they will become nurſing fathers and nurſing mothers* to the Church, as the Lord promiſeth *Eſa.* 49. 23. And therefore we are bound firſt of all and above all others to pray heartily to God for their converſion. Thirdly, Laſtly, Another reaſon is to be obſerved which the Apoſtle giveth for this, Verſ. 3, 4. *For this is good and acceptable* (ſaith he) *in the ſight of God our Saviour who will have all men* (that is, of all ſorts of men, Gentiles as well as Iewes, Kings and Princes as well as men of meaner condition: though this may ſeeme never ſo unlikely a thing unto you, becauſe ye ſee none ſuch converted hitherto, yet be not out of hope of it, God will have of them alſo ſome) *to be ſaved and to come* 9.

unto the knowledge of the truth. As if he ſhould ſay, Theſe Princes as bad as they be now, may belong to Gods election for ought you know; and certainly ſome ſuch as they are (heathen and idolatrous Princes) are in Gods eternall counſell ordained to ſalvation. And who knoweth whether your prayers be not alſo ordained to be the meanes whereby it ſhall be procured? Therefore pray for them, ſaith he. And out of doubt, there is great cauſe to hope that our ſuperiours who are yet in errour, might be ſooner reclaimed, and ſuch of them alſo that do profeſſe the truth, might become more religious and zealous than they are, if Gods people could (according to their bounden duty) pray more fervently unto God for them than they do. And thus muſt we try the truth of our charity by the love we beare unto all men. If we beare not ſuch a love as this is unto all men, certainly our charity is not ſuch as it ought to be.

2. Secondly, We muſt make tryall of our charity by the love we beare unto them that have wronged us, and are our enemies. Know this therefore (beloved) that thou art bound to love thine enemy, yea every enemy of thine, how much ſoever, or in what kind ſoever he hath wronged thee; thou art bound to love him; and if thou canſt not doe this, thou haſt no true charity, and conſequently thou haſt not the Spirit of Chriſt in thee. *I ſay unto you* (ſaith our Saviour ſpeaking of and deſcribing true love, *Mat.*5.44,45.) *love your enemies; that you may be* (that is, that you may know your ſelves to be) *the children of your father which is in heaven.* As if he had ſaid, you can never be aſſured that you are Gods children till you can do this.

Now that we may the better underſtand and be affected with this point, I will ſhew you more particularly what a manner of love God requireth of us towards our enemies in theſe eight degrees.

1 Firſt, We may not revenge, nor ſo much as purpoſe with our ſelves, or deſire to be revenged of any enemy we have, for any wrong that he hath done unto us. *Dearely beloved* (ſaith the Apoſtle *Rom.*12.19.) *avenge not your ſelves, but rather give place unto wrath* (As if he had ſaid, Let God alone with that) *for it is written, Vengeance is mine, I will repay ſaith the Lord. Say not* (ſaith *Salomon, Prov.*24.29. that is, purpoſe not, nor reſolve with thy ſelfe thus) *I will do ſo to him as he hath done unto me* (As if he ſhould ſay, I will do him no wrong; and ſo long as I do him no wrong, I hope I cannot be blamed) *I will render to the man according to his worke.* Why, what wrong is there in that? Is not this a moſt juſt and equall thing to render to every man according to his worke? I anſwer, That in the Lord himſelfe it is indeed ſo, and in the Magiſtrate which is Gods deputy it is ſo too; but in a private man it is not ſo, it is a wrong, it is wickedneſſe for him to doe it, becauſe he uſurpeth Gods office. Nay it were unjuſtice even in a Magiſtrate to revenge his owne private wrong. *Feare not* (ſaith *Ioſeph* to his brethren, *Geneſ.*50.19. when they feared he would have beene revenged of them for the wrong they had done him, *Feare not* (ſaith he) I dare not doe it) *for am I in the place of God?*

2 Secondly, But I hope then I may lawfully wiſh and deſire that God would revenge my cauſe, and plague mine enemy that hath wronged me, I may rejoyce, and be thankfull to God for it, when I ſee it. I anſwer, No, that thou maiſt not neither. We may not rejoyce in any evill that befalleth our enemy, though our ſelves have no hand in it at all. *Rejoyce not when thine enemy falleth* (ſaith the Holy Ghoſt, *Prov.*24.17,18.) *and let not thine heart bee glad when he ſtumbleth, leſt the Lord ſee it, and it diſpleaſe him, and he turne away his wrath from him.*

3 Thirdly, We muſt alſo forgive our enemies whatſoever wrong it be that they have done unto us. *Forgive one another* (ſaith the Apoſtle, *Coloſſ.* 3.13.

3.13. χαριζόμενοι freely forgiving) *If any man have a quarrell* (or cauſe to complaine and finde fault) *againſt any* (whoſoever he be, what wrong ſoever hee hath done) *even as Chriſt forgave you ſo alſo doe yee.* If we doe not thus forgive Chriſt hath aſſured us *Matth.6.15.* that God will never forgive us our ſinnes. Nay if we doe it not from our hearts. *So likewiſe* (ſaith he *Mat.18.35.*) *ſhall my heavenly father doe alſo unto you* (that is, he ſhall in his wrath deliver you unto the tormentours, unto hell) *if yee from your hearts, forgive not every one his brother their treſpaſſes.*

Fourthly, We muſt ſtrive to forget and be unwilling to think of the wrongs that any man hath done unto us. *Thou ſhalt not avenge* (ſaith the Lord *Leviticus* 19. 18.) *Nor bee mindefull of wrong, againſt the children of thy people.* As if hee ſhould ſay, thou muſt both forgive and forget. If thou ſtrive not to forget and put quite out of thy minde the wrongs that hath beene done unto thee, thou wilt hardly bee able to forgive them, but thy heart will be apt to riſe againſt thine enemy, and to boile in revenge againſt him. 4.

Fifthly, Wee muſt unfeignedly deſire to bee at peace with him that hath done us moſt wrong, to bee friends with him, and to love him, and therefore, alſo wee muſt bee willing to ſeeke peace with him, and to uſe all meanes of reconciliation that wee can. *Seeke peace and enſue it,* ſaith the Pſalmiſt *Pſalm.34.14. Study to bee quiet,* ſaith the Apoſtle *1 Theſ.4.11.* As if hee had ſaid, caſt about which way thou mayſt beſt compaſſe it, ſtrive earneſtly for it. 5.

Sixthly, If when we have ſought peace, and uſed the beſt meanes of reconciliation that we are able, we cannot obtaine it, it muſt grieve us, it muſt be a trouble of minde unto us to bee at odds and variance with any man. *My ſoule hath long dwelt with him that hateth peace* (ſaith *David Pſal.120.6,7.*) *I am for peace* (ſaith hee, I ſeeke it, and uſe all meanes I can to bee reconciled) *but when I ſpeake they are for Warre.* But looke backe to Verſe 5. and you ſhall ſee what a griefe and vexation this was to the good man. *Woe is me* (ſaith he) *that I ſojourne in Meſech, that I dwell in the Tents of Kedar*; that is, with ſuch inhumane and ſavage people, that will by no meanes be woone to peace. 6.

Seventhly, Wee muſt pray heartily to God, for them that have done us moſt wrong that hee would turne their hearts, and give them more grace. *Pray for them* (ſaith our Saviour *Matth.5.44.*) *that deſpitefully uſe you, and perſecute you.* 7.

Eightly and laſtly, We muſt be willing to doe our enemy good, if he ſtand in need of us. *If thou meet thine enemies Oxe or his Aſſe going aſtray* (ſaith the Lord *Exod.23.4,5.*) *Thou ſhalt ſurely bring it backe to him againe. If thou ſee the Aſſe of him that hateth thee lying under his burden, and wouldſt forbeare to helpe him, thou ſhalt ſurely helpe with him.* Nay we ſhould be glad of ſuch an opportunity to overcome the malice of our enemy and to win him unto peace. *If thine enemy hunger* (ſaith the Apoſtle *Rom.12.20,21.*) *feed him, if hee thirſt give him drinke. Bee not overcome of evill, but overcome evill with good.* 8.

Oh let us think ſeriouſly of theſe things (beloved) and examine whither we can in this ſort love our enemyes. I know well you will be apt in your hearts to ſay at the hearing of this Doctrine as the Diſciples did *Mat.19.25. Who then can be ſaved?* If none can have benefit by Chriſt, but they that have the ſpirit of Chriſt; and none have the ſpirit of Chriſt but they that have true charity; and none have true charity but they that can in this manner love their enemies. *Who then can be ſaved?* It is impoſſible for fleſh and bloud to love an enemie in this ſort. *Applic.*

But to this I anſwer, that it is true indeed that hee that hath no more in him then fleſh and bloud can never doe it; and hee that hath no more in him then fleſh and bloud can never be ſaved. *Fleſh and bloud cannot inherit the kingdome of God*, ſaith the Apoſtle 1 *Cor.*15.50. *Except a man bee borne againe* (ſaith our Saviour *Ioh.* 3.5.) *of water and of the ſpirit, hee cannot enter into the kingdome of God.* And every one that is regenerate by the ſpirit of God, is made thereby able thus to love his enemy. Though not legally according to the rigour of the law, yet in an Evangelicall manner ſo as God in Chriſt will accept. And thou canſt never have comfort in thy eſtate (beloved) unleſſe thou finde thy ſelfe able in an Evangelicall manner to keepe this commandement of loving all men, even thy greateſt enemy in this ſort as I have deſcribed unto you.

In an evangelicall manner (will you ſay) how is that? I will expreſſe it unto you in five particulars. If thou have the ſpirit of Chriſt in thee. 1. Thou wilt bee made able *in thy minde to ſerve the Law of God*, as the Apoſtle profeſſeth of himſelfe *Rom.*7.25. that is, thou wilt *conſent* to Gods Word in this, and acknowledge that indeed thou oughteſt to doe thus Verſe 16. *The Commandement is holy and juſt and good*, as he ſaith there Verſe 12. 2. *To will is preſent with thee*, as hee alſo ſaith there Verſe 18. Thou doſt unfeignedly deſire and ſtrive to love all men, even thine enemies in this manner. 3. Thine own heart will ſmite thee for thine uncharitableneſſe; thou wilt finde thy ſelfe able to mourne and to be troubled in thy minde for it; and even to cry out againſt thy ſelfe for it as he doth there Verſe 24. *O wretched man that I am, who ſhall deliver mee from this* froward, envious, revengefull, malicious heart? 4. Thou wilt uſe to cry to God for helpe and ſtrength to vanquiſh and mortifie this cankred humour and corruption in thee; as the Diſciples to Chriſt when he had preſſed the Doctrine of forgiving ſuch as had wronged them *Luk.*17.5. *Lord increaſe our faith.* 5. Laſtly, thou wilt now when thou reneweſt thy covenant with God at his Table vow and binde thy ſelfe by promiſe unto God; that though thou haſt beene heretofore malicious and given to revenge, thou wilt be ſo no more, but thou wilt through his grace ſtrive thus to forgive and love all men, even them that have done thee moſt wrong. Wee reade 2 *Cron.*34.31,32. compared with 35.1. that *Ioſiah* and his people before they celebrated the paſſeover bound themſelves unto the Lord by ſolemne covenant that they would *keepe his Commandements and his teſtimonies, and his ſtatutes with all their heart.* And it is ſaid Chap 35.18. that that was ſuch a Paſſeover as was never kept in Iſrael from the dayes of *Samuel* to that time. And certainely if we would alſo thus prepare our ſelves to the Sacrament (after our examination of our ſelves) by binding our ſelves to God in ſolemne vowes and promiſes to forſake our ſpeciall corruptions and walke more circumſpectly we might finde much more comfort in the Sacrament then we are wont to doe. And thus much ſhall ſerve for the triall of our charity, by that love we beare to our enemyes.

3.

The third and laſt way to try it is by the love we beare to them that feare God eſpecially. To them we are bound to beare ſpeciall love above all other men. *Above all things* (ſaith the Apoſtle 1 *Pet.* 4.8.) *have fervent charity among your ſelves.* No love that we beare to any man will give us that aſſurance that we are in the ſtate of grace, that the ſpirit of Chriſt dwelleth in us, as when we can finde, that we love a godly man, more for the Image of God we diſcerne in him, then either a wordly friend for our commodity ſake, or a kinſman for the neareneſſe of bloud that is betweene us. For this we have Chriſts owne example *Matth.* 12.50. *Whoſoever ſhall doe the will of my Father which is in heaven, the ſame is my brother and ſiſter and mother. He that receiveth a righteous man in the name of a righteous man* (and for no other reſpect,

ſpect, ſaith he *Matth.*10. 41.) *ſhall receive a righteous mans reward*; that is ſhall be undoubtedly ſaved. *Wee know that wee have paſſed from death to life* (ſaith the Apoſtle 1 *Ioh.* 3. 14.) *becauſe wee love the brethren.* And on the other ſide, there is no more certaine ſigne of a man that is void of all grace, and abideth in the ſtate of death and damnation then this is when hee cannot love ſuch as feare God. *Hee that loveth not his brother* (ſaith the Apoſtle 1 *Ioh.* 3. 14.) *abideth in death.* For their can be no love of God in that man, that loveth not ſuch as feare God. *Every one* (ſaith the Apoſtle 1 *Ioh.* 5. 1.) *That loveth him that begat, loveth him alſo that is begotten of him.* But how may we (that have ſo falſe and deceitfull hearts in us) know that we doe indeed love a Chriſtian in the name of a Chriſtian? I anſwer that the ſureſt proofe of that is this, when we can finde that (though wee love them moſt, in whom we ſee moſt grace) yet we doe unfeignedly love all in whom we ſee the true feare of God, howſoever they differ in judgement from us in ſome things: yea what weakeneſſes ſoever we diſcerne in them other wayes. By this note the Apoſtle oft deſcribeth that love to the brethren which is true and unfeigned *Eph.* 1. 15. *Col.* 1. 4. *Philem.* 5. that is to ſay, that it extendeth it ſelfe *to all the Saints, to all the brethren.* And *Rom.* 14. 1--6. he giveth a particular example for this, by directing the faithfull how they ſhould ſtand affected towards thoſe brethren that were *weake in faith*, that is in judgement and in the knowledge of the truth. It was certainely a weakeneſſe in judgement that made any Chriſtian to thinke thoſe things to be unlawfull, that were indeed in their owne nature indifferent and lawfull, as thoſe which hee inſtanceth in Verſe 2. And ſo it was a weakeneſſe in judgement (on the other ſide) that made any to thinke thoſe things neceſſary and fit to be obſerved, which indeed were not ſo as thoſe he inſtanceth in Verſe 5. But how ſhould the faithfull ſtand affected towards them that were thus *weake in faith*, and did ſo differ from them in judgement about theſe things. Firſt he telleth them Verſe 3, 4. they ſhould not *judge nor deſpiſe* one another for this; they ſhould not eſteeme one another to be void of true and ſaving grace becauſe of this. Secondly, Verſe 1. *They ſhould receive him that is thus weake in faith*; that is, eſteeme well of him, love him, bee not ſtrange to him, keepe him company for all this. *For God hath received him*, ſaith he Verſe 3. And how dareſt thou deſpiſe, or judge, or thinke hardly of, or be ſtrange unto him whom God hath received?

Let me make ſome application of this (beloved) unto you all. And I am ſorry that the time enforceth mee to bee ſo briefe as I muſt bee in applying of it. *Aplic.*

It is utterly a fault amongſt you that the difference in judgement and practice about the ceremonies of our Church hath cauſed ſuch ſtrangeneſſe and allienation of minde and affection betweene ſuch as doe truly feare God, both Miniſters, and people. We are ſo farre from receiving, eſteeming, loving, and maintaining ſociety one with another nevertheleſſe for this difference in judgment about theſe things; that we are apt to deſpiſe and judge one another for it; and to doubt whither there be any truth of grace in them that differ from us in theſe things. Surely (ſaith the one ſide) the differency and lawfulneſſe of theſe things is now ſo cleerely manifeſted; as theſe men muſt needs bee wilfully blind that doe not ſee it. Nay certainely they cannot chooſe but ſee it well enough; and were it not for a carnall reſpect to their credit with the people, among whom they have gotten a great name and applauſe for their ſtandiug out ſo long, they would (doubtleſſe) conforme themſelves. And ſurely (ſaith the other ſide) the utter unlawfulneſſe of theſe ceremonyes is now ſo clearely reveiled that theſe men muſt needs be wilfully blinde that ſee it not. Nay they doe ſee it well enough; and were it not for a carnall reſpect

they

they have unto their worldly peace and eſtate they would neve uſe them; certainly they ſinne againſt their conſcience in obſerving of them. And what truth of grace can there be in them that are wilfully blind, and for carnall reſpects doe thus ſinne againſt their owne conſcience. And thus doe both ſides groſſely and dangerouſly erre and ſinne againſt their brethren. *And when yee ſin ſo againſt the brethren* (ſaith the Apoſtle 1 *Cor.* 8. 12.) *yea ſinne againſt Chriſt.* For the experience of all times and of this preſent age proveth evidently that there be of both ſides that feare God unfeignedly, and in the whole tenour and courſe of whoſe converſation the life and power of true godlineſſe doth manifeſtly appeare. And if thou doe not ſee this (whoſoever thou art, that art moſt bitter and violent of either ſide) then art thou certainly thy ſelfe moſt wilfully blinde. And I doe aſſure thee (in the name of the Lord and by good warrant out of his word) that if thou canſt not unfeignedly love every one that truly feareth God (whither he conforme or not conforme) if thou canſt not bewaile and ſtrive againſt theſe hard conceits thou haſt beene wont to entertaine againſt ſuch, thou canſt have no comfort at all in thine owne eſtate before God. *Let there be no ſtriſe I pray thee* (ſaith *Abraham* unto *Lot Gen.* 13. 8.) *betweene mee and thee; for we are brethren.* And it is noted by the Holy Ghoſt Verſe 7. for a circumſtance that did much aggravate the ſinne of *Lot*, and the griefe of *Abraham* for that variance, that *the Cananite and the Perizzite dwelt then in the land.* Certainely all that truly feare God are brethren. And have not we *Cananites* and *Perizzites* enough in our land, Papiſts and Atheiſts and profane perſons that doe mortally hate us all that have any true feare of God in us and rejoyce much in our variances? Or is the number of them that truly feare God ſo great that we muſt diſhearten and weaken one another by nouriſhing heart burning and diſcord among our ſelves? But the time will not permit me to enlarge my ſelfe in this point, as I deſire to doe. I will therefore conclude my ſpeech with the words of the Apoſtle *Iam.* 5. 9. *Grudge not one againſt another brethren, leſt yee be condemned.*

Lecture CXLIV. On Pſalme 51. 7. *Auguſt.* 2. 1631.

IT followeth now that we proceed unto the ſecond of thoſe foure effects, and fruits whereby a man may certainly know whether he hath the ſpirit of Chriſt, and conſequently whether he hath Chriſt, and is by his death, and obedience, perfectly juſtified in the ſight of God: and that is, conſtancy in Religion. This is then the Doctrine that I am now to inſiſt upon.

That he that hath the ſpirit of Chriſt in him, will be conſtant in his Religion above all things. Now before I give you the proofe of the point, I muſt explaine firſt, and prevent the miſtaking of it, by anſwering three queſtions, and removing three doubts that may riſe in your mindes againſt it.

Queſt. 1. Firſt, You may aske me. Is it a certaine note of a man that hath the ſpirit of Chriſt, to be conſtant in his religion?

Anſw. I anſwer, No; unleſſe it be the true Religion that he doth profeſſe. It is indeed a morall vertue, and one of the beſt things that are to be found in a naturall man, to be conſtant in his Religion be it true or falſe. And ſo the Lord noteth it to be *Ier.* 2. 10, 11. *Paſſe over the iſles of Chittim, and ſee, and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing* (and to be found even among them) *hath a nation* (hath any nation) *changed their gods?* As if he ſhould have ſaid. Hath not even the light of nature diſcovered thus much unto all nations, that it is a ſhamefull, and odious thing for a people to be variable, and unconſtant in their Religion? *But my people have changed their glory*, their Religion he meanes. For this conſtancy in a mans Religion which

which he is perſwaded is true (though it be falſe) argueth a zeale of God in him, though it be not according unto knowledge. And that the Apoſtle ſpeaketh of you know *Ro.* 10. 2. as of a good thing in it ſelfe, as of one of the beſt things, that can be in a naturall man. But yet this is no ſigne of grace, no fruit of the ſpirit of Chriſt to be conſtant, in an erroneous, and falſe way. It was no commendation either to *Ieroboam* himſelfe or to *Iehu* or to any other of the Kings, and people of Iſrael that they abode (even to the diſſolution of that ſtate) in that Religion that *Ieroboam* did at the firſt eſtabliſh, and would by no meanes be drawne to forſake it. *The children of Iſrael* (ſaith the Holy Ghoſt 2 *King.* 17. 22.) *walked in all the ſinnes of Ieroboam, that he did they departed not from them.* This conſtancy in their Religion is oft mentioned in the ſtory, to their great ſhame and reproach. It is no praiſe at all, nor ſigne of grace in a Papiſt or any other Heretick or Schiſmatick whatſoever, that they have beene conſtant in their Religion, even unto death. It is not the puniſhment that a man indures, but the cauſe for which he ſuffers, that maketh him a Martyr. It is not conſtancy, but obſtinacy in a man to abide ſo reſolute, and unmoveable in any errour, as he will admit of no meanes that may informe him better, to be like the *aſpe Adder* (*Pſal.* 58. 4, 5.) *that ſtoppeth her eare, which will not hearken to the voice of the charmers charming never ſo wiſely.* Yea it is not only a great ſin but a fearefull judgement, and curſe of God too. *He hath blinded their eyes* (ſaith our bleſſed Saviour *Ioh.* 12. 40.) *and hardned their hearts that they ſhould not ſee with their eyes, and underſtand with their hearts, and be converted, and I ſhould heale them.* So that when I ſay conſtancy in Religion is a note of him that hath the ſpirit of Chriſt, I meane conſtancy in the true Religion. It is the cleaving to the truth of God, that is ſuch a note.

But then you will aske me ſecondly. How ſhall I know (in that great difference of opinions in Religion that is in the Church, and that even among learned, and good men too) which is the truth? Whether that that I hold, and profeſſe bee the truth, that ſo I may conſtantly hold it, and cleave unto it? When our Saviour had ſaid *Ioh.* 18. 37, 38. (and it was that *good confeſſion* that the Apoſtle 1 *Tim.* 6. 13. ſaith he *witneſſed before Pontius Pilate*) *to this end was I borne, and for this cauſe came I into the world that I ſhould beare witneſſe unto the truth; Pilate ſaid unto him, what is truth?* And certainly wee have many now, that were borne, and bread in the Church, that know no more what the truth is, then *Pilate* did, but (like men utterly ignorant, and unſetled in Religion) are as ready to ſay as he he was; *What is truth?* Now to theſe men I anſwer with the words of our Saviour *Ioh.* 17. 17. *Sanctifie them with thy truth, thy word is truth.* If that Religion that thou profeſſeſt, be no other, then that which God hath taught thee in his holy word, then is it doubtleſſe the true Religion. If thou holdeſt nothing in Religion but that thou canſt warrant, and prove by Gods Word, then holdeſt thou the truth, and thou muſt hold it faſt, and cleave conſtantly to it. It is the word of truth *Eph.* 1. 13. it can never deceive thee. *Thy teſtimonyes are very ſure,* ſaith *David Pſalm.* 93. 5. This ſacred booke of the holy Scriptures; and writings of the Prophets, and Apoſtles, is the foundation, upon which God buildeth his Church, as the Apoſtle teacheth us *Eph.* 2. 20. If thou build thy faith, and Religion upon this foundation thou art ſafe enough.

But yet there is another doubt apt to riſe in your mindes, and you will aske me this third, and laſt queſtion. How can I be certaine, that that which I hold in Religion is grounded upon the holy Scripture rightly underſtood. The Scripture is obſcure, and hard to be underſtood: and all religions (Papiſts, and Pelagians and Anabaptiſts, all) do alledge Scripture for that that they hold. To this I anſwer. Firſt, that there are indeed *ſome things* in the holy ſcriptures *hard to be underſtood* as the Apoſtle ſaith 2 *Pet.* 3. 16. there are in that Epiſtle that *Paul* wrote unto the,

Queſt. 2.

Anſw.

Queſt. 3.

Anſw.

the Hebrewes. Secondly, there is nothing (no one Article of faith) ſo plainly ſet downe in the holy Scripture, but wrangling, and prophane wits, have beene apt to pervert, and wreſt the words, to a quite contrary ſenſe, unto that that the Holy Ghoſt intended. You ſhall ſee the Prophet *Ieremy* 23. 36. charge the Prophets, and Prieſts of his time with this, and I pray you marke how emphatically he expreſſeth the heinouſneſſe of this their ſinne. *Ye have perverted* (ſaith he) *the words of the living God, of the Lord of hoſts our God.* But yet for all this, every point of Religion the knowledge whereof is neceſſary to the ſalvation of Gods people, is ſo plainly expreſſed, and taught in the holy Scripture (in one place or other) that not only learned men, but the ſimplieſt Chriſtian, may clearely underſtand it, and be undoubtedly certaine that it is indeed the infallible truth of God. I pray you marke the proofe of this point in five dgrees.

1. Firſt, in all theſe neceſſary points of Religion the Scripture is in it ſelfe moſt cleare, and lightſome. *The Commandement is a lamp* (ſaith *Salomon Prov.* 6. 23.) *and the law is light.* Yea the Apoſtle calls the very Scripture of the old Teſtament (which yet was much darker then the new is) 2 *Pet.* 1. 19. *a light that ſhineth in a darke place.*

2. Secondly, It is not only lightſome in it ſelfe (as you know the Sun is, though they that are blinde have no benefit by it) but it doth alſo give light unto us; and make us (who are all of us blinde by nature) able to ſee clearely the true meaning of it. This is therefore noted to expreſſe the divine excellency of it, *Pſal.* 19. 8. *The Commandement of the Lord is pure, enlightning the eyes.* It giveth light, and ſight to the eyes of Gods people that were dimme, and blind before.

3. Thirdly, It is not only lightſome, and cleere (in all theſe neceſſary points of Religion) to Schollers, and learned men, but even to the ſimplieſt Chriſtian that brings a good heart to the reading, and hearing of it *Pſal.* 119. 130. *The entrance into the word giveth light.* Marke, it is not only light, but it giveth light; yea ſo ſoone as a man with a good heart is entred into it, he ſhall receive that light by it; But to whom gives it this light? *It giveth underſtanding to the ſimple.*

4. Fourthly, what kinde, and meaſure of underſtanding will the Scriptures give to them that with honeſt hearts will exerciſe themſelves in it? Surely a cleere a certaine, and undoubted knowledge. *My people* (they that belong to me, my elect ſaith the Lord *Eſa.* 52. 6.) *ſhall know my name* (my word, and will) *they ſhall know in that day, that I am he that doth ſpeake, behold it is I. The ſheepe* of Chriſt *know his voice, Ioh.* 10. 4. they underſtand his language well, and underſtand his meaning too. *You know the truth* (ſaith the Apoſtle 1 *Ioh.* 2. 21. not to the clergy but even to the meaneſt Chriſtian, ſuch as Verſe 18. he had called *little children*) *you know the truth* (ſaith he) *and that no lye is of the truth.* The meaneſt Chriſtian (being one of Gods elect, and having a good heart) may clearely underſtand the Scriptures, in thoſe points that are neceſſary unto ſalvation, and attaine to a certaine knowledge of them; as the Apoſtle ſaith of the *Theſſalonians* 1 *Theſ.* 1. 5. that the word came unto them, and was received by them *in much aſſurance.*

5. Fifthly, and laſtly. The Lord hath ſo revealed his will in his holy Word, that an unlearned man that feareth God, and hath a good heart, may in theſe neceſſary points underſtand the Scriptures better, more feelingly and effectually and attaine to more certainty of knowledge in them, then the greateſt Schollar in the world (with all the helpes of art, and learning, and interpreters that he hath) ſhall doe, if hee want grace. For ſo ſtands the promiſe, *Pſal.* 25. 12. *What man is hee that feareth the Lord? Him ſhall hee teach in the way that he ſhall chooſe. If any man will doe his will* (and reſolve to practice what

what he knoweth, ſaith our Saviour, *Ioh.7.17.*) *he ſhall know of the doctrine* (concerning the Doctrine which I teach) *whether it be of God or whether I ſpeake of my ſelfe.* So that (to conclude my anſwer to this third and laſt queſtion) let no man pretend for his profane ignorance and unſetledneſſe in the matters of religion the obſcurity of the holy Scriptures, or ſay thus in his heart, I meane well, and I will do well, and I will hope well, but I will never trouble my braines with the matter of religion; to that ſide that I ſee to be ſtrongeſt, and that the times ſhall favour moſt I will moſt incline; but to attaine to any ſetled judgement in theſe matters, I need not, I cannot. Our Preachers and learned men cannot agree about points of religion, and I am glad with all my heart that it is ſo, for that will be a good excuſe for me I hope. Let no man I ſay pleaſe himſelfe in theſe conceits. For thou haſt heard that the Scripture is not ſo obſcure (in theſe neceſſary points) as thou wouldſt faine have it to be; but if thou hadſt any true feare of God in thee, if thou didſt belong to God, thou mighteſt clearely and certainly know the truth. And it is a more fearefull ſigne againſt thee, than thou art aware of, that the Word of God is ſo obſcure to thee, that thou canſt attaine to no certainty of knowledge in the matters of religion by it. *To them that are without* (that belong not to Gods kingdome, ſaith our Saviour *Mar.4.11.*) *all theſe things are done in parables* All the Doctrines of Gods Word are parables and hidden myſteries to them that are without, and ſhall never go to heaven.

And now having removed theſe doubts, and taken away theſe ſtumbling blocks out of your way, I will come to the proofe and confirmation of the Doctrine that I propounded, That he that hath the Spirit of Chriſt, will be conſtant in the religion of Chriſt; he will firmly cleave to the truth that he hath learned out of Gods Word.

Two evident proofes I will give you for this, and then I will ſhew the reaſon and ground of it; for ſo muſt I lay the foundation of that application, and uſe that we muſt make of this ſo neceſſary a truth to be inſiſted upon. My firſt proofe is the teſtimony that the Lord hath given unto them that cleave conſtantly to his truth. The ſecond is the comfort that Gods people themſelves have found, and the confidence they have repoſed in that: Of the firſt ſort of proofs I will give you but three. *Proof* 1

The firſt is that which you ſhall find *Eſa.26.2. Open ye the gates that the righteous nation which keepeth the truth may enter in.* Marke three things in this firſt proofe. 1. God makes it the character of the righteous nation, the true Church, the whole company of true believers that are made righteous by the imputation of Chriſts righteouſneſſe unto them, that they are ſuch as keep the truth. Yea that he ſaith, they are ſuch as 2 *keepe the truths*, all truths, every truth that God hath in his Word revealed unto them. 3. Marke what is ſaid Verſ.1. of this nation that keepeth the truth, and what ſecurity they may have that are of that nation; *We have a ſtrong City, ſalvation will God appoint for wals and bulwarks.* The nation that keepeth the truth, yea every truth of God, is as a ſtrong city, Gods ſalvation and protection ſhall be in ſtead of all wals and bulwarks unto that nation. 1

My ſecond proofe of the firſt ſort is that ſpeech of our bleſſed Saviour *Ioh.* 8. 31. *If ye continue in my word then are ye my diſciples indeed:* and not in name and profeſſion onely. He that is Chriſts diſciple indeed, taught of God, a true believer, will continue in Chriſts word, in the truth he hath learned of him, and not be drawne away from it. 2

And the third is like unto this, 2 *Ioh.9. Whoſoever tranſgreſſeth* (He meanes not in action and practice (for all men are apt to tranſgreſſe ſo, *There is no man that ſinneth not*, 1 *Kings* 8. 46. and *every one that ſinneth tranſgreſſeth the law*, 1 *Ioh.*3.4 But he ſpeaks here of ſuch as tranſgreſſe in judg- 3

ment; *forsake the right way* as they did, 2 *Peter* 2.15. and fall from the truth. *Whosoever* (saith he) *transgresseth, and abideth not in the doctrine of Christ, hath not God*, hath no part in God, no saving knowledge of God, no comfort in him; *He that abideth in the doctrine of Christ, hath both the Father and the Sonne*; hath God for his father, and the Sonne of God for his Saviour. And this is my first sort of proofe, the testimony that the Lord hath given of them that cleave to the truth, and are constant in his holy religion; you see what account the Lord makes of such.

Proofe. 2 My second proofe is the testimony that Gods people themselves from their owne experience have given unto this, even of the comfort that they have found in this in the times of their greatest tryals and afflictions, that they have been constant in their religion, and faithfully persisted in the truth of God. And for this kind of proofe, I will give you three particular examples of most holy men; and one more generall of the whole Church.

1. The first of my three examples is holy *Iob*, who when he was overwhelmed (almost) with tentations of all sorts, found not more comfort, and strength against them all in any one thing, than he did in this, *Iob* 23.11, 12. *My foot hath held his steps, his way have I kept, and not declined; neither have I gone backe from the commandement of his lips, I have esteemed the words of his mouth more than my necessary food.* As if he had said, How many and how great soever my frailties and corruptions have been, whereby I have justly deserved the Lord should thus afflict me, yet I thanke God, this my Conscience can witnesse with me, and this is my comfort, that I have never been variable in my religion, I have been constant in that.

2. My second example is *Davids*, who when his *soule cleaved to the dust*, *Psal.* 119.25. and *melted for heavinesse*, as he saith Vers. 28. when he was brought very low by outward and inward affliction, raiseth up himselfe with this testimony that his conscience gave him, as with a principall comfort, Vers. 30, 31. *I have chosen the way of truth; thy judgements* (thy Word, for so is that word taken most commonly in that Psalme) *have I laid before me, I have stuck unto thy testimonies; O Lord put me not to shame.* As if he should have said, I have deliberately, advisedly, and upon good grounds I finde for it in thy Word (not out of any carnall respects, because it is the religion of the time and State I live in) made choice of this religion which I do professe, and I have stuck to it, and would never be drawn from it; therefore O Lord *put me not to shame*, forsake me not, nor leave me not without comfort.

3. My third example is that of the holy Apostle 2 *Tim* 4.6,7. *I am now ready to be offred* (as a sacrifice in martyrdome) *and the time of my departure is at hand*; that was a time certainly wherein he should need to bethink himself of the best grounds of comfort he had: and what was the chiefe thing that he grounds his comfort and confidence upon at that time? Surely this which he expresseth in the next words, *I have fought a good fight, I have finished my course, I have kept the faith.* As if he had said, Though by many oppositions of false teachers, and bitter persecutions, I have beene strongly assaulted to forsake it, yet I have (I praise God, and this is my comfort) *even to* the finishing of my course and end of my dayes kept the faith, that is, the doctrine of faith, as the word is taken *Acts* 6.7. *Rom.* 1.5. *Gal.* 1.23. and in many other places. And mark how confidently he infers even upon this ground in the next words Vers. 8. *Henceforth there is laid up for me a crowne of righteousnesse, which the Lord the righteous Iudge shall give me at that day.*

4. My fourth and last example is more generall even of the whole body of the Church that God had then upon earth, *Psal.* 44.17, 18, 19 *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsly in thy covenant; our heart is not turned backe; neither have our steps declined from thy*

thy way; though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death. As if they had ſaid, No reproach or perſecution that ever we indured (all which we might eaſily have eſcaped if we would have dealt falſly in thy covenant, and forſaken thy truth) could make us (ſo much as in heart) to turne backe from thy way, as our fore-fathers did in the wilderneſſe, of whom it is ſaid *Acts* 7. 39. that *in their hearts they turned backe into Egypt*, they could have found in their hearts to be there againe; but ſo could not we; and this teſtimony of our uprightneſſe we have to comfort our ſelves with in all the miſeries that have befalne us. And thus have I given you the proofe of the point, that a mans conſtancy in the true Religion, is a ſure argument that he hath indeed the Spirit of Chriſt: and that that may give him great comfort in his eſtate.

Lecture CXLV. On Pſalme 51. 7. Auguſt 16. 1631.

IT followeth now that we proceed to the reaſons and grounds of this point, & ſhew you why it muſt needs be ſo, that he that hath the Spirit of Chriſt is conſtant in his religion, he cannot be like the reed ſhaken with the wind, variable and wavering in his religion, nor apt to be drawn away by any means from the truth that he hath learned and received from the Word of God. Two evident reaſons there be for this. 1. The Spirit of Chriſt whereſoever it dwels will teach and perſwade the conſcience effectually in the truth of God. 2. He that is taught his religion by the Spirit of God, will certainly be conſtant in it.

The firſt reaſon (becauſe it is of great importance, and concernes the maine ground of that certainty that any of Gods people have in their faith and religion) I will diſtinctly and plainely for the helpe of your underſtanding and memory, declare and confirme unto you in ſix ſeverall propoſitions, and then I will anſwer the maine objection that is made againſt it. *Reaſon* 1

Firſt, the Lord hath promiſed that he will by his holy Spirit inſtruct and teach his people in the way to life. See this promiſe *Ioh.* 14. 26. *The comforter, which is the Holy Ghoſt* (ſaith our bleſſed Saviour) *whom my father will ſend in my name*, through my merit and mediation, *he ſhall teach you all things.* All things (he meanes) that are neceſſary unto your ſalvation for you to know, and to be perſwaded of. And if any man ſhall ſay (as the Papiſt doth) tuſh this promiſe was made to the Apoſtles onely who repreſented the whole Church of Chriſt: and that therefore from hence it may be well concluded indeed, that to the whole repreſentative Church in a generall Councell lawfully aſſembled; the Spirit is promiſed to teach and guide them infallibly in all things; but can every private man or woman conclude from hence, that the Spirit of God will teach them all things? I anſwer, That though theſe words were ſpoken to the Apoſtles onely, (for they were ſpoken in that Sermon our Saviour made at his laſt Supper where none were preſent but they) yet doth it not follow from thence that they were ſpoken of the Apoſtles onely, as not concerning any other but them: for there were many things ſpoken in that Sermon that do undoubtedly concerne all the faithfull as much as them: *viz.* that which is in Chap. 13. 34, 35. 14. 21, 23, 24. 15. 1, — 10. 16. 23, 24. 1

But for further anſwer unto this, I add this ſecond propoſition. That the promiſe is made not unto the Apoſtles and Teachers of the Church onely, but unto all the faithfull. *All thy children* (ſaith the Lord to his Church, to his Catholique Church, the whole company of his elect and called ones *Eſa.* 54. 13.) *all thy children ſhall be taught of the Lord.* And our Saviour citing this place *Iohn* 6. 45. delivers the promiſe in theſe generall termes; *It is written in the Prophets* (ſaith he) *and they ſhall be all taught of God.* He is then no member of the Catholike Church (out of which as out of *Noahs* Ark there can be no ſalvation) he 2

hee is none of Gods elect, that in the matters of his religion, hath no other teacher then man, that is not therein taught of God, and instructed by his holy spirit. *Ye have an unction* (saith the Apostle in his generall Epistle that he wrote to all the faithfull, 1 *Iohn* 2.20. Yea even to such among them as verse 18. he calls *little children* the weakest, and meanest of all the faithfull) *ye have an unction from that holy one* (saith he even unto them) *and know all things*: that is, ye have received from Christ the Holy Ghost the Comforter, and hee hath taught you, and instructed you in all things that are necessary to the salvation of your soules, for you to know, and to be instructed in.

3. Thirdly, Of all the workes of the spirit of God in the soule of man this is the first, and principall, to inlighten the mind, and to give a man a good understanding, and judgement in those things that concerne his salvation. As light was the first of all Gods workes in the Creation of the world, *Gen.*1.3. so is it also in the new creation. *Be ye transformed* (saith the Apostle, *Romanes* 12.2.) *by the renewing of your mind.* So soone as a man is transformed, and hath that blessed change wrought in him, his minde will bee renewed, and his judgement cleered in spirituall things. *When their heart turneth unto the Lord* (saith hee, 2 *Cor.*3.16.) so soone as a man is once converted by the spirit of God, *the vaile* that darkned the understanding, and kept a man from seeing, and discerning the things of God *shall bee taken away*. That man whom Gods spirit hath not enlightned to see the truth (in some comfortable measure) in the matter of religion, that is ignorant therein, or hath no knowledge but such as he hath received by tradition from men, had never any other teacher then man; holds nothing in religion but *humana fide*, upon that credit that hee gives unto man, it is the religion of the time, of the state, and countrey hee lives in, it is that which he knowes many learned and good men doe teach, and hold, and therefore hee holdeth, and professeth it, but he was never inwardly, and firmely perswaded in his conscience of these things; that man certainely never had the spirit of Christ; It cannot be idle whersoever it is, it will be working, and if it have not renewed thy mind, and judgement, if it have not taught, & instructed thee, which is the right way to heaven, which is the true religion; it never had any work in thy heart at all, thou hast certainely no one work of saving, and sanctifying grace wrought in thy soule.

4. Fourthly, The knowledge that this heavenly teacher worketh in us is a cleare, and certaine knowledge, And even as Gods people when the spirit of God spake unto them in visions, and dreames and other extraordinary revelations were undoubtedly certaine of that that he revealed unto them, they needed not the testimony of the Church to assure them that it was indeed the will of God, that was so revealed unto them. If *Abraham* had not beene undoubtedly certaine of that, he would never have beene so ready as hee was, *Gen.*22.2,3. to sacrifice his own sonne: Neither would *Ioseph* being a just man have taken *Mary* his wife after she was found with child as he did, *Matth.* 1.20,24. nor would he have taken her, and our blessed Lord immediatly after he arose, by night; and have fled into Egypt, as he did, *Mat.*2.13,14. if hee had not been certainely assured that that was the will of God that was so revealed to him, *the spirit spake expresly* in those cases, as the Apostle teacheth us, 1 *Tim.*4.1. So doth the spirit of God also in his ordinary manner of teaching the heart of man, by the holy Scriptures (which the Apostle 2 *Pet.*1.19. calleth *a more sure word of prophesy* then any of those extraordinary revelations were) speake so expresly as the people of God that have beene taught by him, have beene so certaine of the truth, that they have beene willing to seale it even with their deerest bloud. So the Evangelist saith, *Luke* 1.1. that all the parts of the Gospell all the articles of our faith were *most surely beleened among* the faithfull. And *Peter* saith of himselfe, and the rest of the elect Apostles, *Ioh.*6.69. *We beleeve*,

leeve, and are ſure that thou art that Chriſt the ſonne of the living God. And our Saviour ſaith of them all, *Ioh.* 17.8. that *they knew ſurely that he came out from God, and beleeved that God did ſend him.* The people of God by the teaching of the holy ſpirit, do attaine (you ſee) not unto a probable opinion onely, but to an undoubted certainty of knowledge, and faith. And from this certainty, hath growne that marvellous courage, and comfort that the holy Martyrs have expreſſed in all their ſufferings. *They were ſlaine for the Word of God,* (ſaith the Apoſtle, *Revel* 6.9.) *and for the teſtimony which they held.* They did profeſſe, and give teſtimony to the truth of God which they had learned in his Word; and they did hold faſt this their teſtimony, and would not by any meanes be drawne from it, and therefore they were ſlaine. If a man have no certainty in the matters of religion, but is wavering, and unſetled in it certainely he was never yet taught of God.

Fiftly, No man can attaine to this undoubted certainty in religion by any other meanes but by the teaching of the ſpirit of God. Though a man be a conſtant hearer of the moſt excellent teacher, and enjoy all other the beſt meanes of knowledge that are upon earth, yet ſhall he never bee able to attaine to a cleare, and certaine knowledge in the matters of his ſalvation, till the ſpirit of God doe teach, and inſtruct him. When *Peter* had made this confeſſion of his faith, *Matth.* 16.16. *Thou art Chriſt the ſonne of the living God. Ieſus anſwered, and ſaid unto him,* verſe 17. *Bleſſed art thou Simon Bar-jona for fleſh, and bloud hath not revealed it unto thee, but my father which is in heaven.* Marke two things in this ſpeech of our bleſſed Saviour. 1. That till a man be taught of God he can never underſtand and know, no not thus much. 2. That he is a bleſſed, and happy man that can find in himſelfe that hee is taught of God. Why but may you ſay? May not fleſh, and bloud reveale ſo much to a man? May not a naturall man be perſwaded of this that Ieſus is Chriſt the ſonne of the living God? I anſwer that he may ſay ſo; and he may thinke ſo, and he may in ſome ſort know it to be ſo, and be able to prove it to be ſo; but he cannot be fully perſwaded of this article; he cannot beleeve *it with all his heart* as *Philip* ſpeaketh, *Acts* 8.37. till God by his holy ſpirit have revealed it unto him, and perſwaded his heart of it. *No man can ſay that Ieſus is the Lord,* (ſaith the Apoſtle, 1 *Cor.* 12.3.) *but by the Holy Ghoſt.* As if he had ſaid, He cannot ſay, and profeſſe it from the full perſwaſion of his heart, till the Holy Ghoſt hath taught it him, that hee is ſo indeed. No man can have a cleare, and certaine perſwaſion in matters of religion, but onely he that hath the ſpirit of ſanctification, and is inſtructed, and guided by it. *Certainely* (ſaith *Elihu, Iob* 32.8.) *there is a ſpirit in man, and the inſpiration of the almighty giveth them underſtanding.* There bee many arguments whereby a man may bee convinced and forced to acknowledge that the holy Scripture is undoubtedly the Word of God. 1. The marvellous conſent of all the holy Writers that penned it. 2. The certaine fulfilling of all the Propheſyes contained in it. 3. The ſtrange miracles that have confirmed it. 4. The admirable providence of God in preſerving of it. 5. The teſtimony that the Church, and Saints of God in all ages have given unto it. 6. The divine and ſupernaturall doctrine contained in it. But none of all theſe arguments can undoubtedly perſwade the heart *certitudine fidei* that the holy Scripture or any doctrine contained in it is the Word of God, till we be taught it of God, till the holy ſpirit of God, have inwardly certified, and aſſured us of it. Therefore is this knowledge, this cleare, and certaine knowledge in matters of faith, and religion called, *Pro* 30.3. *the knowledge of the holy*: and 9.10. *The knowledge of the holy, is underſtanding.* A carnall man by his naturall parts, and by the helpe of learning, of hearing, of ſtudy, and conference may know much in religion, and teach it alſo excellently, and maintaine it ſtrongly againſt any adverſary; but this cleare, and certaine know- 5.

ledge, this πληροφορία that carryeth with it, as with full saile the whole man to the love, and obedience of it, that makes a man able, and willing to suffer, and die for the truth; can no man have, till the holy spirit of God have sanctified his heart, and perswaded him in the truth.

6. Sixtly and lastly, Proportionable to the measure of the spirit of grace, and sanctification that any faithfull man hath received, shall the measure of his knowledge, and certainty be in the matters of his faith, and religion. He that is spirituall (saith the Apostle, 1 *Cor.* 2. 15.) by whom (though he oppose him to the naturall man) he meanes not every one that hath the spirit, and is regenerate but him that hath the spirit in a greater measure then many other of the regenerate have, as appeares by the opposition he makes, Chap. 3 1. betweene them that are *spirituall*, and them that are *babes in Christ*. He that is spirituall (saith he) *judgeth all things*; that is to say; is not only certaine of the truth that himselfe holdeth, but can judge, and clearely discerne, and reject any errour that is held by other men; *yet he himselfe is judged of no man*: As if he had said, He is so certainely assured of the truth that hee holdeth, that the contrary judgement of other men, whatsoever they bee, cannot over-sway him or cause him to stagger. *Grow in grace* (saith the Apostle, 2 *Peter* 3. 18.) *and in the knowledge of our Lord and Saviour Iesus Christ*. The holyer, and more spirituall a man is, the more hee growes in grace, in the feare of God, in sorrow for sinne, and hatred of it, and in the love of goodnesse: the better, and with the more certainty of assurance shall hee know the mystery of Christ, the clearer, and more certaine assurance shall hee have in spirituall things.

Object. And (thus having opened, and confirmed this first reason of the Doctrine) I come to answer a maine objection which the Papist doth make, and which may rise in your mindes against it. And indeed if it were an objection of Papists onely I would never trouble you, or my selfe about it. But wee are all by nature ranke Papists in this, and in many other points of religion; and I know this first reason will seeme strange, and absurd to many of you: and that you will be ready to say, what? Shall every man in the matter of religion rest upon the instruction, and perswasion hee hath from his owne private spirit. This fond conceit (saith the Papist) hath already, and still must needs bring into the Church an infinite variety of opinions in religion. *Quot capita tot sensus*, so many men, so many mindes, and opinions there must needs bee in religion, if every ones private spirit bee supreame judge, and determiner what is truth in the matter of religion. Is it not a farre surer way for all men to depend, and rest upon the Doctrine, and instruction of the Church (according to the ordinance of God) then upon that which their owne private spirit teacheth them? *Aske the priests concerning the law*, saith the Lord, *Hag.* 2. 11. and againe, *The priests lips shall keepe knowledge* (saith the Prophet, *Mal.* 2. 7.) *and the people should seeke the law at his mouth.*

Answ. Now unto this I have foure things to answer.

1. First, That though this Doctrine that every true beleever hath the spirit of God, and that the spirit of God will teach him bee strange, and ridiculous to such as are *sensuall not having the spirit*, as the Apostle speaketh of some, *Iude* 19. and indeed to every naturall man; yet to the regenerate man it is not so. *The spirit of truth* (saith our Saviour, *Iohn* 14. 17.) *the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for hee dwelleth in you, and shall bee in you.* Every true beleever, every true Christian hath the spirit of God, and knowes, and finds in himselfe that hee hath it. *Because ye are sonnes* (saith the Apostle, *Galathians* 4. 6.) *God hath sent forth the spirit of his sonne into your hearts, crying Abba, father:*

father: Hee could not pray els nor cry Abba father unto God. And he that hath it not (let him ſcoffe, and flout at it never ſo much) is in a wofull caſe certainely, and will find it to be ſo one day. *He that hath not the ſpirit of Chriſt, is none of his*, ſaith the Apoſtle, *Rom.* 8. 9.

Secondly, The ſpirit that every faithfull man hath to teach, and inſtruct him is not his owne private ſpirit as they ſcornefully, and blaſphemouſly call it; for 1 it is the ſpirit of God even the ſame that firſt indited the holy Scriptures, and inſpired the holy Prophets and Apoſtles in the writing of them, and is therefore beſt able to inſtruct, and teach us in the true meaning of them. *Wee have received* (ſaith the Apoſtle, 1 *Cor.* 2. 12.) *not the ſpirit of the world, but the ſpirit which is of God, that wee might know the things which are freely given us of God.* And 2 beſides, it is not mans private ſpirit becauſe it is one, and the ſame in all the faithfull throughout the world, and teacheth them all one, and the ſame thing. *By one ſpirit* (ſaith the Apoſtle, 1 *Cor.* 12. 13.) *wee are all baptized into one body, whether we be Iewes or Gentiles, bond or free, and have beene all made to drinke into one ſpirit.* As if hee ſhould have ſaid, As all the faithfull throughout the world enjoy the ſame outward Sacraments, ſo is the inward grace that is ſealed thereby, one and the ſame in all the faithfull throughout the world, and teacheth them all one and the ſame thing. So that this teaching that every true beleever hath, and muſt have, from the ſpirit, is no cauſe of the diverſity of opinions that is in the world; no no it is the following, and hearkning unto our own naturall, and carnall ſpirits, that is the true cauſe of that, if we were all taught by the ſpirit of God, we ſhould agree better in opinion then we do. Yea it is one, and the ſame ſpirit, that is in all the faithfull that are now living, that it was in all the faithfull in old time, and teacheth us now no other thing, then it did teach all the faithfull from the beginning of the world. So the Apoſtle alluding unto *David* and to the faithfull in his time ſaith, 2 *Cor.* 4. 13. *We having the ſame ſpirit of faith according as it is written I beleeved, and therefore have I ſpoken, we alſo beleeve, and therefore ſpeake.* 2.

Thirdly, Wee doe not ſay, that that teaching, and perſwaſion which every faithfull man receiveth inwardly in his owne heart from the ſpirit of God, is the ſupreame judge, and determiner what is true, and what erroneous in the matters of faith, and religion, from which no appeale is to bee made; for all hereticks and ſelfe-conceited perſons will bee apt to pretend that; but wee have a certaine rule given us whereby that which the ſpirit of God teacheth a man inwardly, may be knowne, and diſcerned from all opinions, and motions that come from a falſe, and fantaſticall ſpirit; and that is the written Word of God. That Doctrine that is conſonant to the Word, is of the ſpirits teaching, that that ſwerves from the Word, comes certainely from a falſe, and erroneous ſpirit. By this rule we muſt judge of the ſpirit that is in other men. *Beloved beleeve not every ſpirit* (ſaith the Apoſtle, 1 *Iohn* 4. 1.) *but try the ſpirits, whether they bee of God.* But how ſhall wee try whether the Doctrine that our teachers bring us bee ſuch as they received, and learned of Gods ſpirit or no? Why wee muſt try it by this rule. *To the law, and to the teſtimony* (ſaith the Prophet, *Eſa.* 8. 20.) *if they ſpeake not according to this Word, it is becauſe they have no light in them.* As if hee ſhould have ſaid, they were never taught of God. And this is alſo the rule whereby wee muſt try every opinion in religion that wee hold, every motion, and inclination that wee find in our hearts whether it bee of the ſpirit of God yea or no; the ſpirit never diſagreeth from the Word. *Behold* (ſaith the wiſdome of God, *Proverbes* 1. 23.) *I will powre out my ſpirit unto you, I will make knowne my words unto you.* And *Eſa.* 59. 21. *This is my covenant with them, ſaith the Lord, my ſpirit that is* 3.

upon thee, and my word which I have put in thy mouth. The ſpirit, and the Word goe alwaies together.

4. Fourthly and laſtly, The ſpirit of God uſeth to teach the conſcience by the miniſtery of the Word, that is in the Church of God; and not either by immediate inſpirations, and enthuſiaſmes; or by any other outward meanes ordinarily, but by this onely. And by this alſo a man may judge whether that that hee holds in religion bee of the ſpirits teaching yea or no. Whether the good things that ſeeme to bee in him were wrought by the ſpirit of God: that is, if hee have learned, and received them by the miniſtery of the Church, and preaching of the Word. Therefore the Apoſtle calls the miniſtery of the Goſpell, 2 *Cor.* 3. 8. *the miniſtration of the ſpirit.* As if hee had ſaid, The meanes whereby the Lord conveyes his ſpirit into the heart of man, and whereby the ſpirit worketh grace in mans heart, is the miniſtery of the Word. *Received ye the ſpirit* (ſaith he, *Galathians* 3. 2.) *by the workes of the law, or by the hearing of faith,* that is the Doctrine of faith *preached?* So ſpeaking of faith (the greateſt worke of the ſpirit) he ſaith, *Rom.* 10. 17. *faith comes by hearing.* Therefore when our Saviour had ſaid, *Iohn* 6. 45. *It is written in the Prophets they ſhall bee all taught of God,* hee addeth immediatly, *every man therefore that hath heard, and learned of the father commeth unto me.* As if he had ſaid, The father teacheth no man (ordinarily) but in, and by the hearing of his Word preached. Therefore when the Lord makes that gracious promiſe to every faithfull man, that hee will by his ſpirit plainely teach, and direct him which way to take, even then when he is in moſt danger to be miſſead, and ſeduced, *Eſa.* 30. 21. *Thine eares ſhall heare a word behind thee ſaying, this* (not that but this) *is the way walke yee in it* (continue, goe on in it, leave it not) *when thou turneſt unto the right hand, and when thou turneſt unto the left.* As if he ſhould have ſaid, When thou ſhalt be in danger to be ſeduced, and drawne out of the right way even then my ſpirit ſhall reſolve, and confirme thee in the truth, and keepe thee in it. I ſay when the Lord doth promiſe thus plainely, and particularly to teach, and guide his people aright by his ſpirit, even in controverted truthes, you ſhall find in the former, verſe 20. how, and by what meanes the ſpirit will thus teach, and guide his people. *Thy teachers* (ſaith he) *ſhall not bee removed into a corner any more, but thine eyes ſhall ſee thy teachers,* and then followeth, *and thine eares ſhall heare a word behind thee.* As if hee ſhould ſay, I will accompany the miniſtery of my Word with the efficacy, and operation of my ſpirit, and by the miniſtery of thy teachers my ſpirit ſhall inſtruct, and guide thee in the right way. And thus you ſee the firſt reaſon of the Doctrine opened, and confirmed unto you that the ſpirit of God, whereſoever hee dwells will teach and perſwade the heart in the truth of religion.

Reaſon. 3 The ſecond reaſon of it is this, That when once a man is taught of God, and inſtructed by his ſpirit in the truth, hee will certainely cleave unto it, and hold faſt whatſoever hee hath learned of that heavenly teacher. *Teach mee O Lord* (ſaith *David, Pſalme* 119. 33.) *the way of thy ſtatutes*; that is, that way unto life, and ſalvation which thou haſt in thy Word preſcribed (a plaine *periphraſis* of the true religion of God) *and I ſhall keepe it unto the end.* As if hee had ſaid, I ſhall never fall nor bee drawne away from it when once thou haſt by thy ſpirit inſtructed, and reſolved me in it. And verſe 102. *I have not departed from thy judgements,* ſaith he, but have beene conſtant in thy truth *for thou haſt taught mee.* So ſaith the Apoſtle alſo of all that are taught of God, 1 *Iohn* 2. 27. *The ſame anointing* (ſaith hee; the ſpirit of God hee meanes) *teacheth you of all things,* of all things that are neceſſary for you to know, *and it is truth, and is no lie,* this teaching of the ſpirit is cleare, certaine, *and even as it hath taught you ye ſhall abide in him.*

him. As if he ſhould ſay. Ye ſhall abide in Chriſt; and in the profeſſion of every truth of his, becauſe ye have beene taught by his holy ſpirit.

And thus have I ſhewed you the reaſons, and grounds of this point, that he that hath the ſpirit of Chriſt will be conſtant in the Religion of Chriſt, and firmly cleave unto the truth of God.

Lecture CXLVI. On Pſalme 51. 7. Aug. 30. 1631.

Aplic. IT followeth now that we proceede to make ſome application of it unto our ſelves. For ſeeing (as wee have heard) the Spirit of God whereſoever it dwels will teach, and reſolve the heart in the truth of Religion; and he that is thus taught of God, cannot but be conſtant in the truth; ſeeing the Lord makes ſo great account of them that cleave to his truth; and the faithfull themſelves have found ſuch comfort in this, when they have beene in great diſtreſſe, wee are therefore to be exhorted that every one of us would labour, by this note to approve our ſelves to have the Spirit of Chriſt, and ſo to be his, even by our reſolution, and conſtancy in our Religion, and cleaving faſt unto the truth of God, which we have received, and doe make profeſſion of. This is an exhortation, which we ſhall finde much preſſed upon Gods people by the Holy Ghoſt, ſpecially in the New Teſtament. *Watch yee*, take heed unto your ſelves (ſaith the Apoſtle 1 *Cor.* 16. 13.) *ſtand faſt in the faith*, in the Doctrine of faith, *quit yee like men*, in withſtanding manfully all ſuch as would ſeduce you, *bee ſtrong* and reſolute in the truth. Obſerve his earneſtneſſe in the many words he uſeth. So *Phil.*4.1. *Stand faſt in the Lord* in the faith, and Doctrine of Chriſt *my dearely beloved*. And 2 *Theſ.*2.15. *Therefore brethren* (ſaith hee) *ſtand faſt, and hold the traditions* the doctrines delivered unto you *which you have beene taught, whether by word* by lively voice in the Miniſtery of the word, preached which you heare, *or by our Epiſtle*, or by the holy Scripture which yee reade. And againe *Heb.*4.14. *Let us hold faſt our profeſſion* ſaith he. And againe *Heb.* 10.23. *Let us hold faſt the profeſſion of our faith without wavering: Remember how thou haſt received, and heard* ſaith our Saviour *Revel.* 3. 3. *and hold faſt*. And if the people of God then had ſuch need to have this exhortation preſſed upon them, while the Apoſtles themſelves lived, by whom they had beene taught and confirmed in the truth, with farre more evidence and demonſtration of the ſpirit, and of power (as the Apoſtle ſpeaketh 1 *Cor.* 2. 4.) then is it to bee found in the Miniſtery of any of Gods ſervants now, how much more neceſſary is this exhortation for us all in theſe dayes.

Obiect. No, not ſo will you ſay. For thoſe were dayes of bloudy perſecution, and of a fiery tryall. The Magiſtrate was a mortall enemy to Chriſt, and his Goſpell, and the Iewes every where incenſed him againſt it; but we (thankes be to God) live under a Chriſtian Magiſtrate, and in dayes of great peace, we have peace at home, and peace abroad.

Anſw. To this I anſwer that though we (through the great mercy of God) doe enjoy the Goſpell in great peace, and have it alſo maintained, and countenanced by publike authority; and though the religious diſpoſition of our gracious King (who hath both heretofore, and of late ſo fully declared himſelfe to be for the Goſpell, and againſt Popery) may give us great hope of the continuance of this bleſſing, and may ſeeme to free us from feare of any alteration of Religion in our dayes. Yet are there three things that make this exhortation every whit as needefull for our times, and for us, as it was for the people of God in the Apoſtles dayes.

Firſt, The great danger wee are in that popery may prevaile and ſteale in upon

upon us (and with it a fiery tryall) before we be aware; not withſtanding all that hath beene ſaid of the hopes we have. Surely the great increaſe of Papiſts that we daily heare of, together with the marvellous declining of many declared by, the ready receiving of ſuch Doctrines as any ſeducing Spirit will offer to them may give us juſt cauſe of this feare.

2. Secondly, admit that wee were in no danger at all of a fiery tryall through popery, yet are there a number of other new, and ſtrange opinions lately ſprung up in our Church, that do make this exhortation as needfull now as ever it was. They are ſo many that I cannot name them all unto you though I would, and they are ſome of them ſo fantaſticall, ſome ſo blaſphemous, and dangerous that I would not offend your Chriſtian eares with rehearſing of them, though I could. Every yeare almoſt yeelds us ſome new conceit in Religion. When the ſervants (in the parable of the tares *Matth.*13.27,28) ſpied their Maſters field ſo full of tares, they ſaid unto him. *Sir didſt not thou ſow good ſeed in thy field, from whence then are theſe tares?* They doe not lay the fault upon the ſeed their Maſter did ſow. The Papiſts, and Atheiſts when they heare either of Hereſies that ſpring in the Church, or of hypocrites, and ſcandalous ſinners that break out amongſt ſuch as profeſſe Religion, are apt ſtill to impute all to our Maſters ſeed. This comes of following Sermons, a goodly Goſpell ſay they this is, that brings forth ſuch fruits. And the ſervants of God themſelves, that know how good the ſeed was that their Maſter did ſow in this field, how ſound, and pure the Doctrine hath beene which our ſtate, and Church hath profeſſed, and which hath beene preached in it above 70. yeares without interruption, and ſee what a number of ſtrange opinions are now riſen in it, are apt to wonder and cry *Lord whence come all theſe tares?* But marke what anſwere the Lord of the field gives unto his ſervants *The enemy hath done this*, ſaith he. Satan the enemy of God, and mankinde, is the ſower of all theſe tares, the authour of all the hereſyes (and ſcandalls too) that riſe in Gods Church. And the men that broach theſe errours (how learned or good ſoever they may ſeeme to be; as *Satan himſelfe* ſaith the Apoſtle 2 *Cor.* 11.14. *is of transformed into an Angel of light*) are ſet on work by him, his agents his ſeeds-men they are. Our Saviour foretelling the deſtruction of Ieruſalem and of the whole ſtate, and the judgements whereby God would plague that nation, for the contempt of the Goſpell: and which ſhould bee ſignes, and forerunners of his taking it away from them, and beſtowing it upon ſome other nation that would bring forth better fruits of it, names this for one, *Matth.* 24.11. *Many falſe Prophets* (ſaith he) *ſhall ariſe and ſhall deceive many.* Certainly the many ſects, and errours that ariſe in our Church as it is to be eſteemed a moſt juſt judgement of God upon this nation for the contempt of the Goſpell, ſo is it a fearefull ſigne of a more grievous judgement approching, and namely of the removing of our candleſticke, and taking away the Goſpell from us. And ſurely theſe falſe teachers (increaſing as they doe) will ſteale away the truth of Religion from us before we be aware (as the Lord ſpeaketh of the falſe Prophets in *Ieremies* time *Ier.*23.30.) unleſſe wee ſtirre up our ſelves to hold it faſt, and to cleave ſo much the more ſtedfaſtly unto it, becauſe wee ſee it ſo many wayes queſtioned, and contradicted by fantaſticall ſpirits.

3. Thirdly, and laſtly. The generall decay of the love of Religion in all places, and among all ſorts of men, and the ſtrange increaſe of irreligiouſneſſe, and profaneſſe every where, will (as an epidemicall diſeaſe, and common contagion) infect us all; and by little, and little ſteale our hearts away from all care of Religion, and reſpect unto it, if we doe not carefully take heed, and ſtirre up our ſelves to hold faſt both the knowledge, and practice of the truth which we have received. Our long enjoying of the Goſpell of Chriſt together

ther with our long peace, and plenty makes us to esteeme lightly, and to grow weary of it, as Israel of old was of *Mannah*, though it were both the most wholesome, and the most delicate foode also that ever man tasted of: In which respect the Prophet *Psal.* 78. 25. calls it *Angels foode*, such a foode as (if they had needed meate) the very Angels might have fed upon. Yet grew they so weary of it that they preferred the cucumbers, and onyons, and garlicke of Ægypt before it *Num.* 11. 5,6. any thing rather then *Mannah* then that food that came downe from heaven. And so doth the Apostle propheſie 2 *Tim.* 4. 4. of a time that should come (and we have just cause to judge that this is the very time hee propheſieth of) wherein such as had professed the Gospell *should turne away their eares from the truth & be turned unto fables*. No doctrine can be so fabulous, and fantasticall but men will be ready to turne unto it, and to embrace it, rather then *the present truth*, as the Apostle calls it 2 *Pet.* 1. 12. Any thing that will oppose, and contradict the present truth *this Mannah that is before our eyes* as the Iewes speake there *Num.* 11. 6. shall be welcome unto them. This is not the disposition of a few (of here, and there one) but it is the humour of the very age and time we live in, that strongly inclineth unto epicurisme and irreligiousnesse. Therefore the Apostle in another propheſie of his 2 *Tim.* 3. 1. wherein he sets downe the generall sinnes of those perilous times that shall come in the last dayes (whereinto we are fallen) notes this as a chiefe one Verse 5. *Having a forme of godlinesse*, an outward profession of the true Religion, *but denying the power thereof*; that the Gospell should have such a commanding power over them as to restraine them from any sinne they were inclined unto (especially if it be in fashion) this they should not abide, this being the generall disease of the time we shal all be in danger to be carryed away with the streame, and sway of it; if we discerne it not to be a forerunner of the removall of our candlesticke the Gospell, and in time take heed, *and repent, and doe our first workes*, *Rev.* 2. 5. and if the generall inclination unto profanesse, that we discerne in all men, cause us not to love the truth, and cleave to it so much the more, and to take up *Davids* cry, and resolution *Psal.* 119. 126—128. *It is time for thee Lord to worke*, and to shew thy power for the maintaining of thy truth, and Gospell, *for they have made void thy law*; thy word, and truth is of no reckoning, and account with men *therefore* (even for this very cause; Oh happy man that can say so) *therefore love I thy Commandements above gold, yea above fine gold, therefore I esteeme all thy precepts concerning all things, to bee right, and I hate every false way.*

And now that I have thus shewed you how much need we have of this exhortation to constancy in our Religion, I will (for the better enforcing of it) first give you some motives to perswade, and provoke you to it, and then shew you the meanes how it may be obtained. And the Motives I will give you shall be but two.

First, take heed how you suffer your selves to be corrupted in judgement, how you approve in your judgement of any erroneous Doctrine, for corruption in judgement is the most dangerous corruption of all others, worse then corruption in manners is, specially in a man that hath beene formerly inlightned with the knowledge of the truth. To allow of any evill we doe in our judgement, and to defend it as lawfull, is a greater sin, and argues a man to be more under the power, and dominion of sinne, then the committing of sinne doth. Therefore the Apostle (in the person not of a naturall, but of a regenerate man) comforts himselfe in this *Rom.* 7. 15. *That which I doe I allow not*, and Verse 16. *I consent to the Law that it is good*, and Verse 25. *With my minde I serve the Law of God.* The Leprosie in the head was of all kinde of Leprosies most dangerous. *The Priest shall pronounce him utterly uncleane* (saith *Motive* 1

(ſaith the Lord *Leviticus* 13.44.) *his plague is in his head.* As the ſoule is the excellency of a man; ſo is the ſpirit, and judgement the excellency of the ſoule, and that that God hath ſet in a man to guide, and governe all other the powers, and facultyes of it. *The ſpirit of man is the candle of the Lord*, ſaith *Salomon Prov.* 20. 27. a divine light ſet in the ſoule to direct the whole *man. And if the light that is in thee be darkeneſſe* (ſaith our Saviour *Matth.* 6.23. if thy minde, and judgement be once corrupted) *how great*, how dangerous *is that darkeneſſe. Take heed therefore* (ſaith he *Luke* 11. 35.) *that the light that is in thee be not darkeneſſe* : take heed that thy judgement be not corrupted. Moſt men are of opinion that if a mans life, and converſation be honeſt, and good it is no great matter what his opinion in Religion be. But they are much deceived. An unſound, and corrupt judgement in Religion will make a man more odious unto God, then many foule corruptions in life and converſation will doe. *To the unbeleeving* (ſaith the Apoſtle *Tit.* 1.15.) *Nothing is pure, for even their minde, and conſcience is defiled.* Even their minde is defiled, ſaith he. The corruption of the minde, is the higheſt degree of corruption that can be. Nay it is not only an high degree of corruption, to be corrupt in judgement, but it is alſo a grievous puniſhment of God when a man (through want of judgement to diſcerne betweene truth, and falſhood) ſhall receive errour, and forſake the truth. This is ſaid to be the judgement that God did make choice of, to puniſh the Gentiles for their moſt hainous ſins; *God gave them over* (ſaith the Apoſtle *Rom.* 1.28. *to a reprobate minde* εἰς νοῦν ἀδόκιμον to a minde void of judgement, as your margin well renders it. When thou once loſeſt thy judgement, that thou canſt not diſcerne betweene truth, and errour in the matters of thy faith, and ſalvation, know that thou art under a moſt heavy curſe of God.

Motive 2 Secondly, If any of you ſhall change your judgement in Religion, and be apt to embrace errour, and forſake the truth, you ſhall thereby declare your ſelves never to have beene taught of God, never to have had any truth of grace, or goodneſſe in you.

Object What? (will you ſay) is every one that holdeth any errour in Religion ut-
Anſw. terly void of all grace? For anſwer unto this you muſt underſtand that there is great difference in the errours that men hold, and in the manner of their holding them alſo. As in the law of God (which is the rule of our practice) there are ſome more *weighty matters* (as our Saviour ſpeaketh *Matth.* 23. 23.) and ſome that are leſſe weighty. So among thoſe truths in Religion that are to be knowne, and beleeved there are ſome that are more fundamentall of more abſolute neceſſity to ſalvation, to be knowne, and beleeved then ſome others are. As in the body of man ſome wounds are mortall, Viz. ſuch as touch the braine, or heart, or other vitall parts, ſome others though they be very deepe, and grievous yet are not mortall; ſo it is in the errours of the minde, ſome of them touch the head (*not holding the head* ſaith the Apoſtle *Col.* 2.19.) *and deſtroy the faith* as he ſpeaketh 2 *Tim.* 2.18. they overthrow the Doctrine of juſtification only by faith in Chriſt (which is the very life of a Chriſtians ſoule) but ſome of them doe not ſo. To anſwer therefore more diſtinctly unto the queſtion, I ſay.

I. That errours of this latter kinde that doe not touch upon the foundation may doubtleſſe be in the man that is in the ſtate of grace. He that held himſelfe bound in conſcience in the Apoſtles time to obſerve all thoſe dayes that God in *Moſes* dayes had made holy, and to abſtaine from all thoſe meates that by that law were made uncleane; did (out of doubt) hold an arrour in Religion; and yet the Apoſtle *Rom.* 14. 1—6. ſpeakes of ſuch a man as of the deare child of God, and ſaith plainly of him Verſe 3. That *God had received him* into favour, yea *hee ſhall bee holden up*, ſaith he Verſe 4. he ſhall perſevere in

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the ſtate of grace, for all the errour that he holds. Yea he forbids Gods people, that were founder in judgement than he, to deſpiſe him, or judge him to be void of grace; nay, he commands them to receive him, converſe with him, think well of him, love him, notwithſtanding this errour of his. As every errour of judgement doth not ſeparate a man from Chriſt, ſo neither ſhould it ſeparate the members of Chriſt in love and affection one from another. When any two of us differ in judgement in any matter of religion whatſoever, the one of us certainly muſt needs be in an errour. And he that is in the errour (ſo it be but an errour of this kind) may be every whit as holy a man (yea and holier too) than he that holdeth the truth. For the deareſt of Gods children in this life, may be ſubject unto ſuch errours. The beſt may ſay of themſelves as the Apoſtle doth, 1 *Cor.*13.9, *We know but in part.* And *every man is a lyar*, ſaith he, *Rom.*3.4. the beſt man is ſubject to erre, and to be deceived in ſome things. We ſhall never all come to *unity of faith*, unity of judgement in all truths that are to be believed, till we come to be perfect men, as the Apoſtle teacheth us *Eph.*4.13. While we live here, there will be difference of judgement in ſome things betweene the beſt of Gods ſervants. And that which the Apoſtle ſaith *Iam.*3.1,2. *My brethren be not many maſters*, let not every one be ſo apt to cenſure and judge his brother for every failing and ſlip in their practice and converſation, *for in many things we offend all*; the ſame may fitly and truly be ſpoken in this caſe alſo: *My brethren be not many maſters*, let not every one be ſo apt to cenſure and judge his brother for every errour that he holds in his judgement, *for in many things we erre all.*

Yea I ſay ſecondly that a man that is in the ſtate of grace may poſſibly hold for a time even ſuch errours in religion, as do trench upon the foundation alſo very neare. For all the elect Apoſtles did believe that Chriſt ſhould be a worldly king, *Mar.*10.37.41. Yea they held this errour even after they had been eye-witneſſes both of his paſſion and reſurrection too, as is plaine by their queſtion *Acts* 1.6. And the whole Church of the Galatians did for a time hold an errour in that maine fundamentall article of our religion in the doctrine of our juſtification. For they held that a man could not be juſtified by faith in Chriſt onely, without the works of the Law, as is evident by that paines the Apoſtle takes to convince them of that errour, *Gal.*3 & 4 & 5 Chapters. Though we may therefore judge of ſuch errours as theſe, that they are moſt odious and damnable, and can never ſpeak nor think too hardly of them; yet may we not judge every one that holds them to be in a damnable eſtate, neither muſt their perſons be odious unto us, ſo long as they do not trouble the Church, nor ſeek to corrupt others by broaching of them: for of ſuch the Apoſtle hath a bitter ſpeech (yet not more bitter than holy and wholſome) *Gal.*5.12. *I would they were even cut off which trouble you.* 2.

Thirdly, Theſe errours that are ſo groſſe and dangerous, that tend directly to the overthrow of the foundation, no man that is in the ſtate of grace can obſtinately hold, and continue in. There be ſome errours in religion, of which it may be ſaid as *David* ſpeaketh *Pſal.*119.21. *Curſed are they that do erre from thy commandements.* None but they that are accurſed of God, and ordained to damnation can fall into them and perſiſt in them. If ever thou that haſt known and profeſſed the truth ſhalt turne Papiſt, or Pelagian, or Libertine, or Antinomian, certainly thou never hadſt the Spirit of God, there was never any true goodneſſe or grace in thy heart. They that worſhip the beaſt (that turn Papiſts) are many indeed (they may well brag of univerſality and multitude, the Pope could not be Antichriſt, he could not be that beaſt ſpoken on in the Apocalyps, if he could not plead this univerſality) for *all that dwell upon the earth* (in a manner) *ſhall worſhip him*, ſaith the Holy Ghoſt, *Rev.*13.8. But who are they? None but *they whoſe names are not written in the booke of life*, ſaith the text. 3.

Fourthly and laſtly, A wavering mind in religion, an aptneſſe to forſake the truth, and to receive new opinions and errours is a dangerous ſigne of an heart that never had truth of grace in it. *The ungodly* (ſaith the Prophet *Pſal.* 1.4) *are like the chaffe which the wind driveth away.* To be ſo light of beliefe that every wind of Doctrine will carrie us away, is a ſigne of an ungodly man, of a naughty and unſound heart. They that at ſuch a time as there were *many Antichriſts* and falſe teachers in the Church, did receive their errours, and were drawne from the truth, did thereby make it manifeſt (as the Apoſtle ſpeaketh 1 *Ioh.* 2. 18, 19.) that they were never any of Gods elect. *If they had beene of us* (ſaith he Verſ. 19.) if they had ever beene any of Gods elect, *they would no doubt have continued with us, but they went out that they might be made manifeſt that all* (that once joyned with us in the profeſſion of the truth) *were not of us,* but that we had ſome hypocrites among us. And ſo on the other ſide they that in ſuch a time, when there are many hereſies and falſe doctrines broached in the Church (and that with great ſhew of reaſon, and truth, and holineſſe too) ſhall yet cleave conſtantly unto the truth, are even by this made manifeſt to have upright hearts to be the elect of God, and precious in his ſight. Thus our Saviour deſcribeth his ſheepe (his elect) *Iohn* 10. 5. *a ſtranger* (one that teacheth ſtrange and falſe doctrine) *they will not follow, but will flee from him,* ſhun, and avoid him as much as they can, *for they know not the voice of ſtrangers,* they approve not of, they like not the doctrine of falſe teachers. Yea the Lord doth for this very cauſe permit ſo many ſpirits of errour to ſwarme in his Church, as there do at this day, that by this meanes of tryall he might make it manifeſt, which among all them that have profeſſed his religion are his elect ones and approved of him, and which are not. *There muſt be hereſies among you* (ſaith the Apoſtle 1 *Cor.* 11.19.) *that they which are approved,* and allowed of God *may be made manifeſt among you.* Conſider well of theſe motives, and you ſhall find there is great force in them to perſwade you to cleave reſolutely and conſtantly to the truth you have received: and to make you fearfull to decline and fall from it.

Lecture CXLVII. *On Pſalme* 51. 7. Sept. 13. 1631.

Meanes. IT followeth now that we proceed unto the meanes that they who deſire to be conſtant in the truth, and to keepe themſelves from being corrupted in their judgement by any of thoſe erroneous ſpirits that the Church at this day is ſo peſtered with, muſt uſe. Our ſtanding faſt in the faith dependeth chiefly indeed (not upon our ſelves, or upon any thing that is in us, or upon any thing wee are able to doe, but) upon the Lord onely, and upon theſe two things that are in him. Firſt, Vpon that grace, and free love of God that mooved him in his eternall counſell to elect and ordaine us unto life: And ſecondly, upon that omnipotent power of his, whereby onely wee are preſerved from falling away. *There ſhall ariſe* (ſaith our Saviour, *Matthew* 24. 24.) *falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſignes and wonders* (the Prieſts and Ieſuites boaſt much of miracles you know. Their miracles for the moſt part are palpably detected to the world, to be but tricks of legier de-main. And if they were not ſo, if they were indeed great ſignes and wonders that they doe, yet might they bee falſe Prophets for all that) *falſe Prophets* (ſaith our Saviour) *ſhall ſhew great ſignes and wonders, in ſo much that* (*if it were poſſible*) *they ſhall deceive the very elect. If it were poſſible,* ſaith hee. It is not poſſible for any of Gods elect to bee ſo deceived by any falſe teachers, as that they ſhould

ſhould fall into thoſe errours that are fundamentall, and perſiſt in them. *The foundation of God* (ſaith the Apoſtle 2 *Timothy* 2. 19. this decree of God which is the maine foundation of our whole ſalvation) *thus ſtandeth ſure*, and can never bee mooved or altered. And ſecondly, *wee are kept* (ſaith the Apoſtle 1 *Peter* 1. 5.) *by the power of God through faith unto ſalvation.* And by our faith wee have in theſe things, and in other the promiſes of God we ſtand, as the Apoſtle ſaith 2 *Corinth.* 1. 24. and not by any thing that is in our ſelves. But though this bee ſo, yet hath the Lord appointed ſome things for us to doe, to preſerve our ſelves from falling away from the truth. And though he at the firſt made us without our ſelves (not of our firſt creation only, but of the firſt forming of the new creature principally is that to be underſtood which the Church ſpeaketh *Pſalme* 100. 3. *It is he that made us and not we our ſelves*, as appeares by the words that follow, *We are his people and the ſheepe of his paſture*; we were meere patients in both thoſe firſt workes of God) yet will he not ſave us without our ſelves, he will not preſerve us in the ſtate of grace, nor bring us unto glory without our owne endeavour, he will have us to be agents in this work our ſelves, and coworkers with him. *Work out your own ſalvation*, ſaith the Apoſtle *Phil.* 2. 12. and *Iude* 20, 21. *Build up your ſelves in your moſt holy faith: and keep your ſelves in the love of God.* And whomſoever God hath elected and decreed to preſerve, ſo as they ſhall never bee deceived, and drawne from the truth in them he will worke a care and endeavour to uſe all meanes to preſerve themſelves. Yea he will make them to be diligent and painfull in working for themſelves this way, in doing their endeavour, and uſing of the meanes whereby they may be kept from falling away from the truth. The Apoſtle writing to the Hebrewes that had done much already to make ſure to themſelves their owne election and calling. *And wee deſire* (ſaith hee *Hebrewes* 6. 11, 12.) *that every one of you doe ſhew the ſame diligence, to the full aſſurance of hope unto the end. That yee bee not ſlothfull, but followers of them who through faith and patience inherit the promiſes.* No man can have full aſſurance of hope to bee preſerved from falling away, unleſſe (even to the end of his dayes) hee bee diligent in uſing the meanes to preſerve himſelfe. No man may looke to inherit Gods promiſes, that is a ſloathfull man, that relyeth wholly upon Gods mercy, and power, and gracious promiſes, and will uſe no endeavour, take no paines to keepe himſelfe from falling from God. On the other ſide, hee that will diligently endeavour himſelfe to doe that that God hath directed him to doe, and to uſe Gods meanes, ſhall not need to doubt, but that God will uphold him, though the times were farre more dangerous than they are. Hee that upheld *Noah*, *Geneſis* 6. 9. and *Obadiah*, 1 *Kings* 18. 3. in ſuch times as theſe were, can certainely uphold us in theſe times. *God is able to make him ſtand*, ſaith the Apoſtle, *Romans* 14. 4. Yea, and hee will certainely doe it, if wee bee not wanting to our ſelves. *Ariſe and bee doing* (ſaith *David* to *Salomon*, 1 *Chron.* 22. 16.) *and the Lord will bee with thee.* Do thy endeavour in the uſe of Gods meanes conſcionably, and thou ſhalt not need to doubt of ſucceſſe. *In all labour there is profit*, ſaith the Holy Ghoſt, *Prov.* 14. 23. which is to bee underſtood as well of the paines wee are to take for our ſoules and for heaven, as for that wee take for our bodies in our worldly callings. Yea the Lord (to ſhew the neceſſity of our own endeavour to encourage us unto this, and to honour the uſe of his meanes) is pleaſed to aſcribe our preſervation from falling, and ſtanding in the ſtate of grace (which is indeed his owne worke onely) unto this our care of keeping of our ſelves. *Hee that is begotten of God keepeth himſelfe*,

and that wicked one toucheth him not, ſaith the Apoſtle, 1 *Iohn* 5.18. A regenerate man may by a conſcionable uſe of the meanes (yet *not hee* (ſaith the Apoſtle, 1 *Corinthians* 15. 10.) *but the grace of God that is with him*, and with all others alſo that faithfully doe their endeavour) keepe himſelfe, ſo as that Satan nor any of his agents ſhall ever bee able to touch him mortally, to draw him to that ſinne that is unto death. Yea hee that will carefully doe what lyeth in him (I ſpeake ſtill of the regenerate man) may preſerve himſelfe (though not from all ſinne, from all humane frailties, and infirmities) yet certainely from all groſſe, and ſcandalous ſinnes, even from ſuch, as hee hath beene by nature or cuſtome moſt ſtrongly inclined unto. And *I kept my ſelfe from mine iniquity* ſaith *David*, *Pſalme* 18. 23.

You will aske me then what is it, that God would have vs to doe to preſerve our ſelves from falling into errour, and to keepe our ſelves conſtant in his holy truth. I anſwer they bee two things principally: ſome things wee muſt avoid and ſome things wee muſt doe. 1. We muſt carefully beware of, and ſhun thoſe things whereby we are in danger to be corrupted in our judgement, and drawne away from the truth. 2. Wee muſt diligently uſe the meanes whereby wee may bee eſtabliſhed, and preſerved in it. Of the firſt kind there are two wholſome, and neceſſary directions given us in Gods Booke.

1. Firſt, Hee that would be conſtant in the truth of religion, and not fall from it muſt ſhun, and avoid them by whom he may be in danger to be ſeduced, and drawne into errour. Shun the hearing of them, the conferring with them, the reading of their bookes, deſire not to heare what they can ſay, for their errours and againſt the truth. This direction wee ſhall find often given unto Gods people. *Ceaſe my ſonne to heare* (ſaith the Holy Ghoſt, *Proverbes* 19.27.) *the inſtruction, that cauſeth to erre from the words of knowledge.* As if hee ſhould have ſaid, Thou haſt received the knowledge of the truth from the Word of God (the writings of the Prophets, and Apoſtles are the words of knowledge) and theſe men would inſtruct thee, and by great probability of reaſon perſwade thee another way. Give over hearing of ſuch men ſaith the Holy Ghoſt. This direction the Apoſtle gives, *Romanes* 16. 17. *Now I beſeech you, brethren* (ſaith hee obſerve his earneſtneſſe in this matter) *marke them which cauſe diviſions, and offences* (are authors of new ſects) *contrary to the doctrine which yee have learned, and avoid them.* And this note our bleſſed Saviour gives to know his Elect by, *Iohn* 10. 5. *a ſtranger* (one that brings new, and ſtrange Doctrine other Doctrine then ſuch as their ſhepheard doth teach) *they will not follow, but will flee from him.* Leſt they ſhould follow him and bee miſlead by him they will flee from him, if they ſhould not flee from him, they feare they might bee ſeduced by him. Yea though *Timothy* was himſelfe a preacher, and a man of rare, and excellent gifts too, yet the Apoſtle forbids him to reaſon much with wrangling ſpirits, and ſuch as would uſe their wits to diſpute againſt the truth. *Perverſe diſputings* (ſaith hee, 1 *Timothy* 6. 5.) *of men of corrupt mindes, and deſtitute of the truth. From ſuch withdraw thy ſelfe.* And if ſuch a man might not bee allowed to reaſon much with heretickes, nor to delight to heare what they could ſay againſt the truth, and for their errours, how much leſſe may a private Chriſtian bee allowed to doe thus.

Say not I ſhall (by hearing, and reading what they ſay) diſcerne the abſurdity of their opinions the better, and bee confirmed in the truth. For firſt, This is not the meane that God hath ſanctified to confirme his people

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in the truth but expreſſely forbidden it as you have heard, heare them not ſaith hee, avoid them, flee from them. Secondly, The way that God hath ſanctified to confirme thee in the truth ſufficiently, and abundantly, is the ſound miniſtery of his Word. *Paul*, and *Barnabas* by their preaching confirmed the ſoules of the Diſciples, *Act.*14 21,22. And *Paul* ſent *Timothy* by his miniſtery, and preaching to eſtabliſh the Theſſalonians, 1 *Theſſ.*3.2. Thirdly, This will be a meane to weaken thee rather, and breed doubts in thee, and pervert thee, then to confirme thee in the truth. Remember what *Eve* got by giving her ſelfe liberty to conferre, and reaſon with the Serpent, ſpecially when ſhe was alone, yet was ſhe then in the ſtate of innocency, *Gen.*3.1,2. If thou wilt needs heare and read what ſuch men can ſay, bee ſure thou have ſome with thee that is able to detect, and confirme thee againſt their errours.

Neither ſay ſecondly, But I know my ſelfe to bee ſo ſetled in the truth that nothing they can ſay againſt it, ſhall bee able to move mee, but I ſhall bee rather able to convince them. For firſt, Many that oppoſe the truth, and teach errour are full of ſleight, and cunning craftineſſe as the Apoſtle ſpeaketh, *Epheſ.*4.14. and will ſpeake with farre greater probability and ſhew of reaſon then thou art aware of. Secondly, Hereſies are workes of the fleſh as the Apoſtle teacheth us, *Galathians* 5. 20. and therefore wee are all by nature much more apt and enclined to receive any hereſy, then the truth. No tow, no tinder is apter to take the fire then wee are to receive errour. Thirdly, Of the Miniſter of God it is (indeed) required that hee ſhould bee able *by ſound Doctrine to convince the gainesayers*, *Titus* 1. 9. hee hath a calling unto it; and therefore hee may ſafely (ſo farre as the neceſſity of the Church ſhall require it) heare, and read what they can ſay for themſelves. For while we walke in any of our waies that God hath appointed us to walke in, wee have a promiſe of protection from God, *Pſalme* 91.11. *Hee will give his Angels charge over us to keepe us in all our waies.* But of every private Chriſtian God requireth not this, that hee ſhould bee able to convince the gaine-ſayer, and anſwer all his cavills; they have no calling unto it, and therefore cannot expect the like protection from God to bee kept from taking hurt by it. Fourthly, and laſtly, Thou haſt juſt cauſe to feare, that becauſe thou preſuming upon thine owne ſtrength doſt willfully diſobey his commandement, who hath forbidden thee to heare them, commanded thee to avoid them, to flee from them, God will leave thee, and ſuffer thee either to bee corrupted, or unſetled in thy judgement by them. Take *Salomon* for an example of this; who becauſe hee did contrary to the commandement of God preſume upon his owne underſtanding, and ſtrength; hee was ſo forſaken of God that every one of his ſtrange wives corrupted him In his judgement, and drew him to approve of, and practiſe their ſeverall idolatries, 1 *Kings* 11.8. And certainely many now adaies are daily either altogether corrupted, or made unſetled in religion, by their voluntary, and needleſſe reaſoning with, and reading the bookes of Papiſts, and other hereticks. To conclude therefore this firſt direction. Bee not ſo deſirous to heare what ſuch men can ſay, but rather as our Saviour, *Matth.*10.16. commands us to *be wiſe as Serpents*, learne that wiſedome of the Serpent which the Prophet ſpeaketh of, *Pſalme* 58. 4,5. *Stop thine eare and hearken not to the voice of theſe charmers, charme they never ſo wiſely.*

The ſecond direction of the firſt kind is this. If thou do deſire to be conſtant in thy religiō,& to keep thy ſelf from being corrupted in thy judgemēt that way, take heed of affecting in religiō the knowledge of intricate, curious & unprofitable things. There is a deſire of knowledg that is moſt neceſſary,& ſuch as al Gods 2.

people are to be exhorted unto; and there is a desire of knowledge that is most dangerous, and which we must warne you all to beware of. Concerning the former. 1. First, It is certaine that whatsoever God hath hath revealed in his Word (as it doth concerne all so) all Gods people may and should desire to attaine unto the knowledge of it. Nay there is not a Chapter not a verse in all the holy Bible, but every one of Gods people might make a profitable use of it, if the fault or defect were not in himselfe; *The things revealed* (saith *Moses*, *Deut.* 29.29.) *belong unto us, and to our children for ever, that we may doe all the words of this law.* There is no part of Gods revealed will but it would further us in our obedience to God, if we understood it as we ought to doe, *Rom.*15.4. *Whatsoever things were written aforetime* (in the Old Testament, and then much more in the New) *were written for our learning, that we through patience, and comfort in the Scriptures might have hope.* Whatsoever is written in the holy Scriptures, would further us in our faith, and increase our patience and comfort, and hope in all our afflictions if we did understand it aright.

2. Secondly, No man ought to envy unto the people of God any measure or degree of knowledge in the holy Scriptures that they are able to attaine unto, but desire, and rejoyce in it rather. *Wee doe not cease to pray for you* (saith the Apostle, *Col.*1.9) and to desire *that ye might be filled with the knowledge of his will.* Nay though any of our people should equall our selves who are their teachers in the knowledge of the Word, and be able to discerne when any of us teach unsoundly, or mistake the meaning of the Scripture, or play the trevants, study not for our Sermons, but doe the worke of the Lord negligently, this should not discontent us neither (so long as they keepe themselves within the bounds of modesty, and sobriety) but wee should rather all say as *Moses* did, *Num.*11.29. *would to God that all the Lords people were Prophets*; would to God that all our hearers were so understanding a people.

But though this bee so, yet is there a kind of desire of knowledge that is a most dangerous thing, and which all that desire to keepe themselves steadfast in the purity of Gods religion, must bee admonished to take heed of. The bait whereby the Divell caught our first parents, and whereby we were all undone, was the desire of knowledge. *God doth know* (saith he, *Gen.*3.5.) *that so soone as ye shall eat of the fruit of this tree, your eyes shall be opened, and ye shall bee as Gods for knowledge.* And you shall find verse 6. that this was the maine thing that prevailed with them, that it was *a tree to be desired to get knowledge.* And this hurtfull, and dangerous desire of knowledge may bee 1. descryed three waies. First, When wee desire to know more of Gods matters then hee hath beene pleased to reveale in his Word. When neglecting the knowledge of such things concerning God, and his will as hee hath revealed wee will bee prying into Gods secrets; and either know such things as God hath said nothing of in his holy Word, or know more of those things that he hath taught us in his holy Word, then hee hath revealed. The Lord hath clearely revealed to us in his holy Word that in the Vnity of the Godhead there is a Trinity of persons, so hath he also in part clearely in his Word revealed to us, his will touching his decree of predestination touching the incarnation, and conception of our Lord and all other the great mysteries of our faith. Now when in these things men cannot content themselves with that that God hath clearely revealed, but would know more, They cannot bee content to know: τὸ ὅτι that these things are so, but they would also know διότι why they are so, they would know them exactly, and see the reason of every thing in these high mysteries; this is a desire of knowledge that is evill, and dangerous. When the Lord revealed himselfe to *Moses* in the bush, *Exod.*3.5. hee charged him not to come too nigh him *draw not nigh hither*, saith hee. And when hee was pleased to reveale his glory unto his people

people upon mount *Sinai* hee *ſet bounds unto them*; and charged them upon paine of death (*Exodus* 19.12,21.) not to paſſe thoſe bounds to gaze and pry too farre. The Lord hath ſet bounds for our knowledge in theſe heavenly myſteryes and thoſe are the holy Scriptures. Remember what a plague came upon the men of *Bethſhemeſh*, 1 *Sam.*6 19. becauſe they looked into the Arke; they would ſee, and know more in the matters of God, then hee would have them to doe. And ſee how God was offended with *Zachary* the father of *Iohn Baptiſt* for this. God had told him by his Angell, that hee ſhould have a bleſſed ſonne by his wife *Elizabeth*, *Zachary ſaid to the Angel*, *Luke* 1.18. *Whereby ſhall I know this?* Gods Word could not ſuffice him for his knowledge in this matter, but he would have it made evident unto him by reaſon how ſuch a thing could be. In all matters of faith it becomes a Chriſtian to enquire, and ſeeke to know what God hath in his Word revealed; yea hee may enquire even into the reaſon of any divine myſtery, ſo farre forth as God hath in his Word revealed it. *What hath the Lord anſwered? and what hath the Lord ſpoken?* muſt Gods people ſay *Jer.*23.35, and there they muſt reſt. That which wee cannot conceive the reaſon of wee muſt reverently adore, and cry out with the Apoſtle, *Rom.*11.33. *ô altitudo O the depth of the riches both of the wiſdome, and knowledge of God, how unſearchable are his judgements, and his waies paſt finding out.* There is a kind of holy ignorance, and ſimplicity (a deſire not to ſee too much, nor to pry too farre into the things of God) that is much commended to us in the Word of God. *The Lord preſerveth the ſimple* ſaith *David*, *Pſalme* 116.6. When we can mortifie our wit, and reaſon, and bring it into captivity into the obedience of Chriſt, as the Apoſtle ſpeaketh, 2 *Cor.*10.5. When we can bring our ſelves unto the obedience of faith as the Apoſtle calls it, *Rom.*16.26. When we make our reaſon ſubject unto faith. And on the other ſide as the gazing upon the ſunne in his brightneſſe, will make a man blind, ſo this ſeeking to make the matters of faith ſubject to our reaſon, and giving our ſelves liberty to queſtion, and diſpute too much of the myſteries of God, is the readieſt way to looſe all ſound judgement in heavenly things. *Where is the diſputer of this world?* (ſaith the Apoſtle, 1 *Cor.*1. 20.) *hath not God made the wiſedome of this world fooliſhneſſe?*

The ſecond way whereby that deſire of knowledge which is dangerous, and hurtfull may be deſcribed is this, when neglecting other things we ſeeke the knowledge of theſe high points only, as are above our capacity to underſtand. Thoſe points of religion that are neceſſary unto the ſalvation of Gods people for them to know, are ſo plainely taught in the holy Scripture as the ſimpleſt of them may be able to underſtand them. In which reſpect the Apoſtle compareth them to *milk* which the youngeſt, and weakeſt child may feed upon, and receive nouriſhment by, *Heb.*5.12. There are ſome other points of religion (which though they be alſo taught in the Word, and in their order profitable to be knowne) yet are they not ſo plainely taught in the Word as every one of Gods people can underſtand them, in which reſpect the Apoſtle compareth them to *ſtrong meate* which belongs onely to them that are of yeares, *Heb.*5.14. And as the feeding of a little child ſtrong meat is the way to overthrow the ſtomack of it, and ſo to kill it; even ſo is this the utter overthrow of many Chriſtians, that being children in underſtanding before they have beene well fed, and nouriſhed with milk, they will feed upon nothing but this ſtrong meat, they buſy themſelves in ſeeking the knowledge of nothing in religion, but of thoſe high points that are matters of controverſy even among the moſt learned men. Wee read of our bleſſed Saviour that in teaching of the people he had reſpect alwaies unto this, to give them that food that their ſtomackes would beare, and ſo might be wholeſome, and fit to nouriſh them. *Hee ſpake the word unto them as they were able to heare it*, ſaith the Evangeliſt, *Mar.*4.33. and *Iob.*16.12. *I* 2.

have yet many things to ſay unto you, but ye cannot beare them now. As if he had ſaid, they would doe you more hurt then good, as that food will doe a man, which his ſtomacke is not able to beare, and digeſt. So the Apoſtle chargeth the Church, *Romanes* 14.1. not to trouble the weake Chriſtian with *doubtfull diſputations.* And as theſe two precedents muſt teach us preachers not to trouble the people (more then needs we muſt) with matters of controverſy; ſo muſt this teach you that are Gods people not to buſy your heads too much with theſe high points, feed better of your milk before you meddle with ſtrong meat, be not like to the child that will be at the latter end of his booke before he have learned the firſt leafe. If any of you ſhall ſay, but I thanke God my capacity will ſerve to underſtand any point of controverſie, I am paſt a child in religion. I anſwer, Firſt, I doubt many that think ſo well of themſelves if they were examined would bee found ignorant enough in the maine principles of our religion. Sure I am it becomes the beſt to thinke more meanely of themſelves. Our Saviour calls his elect Apoſtles, *Iohn* 13.33. and the Apoſtle all the faithfull that he wrote to, 1 *Iohn* 5.21. *little children.* Secondly, As though a child can never without danger feed upon ſtrong meat, yet a man of yeares may ſafely eat milk: ſo though the weake Chriſtian can never without danger buſy himſelfe in intricate queſtions, and controverſies, yet may the ſtrongeſt Chriſtian with profit ſeeke to bee better grounded in the maine principles of religion. *As new borne babes* (ſaith the Apoſtle, 1 *Peter* 2.2. to all the faithfull) *deſire the ſincere milke of the Word, that ye may grow thereby.*

3. The third, and laſt way whereby that deſire of knowledge that is dangerous, and hurtfull may bee diſcryed is this, when wee deſire knowledge onely for knowledge ſake without all reſpect to the uſe, and profit we may make of it, for our edification in faith, and holineſſe of life. This is the rule that we muſt follow in preaching to teach that onely that is uſefull, and profitable. *Paul* did ſo himſelfe, *Acts* 20. *I kept backe nothing that was profitable*; and hee chargeth *Titus* to doe ſo too, *Titus* 3.8. *Theſe things* (ſpeaking of matters of faith, and practiſe) *I will that thou affirme conſtantly, theſe things are good, and profitable unto men.* And this is the rule you ſhould follow in learning. *Teach me good judgement, and knowledge* ſaith *David, Pſal.* 119.66. Such knowledge as will do me good, and make mee good. The true religion that God hath taught us in his Word is called, *Rom.* 10.8. *The Word of faith*: and 1 *Tim.*3.16. *The myſtery of godlineſſe*: and 1 *Tim.*6.3. *The Doctrine which is according to godlineſſe.* And if thou deſireſt the knowledge of any thing in religion to any other end then to increaſe faith, and godlineſſe in thy heart, thou *takeſt Gods name in vaine* even in thy deſire of knowledge, and be thou ſure that *God will not hold him guiltleſſe that taketh his name in vaine, Exod.*20.7.

Lecture CXLVIII. On Pſalme 51.7. October 18. 1631.

IT followeth now that we proceed unto the ſecond: *viz.* to ſhew you the meanes that we muſt uſe to keepe our ſelves conſtant in the truth of religion, and preſerve our ſelves from falling away from it. Foure principall directions I find given in Gods Book to this purpoſe.

1. Firſt, He that deſires to abide conſtant in the truth muſt ground himſelfe well in the knowledge of it; labour to bee aſſured upon good grounds, that it is the truth that hee holds. *Continue thou* (ſaith the Apoſtle unto *Timothy*, 2 *Timothy* 3.14.) *in thoſe things which thou haſt learned, and haſt been aſſured of.* No man can hope to continue ſtedfaſt in any truth of God that hee hath not learned well, nor unleſſe hee bee aſſured upon good grounds that

that it is indeed, the truth of God. *If yee continue in the faith grounded, and ſetled* ſaith he *Col.* 1. 23. As if he had ſaid. No man can continue in the faith that is not grounded, and ſetled in it, that finds not good grounds for that he holds, and beleeves. *I have choſen the way of truth* (ſaith *David Pſalme* 119. 30, 31.) *Thy judgements have I laid before mee; I have ſtucke unto thy teſtimonies.* No man can ſticke to Gods truth, that is drawne by others or carried by example, or by the ſway of the time to a liking of it, but hee onely that hath *choſen the way of truth*, that is, hee that hath adviſedly, and upon good grounds, undertaken the profeſſion of it. They that are *children in underſtanding*, are apt to be *toſſed too, and fro, and carryed about with every winde of Doctrine*, as the Apoſtle ſaith *Eph.* 4. 14. A man ſhall be apt to receive Popery or any other hereſie if he be either ignorant, or weake and ungrounded in the knowledge of the tuth; as alas moſt of our people though they have beene hearers ſo long, and profeſſours of the truth, will be found to be, if ever a time of tryall ſhall come. On the otherſide knowledge will preſerve a man from that danger, *Diſcretion ſhall preſerve thee* (ſaith *Salomon Pro.* 2. 11.) *and underſtanding ſhall keepe thee.* When a mans judgement is once convinced that it is the truth that he holds, it will be hard for him to forſake it; becauſe the more light a man hath in his heart, the more ſtrongly will his conſcience reprove, and checke, and ſmite him when he begins to forſake it, and to goe againſt it. And that is the reaſon as our Saviour teacheth us *Iohn* 3. 20. why lewd men ſhunne, and hate this light, *that their deeds may not be reproved.* If therefore beloved you deſire to hold faſt your profeſſion, ground your ſelves well in that knowledge of the truth that you doe profeſſe. *Wiſedome is the principall thing* (ſaith the Holy Ghoſt *Pro.* 4. 7.) *therefore get wiſedome and with all thy getting* (withall that thou haſt gotten, and doſt poſſeſſe) *get underſtanding.* As if he had ſaid: ſell all that thou haſt to purchaſe this pearle according to that in *Pro.* 23. 23. *Buy the truth, and ſell it not, alſo wiſedome, and inſtruction, and underſtanding.* Now he that would ground ſelfe well, in the knowledge of the truth muſt obſerve theſe two rules.

1. First, he muſt acquaint himſelfe well with the firſt, and maine principles of Religion, and ſeeke to be perfect in them. Though a man heare or reade never ſo much yet ſhall he never attaine to a well grounded knowledge in Religion till he be well catechiſed, and inſtructed in the firſt, and chiefe principles of it. This courſe we ſhall find the bleſſed Apoſtles tooke in teaching the Churches, and bringing them unto ſound knowledge. They gave unto them a ſumme of the maine, and moſt neceſſary points of Religion that are clearely, and plainly ſet downe in the holy Scriptures. So you ſhall finde the Apoſtle *Rom.* 6. 17. ſpeakes of a *forme of Doctrine, that was delivered* unto them: And 2 *Tim.* 1. 13. he chargeth *Timothy to hold faſt the forme of ſound words, which hee had heard of him*; which both in the next words Verſe 14. And 1 *Tim.* 6. 20. he calls his *depoſitum* that *worthy thing that was committed* to his truſt to keepe, and which he chargeth him to ſee that it be kept pure, and uncorrupted by himſelfe; and all the teachers in the Church of *Epheſus.* He gave them this forme of Doctrine, this ſumme of Religion to be as a patterne both for the Miniſters in teaching, and the people in learning to follow, that Doctrine that was proportionable, and agreeable unto it, they ſhould hold to be ſound, and good, and no other. And this is the Apoſtles meaning in that ſpeech of his *Romans* 12. 6. *Let us propheſie according to the proportion of faith.* In this catechiſme this forme of Doctrine; (this ſumme of the maine, and plaine principles of Religion) they were wont to inſtruct, and ground the people, firſt of all before they taught them other things; as is plaine by that which the Apoſtle ſpeaketh. *Yee have need* (ſaith he *Heb.* 5. 12.) *that one teach you againe, which be the firſt principles of the Oracles of God:* And 6. 1.

Leaving

Leaving the principles of the Doctrine of Christ, let us goe on unto perfection. He had before taught them the first principles of the Oracles of God, the principles of the Doctrine of Christ. Therefore also he calls these points of Catechisme these principles of Religion (whereof he names there, sixe heads) *the foundation Heb.6.1.* They that thinke, by their reading or hearing, to attaine unto sound knowledge in Religion, before they be well instructed in the principles, they goe preposterously to worke, they build without a foundation, they build upon the sand, and there is small hope they should stand in the time of tryall. If the Apostles who were the wise Master builders 1 *Cor.* 3.10. thought this the fittest course to bring the people unto sound knowledge by, what Minister can ever hope to have an understanding people, that neglects catechising, or what Christian can hope ever to be well grounded in the knowledge of the truth, that thinkes catechising belongs unto boyes, and girles only, that never was, nor seekes to be well instructed in the catechisme in the first principles of the Oracles of God. To conclude therefore this first rule. Let me exhort every one of you that desire to be established in the truth to acquaint your selves with this catecheticall doctrine and exercise your selves in it, seeke to bee perfect in it, so shall you bee able to judge of that that you heare, and reade, and profit more by one good Sermon that you heare, or Chapter that you reade, then you shall be able to doe by twenty otherwise.

2. The second rule is this. He that would ground himselfe well in the knowledge of the truth, must receive nothing in Religion upon the credit of any man, but whatsoever he heares any man teach, whatsoever he reades in any catechisme or other good book, he must examine it by the holy Scripture, and mark well how it is proved thereby. It must be our care that are your teachers, to teach you nothing, but what we confirme, and prove by the holy Scriptures, yea to bring apt proofes for whatsoever we teach; and so did *Apollos Act.*18.24.28. so did the Apostle *Paul* 26.22. yea so did our blessed Saviour himselfe *Luke* 24.27. And it must be your care to get good proofe out of the Scripture, for whatsoever you hold in Religion; and to receive nothing from any of us (how well soever you thinke of us) but what we confirme unto you by the word, yea to examine how fit the proofes that we bring are to conclude the point that we alleadge them for. When the Apostle had said *Despise not propheſyings* 1 *Thes.* 5.20. he adds presently Verse 21. *prove all things.* As if he should say. It is no disparagement to the best Ministery, to examine by the Scripture what is taught in it, nay it is the way to make us honour it the more, when by this proofe and tryall, we find it to be substantiall, and sound. This course did the *Bereans* take when they heard *Paul*, and *Silas* (great men both, the one an Apostle, the other an Evangelist) and are commended by the Holy Ghost for it *Acts* 17.11. *They searched the Scripture daily, whether those things were so.* *Paul*, and *Silas* confirmed their Doctrine by Scripture (as their manner was,) and these good hearers examined their proofes. Till we doe this, we shall never grow to any setled, and sound knowledge in Religion, we shall never see with our owne eyes, but (like blinde men) goe as our guides, and teachers shall lead us, which the Apostle 1 *Cor.*12.2. noteth for a great part of their misery while they were Gentiles. *You were carried away unto these dumbe idols, even as you were led.*

On the other side three great benefits you shall receive by this.

1. First, then (and never till then) you will grow to a grounded, and well setled knowledge of the truth, and such as you will be able to bide by, when you shall see plaine, and direct proofes of Scripture for that which you hold. For faith and full assurance in matters of Religion, is grounded upon the holy Scriptures onely. Therefore are they called the word *of faith Rom.*10.8. And *the*

foundation

foundation that all the faithfull are built upon *Eph.* 2. 20. When the *Bereans* had by ſearching the Scriptures daily, found that that which *Paul*, and *Silas* taught was juſt ſo as they had ſaid; that is, that the proofes that they brought for their Doctrine were rightly, and fitly alleadged *Acts* 17. 11, 12. it is ſaid that therefore *many of them beleeved*. And when the Apoſtle had exhorted *Timothy* to *continue in the truth which he had learned, and had beene aſſured of* 2 *Tim.* 3. 14. 15. he alleadged this for one maine reaſon of it, why he ſhould doe ſo, and why he doubted not but he would doe ſo, that he had *knowne the holy Scriptures from his very child-hood, that were able to make him wiſe unto ſalvation*: As if he ſhould have ſaid. By the knowledge of the holy Scriptures, and being well exerciſed in them a man may grow to ſuch a certaine, and grounded knowledge, and aſſurance of the truth, as will cauſe him to continue conſtant in it unto the end.

Secondly, this will ſtrengthen you, and make you able to ſtand againſt the perſwaſions, and cavills, and ſcoffes of ſuch as are adverſaries to the truth, when you know and can call to minde plaine proofes of Scripture, for every truth that you hold, and profeſſe. *By the words of thy lippes* (ſaith *David Pſal.* 17. 4.) *I have kept me from the paths of the deſtroyer*, from all the paths of the deſtroyer, from corruption in judgement, as well as from corruption in manners. When the Apoſtle had forewarned Gods people 2 *Pet.* 2. 1. of falſe teachers that would *bring in damnable hereſyes* into the Church, and 3. 3. of prophane ſcoffers that would deride all Religion, and piety he gives them 2 *Pet.* 3. 2. this preſervative againſt them both, he bids them *be mindefull of the words of the holy Prophets, and Apoſtles*. As if he had ſaid. If ye were well acquainted with the holy Scriptures, and could remember what ye have learned there, ye ſhould not much be moved, with that that any, either Hereticke or Atheiſt could ſay againſt the truth. 2.

Thirdly, and laſtly. By this we ſhall be able to convince, and ſtoppe the mouth of any caviller and ſeducer, if we can alleadge a direct place of Scripture for that truth that we hold. *The Scripture is profitable*, and hath great efficacy, and force πρὸς ἔλεγχον *to convince* ſaith the Apoſtle 2 *Tim* 3. 16. it is *the ſword of the ſpirit Eph.* 6. 17. the weapon whereby the ſpirit of God fighteth with great power, and efficacy againſt every adverſary. Thus did our bleſſed Saviour put to ſilence the tempter himſelfe (the grand Maſter, and father of all Hereticks, and ſeducers) with *Scriptum eſt* by alleadging plaine places of Scripture againſt him *Matthew* 4. 4. 7. 10. And therefore there is in it a more divine power to convince the conſcience, of any gaine-ſayer and to ſtop his mouth, then in all the teſtimonyes of counſells or fathers that ever lived in the world. And therefore to conclude this firſt direction as this may diſcover to us what ſmall hope there is of the greateſt number of thoſe that profeſſe the truth in theſe dayes of peace, and joyne with us in the uſe of all Gods ordinances, that they ſhould ever perſevere, and hold faſt their profeſſion, being ſo extreamly ignorant, and unacquainted with the principles, and grounds of the Religion that they doe profeſſe, ſtrangers in the holy Scriptures; ſo may this aſſure the beſt of us all (beloved) that if ever a time of tryall ſhall come, our hearts will ſmart and ake for this, that we have not grounded our ſelves better in the knowledge of the truth; that when we ſhall heare what the adverſary will object againſt it, wee ſhall find our ſelves ſo apt to ſtagger for want of grounded knowledge; when we ſhall find ſo ſmall comfort in ſuffering for it, which wee have ſo ſmall aſſurance whether it bee the truth or no. Certainely hee that deſires to perſevere, and hold faſt the truth, hee muſt (while hee hath time, and meanes) ground himſelfe well in the knowledge of the truth, by acquainting himſelfe, and ſeeking to be perfect in the principles of Religion, and points of the Catechiſme; 3.

techisme; and by getting good proofes of Scripture for every thing that hee doth hold, and professe.

2. The second is this, He must take to heart that which he knoweth, love it, and make conscience to practice it, or he will never continue constant in the profession of it. This is given for the reason why the elect hearers who are in the parable *Luke* 8.15. resembled unto the good ground did *keepe the word, and bring forth fruit with patience*, did persevere, and hold out to the end, and none but they, because they and they only did heare the word with *honest, and good hearts*. The man that heares the word, and useth the meanes of knowledge with an honest, and good heart, that is with desire, and purpose of heart, to practice that which he knowes, with such a heart as was in *David Psalme* 86.11. *Teach mee thy wayes ô LORD, and I will walke in thy truth*; And 119. 34. *Give me understanding, and I shall keepe thy Law, yea I shall observe it with my whole heart*. He (I say) that hath such an honest, and good heart he shall certainely keepe it, and hold out to the end. Many promises are made to such. *The righteous is an everlasting foundation* saith the Holy Ghost *Prov.* 10 25. And the Prophet having spoken *Psalm.*112.1—5. of many priviledges that belong to the man that feareth God, (to the good, and upright hearted man) he adds this to all the rest Verse 6. *surely hee shall not be moved for ever*, no temptations, no perswasions, no persecutions shall ever be able to remove him. *If yee will feare the Lord* (saith *Samuel* to *Israel* 1 *Sam.*12.14.) *And serve him, and obey his voice and not rebell against the commandement of the Lord, then shall both yee, and also the King that reigneth over you, continue, following the Lord your God*. Bee you confident in this (beloved) even such of you as (when you forecast the prevailing of Popery, and danger of persecution) have beene most apt to feare, and doubt your selves that you shall never be able to hold out to the end; if you truly feare God, and make conscience to practice whatsoever he hath taught you, be you confident I say in these promises, and how weake soever you feele your selves, know that the Lord will shew his strength in your weakenesse he will certainely uphold you *The eyes of the Lord* (saith the Prophet to King *Asa* 2 *Chron.* 16.9.) *runne too, and fro throughout the whole earth*, every nation, every Towne, every family *to shew himselfe strong in the behalfe of them, whose heart is perfect towards him*. This the faithfull have ever had good experience of in the times of most fiery tryall. What an admirable strength, and constancy shall we read of in the Booke of Martyrs to have beene in sundry simple men, and women whose knowledge was very weake, and meane? A well grounded knowledge is a notable meanes to helpe unto constancy as we have heard. But there is more force this way in one ounce of true piety, and uprightnesse of heart, then in a pound of knowledge without this. Let a man abound in knowledge never so much, if he feare not God, if he makes not conscience of his wayes, he may turne Papist before he dye, notwithstanding all the knowledge that he hath. *Hold faith, and a good conscience* (saith the Apostle to *Timothy* 1 *Tim.* 1.19, 20.) *which some having put away, concerning faith have made shipwracke of whom is Hymeneus, and Alexander*. A pure conscience is that golden Pot wherein this heavenly Mannah of faith, and sound judgement in Religion must bee kept. *Holding the mystery of faith in a pure conscience* saith hee 1 *Tim.*3.9. This golden Pot, this precious cabinet, will keepe it safe, and sure, so as we shall never lose it, and nothing else but this will doe it. And what meaneth he by a pure conscience? Surely such a one as doth not willingly admit of the least spot, the least sinne, that may defile it. *A good conscience in all things* as *Paul* calls it *Heb.*13.18. He that dares not give liberty to himselfe to offend God in any thing, he, and he only shall hold fast the mystery of faith. That *Alexander* which the Apostle speaketh of, had not only beene a constant

hearer

hearer of the Apoſtle, but had been his conſtant companion in travell, a zealous profeſſour of the truth, and very neare unto Martyrdome for it alſo, as it may appeare *Acts* 19. 33, 34. yet fell this man ſo fearfully from the truth, that he became a blaſphemer of it, as is plaine 1 *Tim.* 1. 20. and a moſt bitter enemy and perſecutor of it, one of the greateſt enemies that ever *Paul* had. *Alexander the copper-ſmith* (ſaith he 2 *Tim.* 4. 14, 15.) *did me much evill, the Lord reward him according to his works, of whom be thou aware alſo for he hath greatly withſtood our words.* And what was the cauſe of his falling thus fearfully? That the Apoſtle hath told us, *he forſook a good conſcience.* He gave liberty to himſelf to ſinne againſt his conſcience, to live in ſome knowne ſinne. Corruption in manners will breed corruption in judgement. A man that hath once knowne and profeſſed the truth, is ſeldome knowne to fall into Popery or any other hereſie, till he had firſt forſaken a good conſcience, and by living in knowne ſinnes provoked God to give him over thus farre. So among other judgements this is one whereby God threatneth to puniſh the diſobedience of his people, *Deut.* 28. 36. *Thou ſhalt ſerve other gods of wood and of ſtone*; thou ſhalt become a groſſe and ſenſleſſe idolater. And the Apoſtle ſpeaking of them that in this laſt age ſhould be drawne unto Popery, 2 *Theſ.* 2. he ſpeakes of it Verſ. 11. as of a fearefull judgement of God upon men for ſome ſinnes they had beene guilty of. *For this cauſe* (ſaith he) *God ſhall ſend them ſtrong deluſions, that they ſhould believe a lie.* They ſhall be ſtrongly deluded. How? By the learning, or holineſſe, or miracles of their Prieſts? No, but by the moſt juſt hand, and curſe of God upon them. *God ſhall ſend them ſtrong deluſions*, that there ſhall be no errour in Popery ſo groſſe, no lie ſo palpable, but they ſhall verily and undoubtedly believe it. Marvell not then at their confidence. *For this cauſe*, ſaith the Apoſtle. For what cauſe? What is the ſinne that provokes God to plague men in this manner? He nameth two, one in Verſ. 10. *becauſe they received not the love of the truth that they might be ſaved*: the ſecond Verſ. 12. becauſe *they tooke pleaſure in unrighteouſneſſe.* To conclude then this ſecond direction; what hope can there be that many common Proteſtants, though they be willing to heare and make profeſſion of the truth, ſhould ever be able to continue conſtant in the truth, in the time of tryall, but that they will be apt to turne Papiſts, blaſphemers and perſecutors of the truth when a time of tryall ſhall come; ſeeing 1 they beare no love to the truth at all, take no delight in it, love every trifle and vanity better than it; 2 they give liberty to themſelves to live in knowne ſinnes, and take pleaſure therein; 3 they content themſelves with a *forme of godlineſſe*, as the Apoſtle ſpeaketh 2 *Tim.* 3. 5. but *deny* and *renounce the power* of it, and hate it mortally whereſoever they ſee it, caſting the moſt odious aſperſions upon it.

Lecture CXLIX. On Pſalme 51. 7. Nouem. 1. 1631.

IT followeth now that we proceed unto the third Direction, and that is this: He that would preſerve himſelfe from falling quite away from the truth, and forſaking his religion, muſt take heed of declining from, or forſaking of the leaſt truth, he muſt not give himſelfe liberty to ſhrink and fall from the leaſt truth that God hath revealed unto him, and wherein his conſcience hath beene convinced that it is indeed a truth of God. Two things there be whereby men do falſly warrant themſelves to take this liberty, and they be both of them certaine and undeniable truths. 3.

First, That there be many good and worthy men that ſee not, nor make any reckoning of ſuch truths as themſelves have been convinced in. And indeed a man may bee a right good man, and indued with a great meaſure 1.

of saving grace, and yet he cannot see nor be perswaded of some truths that God hath taught us in his holy Word, but his judgement is erroneous and unsound in some points, yea though he hath had great meanes to informe him in the truth, yet he cannot see it. And that therefore difference in judgement in some things (which cannot be without errour on the one side) should not alienate the hearts of brethren one from another, as I shewed you in my last lecture but two out of *Rom.*14.1-6.

2. Secondly, That on the other side there be many in whom no life nor power of godlinesse can be discerned, that busie themselves altogether, and glory in these points. And indeed it is an ill signe in any, and a shrewd note of an hypocrite, to busie his braines about truths of lesse moment, with neglect of greater, when a man shall seeke to be expert and cunning in those truths which concerne the ceremonies and discipline of the Church, and be stiffe in the holding and maintaining of them, and yet be ignorant and void of all desire to learne the doctrine of faith and repentance, of mortification and newnesse of life: the meaning of the ten commandements and articles of our faith, of the Lords Prayer and doctrine of the Sacraments. For such persons are doubtlesse under that wo that Christ denounceth *Mat.*23.24. against them that *straine at a gnat and swallow a camell.* But though these two things I say be so, yet for a man to be wilfully ignorant of the truth of God in any thing wherein he is pleased to reveale his will unto us in his holy Word, or to forsake it when he hath once beene convinced of it, out of this conceit that it is but a small matter, a trifle, a man may be saved though he never know nor hold such a truth, is a very dangerous sinne. Observe I pray you the proofe of this in three points.

1. First, Though some truths of God be (comparatively) greater than others, as our Saviour saith, *Mat.*23.23. some matters of the Law and Word of God are weightier than others, yet is not any one truth of God to be accounted small, or of little or no moment, even of those points of the law which he cals but gnats in comparison of others, our Saviour saith *Mat.* 23.23. *these ought ye to have done, and not to leave the other undone*; even those small things ought not to be neglected, ought not to be left undone. *I have written to them* (saith the Lord *Hos.*8.12.) *the great things of my Law.* They are all great things that God hath written and revealed to us in his holy Word. All the truths of God which the Apostles when the Spirit fell upon them in cloven tongues like fire did utter and teach, are called τὰ μεγαλεῖα τοῦ Θεοῦ, *Acts* 2. 11. *Magnalia Dei, the great things of God.* Yea the least truth of God that he hath revealed in his Word is to be esteemed of greater moment and weight than heaven and earth and all the creatures contained in them. *It is easier for heaven and earth to passe* (saith our Saviour *Luk.*16.17.) *than that one title of the law should faile.* It is therefore a great contempt done unto Gods Word to think so lightly of any thing he hath taught us in it, as if it were not worth the knowing, or not worth the holding and sticking to when we do know it. When *David* hath professed his high esteeme of Gods Word, *Psal.*119.127. *I love thy commandements* (saith he) *above gold, yea above fine gold*; adds presently Ver.128. *Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.* He that doth not esteeme highly of that that God hath taught us in his Word concerning all things, concerning the smallest matters as well as concerning the greatest, he that doth not hate every false way, every errour in the matters of religion, errour about the smallest things as well as errour about the greatest, certainly he doth not love and esteem of Gods Word as he ought to do.

2. Secondly, As a man may make himselfe abominable unto God by transgressing wittingly the least of his commandements. *Ye shall not make your selves abominable* (saith the Lord *Lev* 11.43.) *with any creeping thing*, by eating of it he meaneth (and what commandement did ever God give that was lesse, than those

thoſe concerning meat and drinke) ſo may a man do by receiving wittingly the leaſt known errour, or forſaking wittingly the leaſt known truth. See how earneſt the Apoſtle is 2 *Theſ.* 2. 1-3. in diſſwading them from receiving an errour which of all errors that they could receive might ſeem the leaſt dangerous, yea a moſt wholſome errour; that is, that the day of Chriſt was then at hand. Yet ſee I pray you, and marke how earneſt he is in this matter. *Now I beſeech you brethren by the comming of our Lord Ieſus Chriſt, and by our gathering together unto him; that yee bee not ſoone ſhaken in minde, or bee troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand. Let no man deceive you by any meanes.* To receive any thing as a divine truth which God hath not taught us in his Word (though it carie never ſo good a ſhew of piety and devotion) is certainly a very dangerous thing, els would not the Apoſtle have beene ſo earneſt in this caſe as he was.

Thirdly and laſtly, The ſureſt way to keepe our hearts from forſaking and falling from the truth in maine and fundamentall matters, is to make conſcience of holding faſt the truth even in the leaſt matters, of cleaving conſtantly to the leaſt truth that God hath revealed unto us, and convinced our conſciences in; the ſureſt way to keepe our ſelves from groſſe and enormious ſinnes, is to make conſcience of the leaſt thing we know to be a ſin. This *Iob* knew well, and therefore to preſerve himſelfe from the odious ſin of adultery or fornication, he durſt not give himſelfe liberty to looke or think of that that might provoke him to luſt. *I made a covenant with mine eyes* (ſaith he *Iob* 31. 1.) *why then ſhould I thinke upon a maid?* *David* alſo knew this well, and therefore that he might keepe himſelfe innocent from the great tranſgreſſion, he was afraid to commit any preſumptuous ſinne, any ſinne againſt his knowledge and conſcience, yea he was afraid even of his ſecret faults, of ſuch ſinnes as he knew he was many wayes guilty of in thought, word and deed, though he knew them not in particular, nor diſcerned them to be ſinnes. This is evident by that earneſt prayer he makes *Pſal.* 19. 12, 13. *Who can underſtand his errours? cleanſe thou me from ſecret faults; keep back thy ſervant alſo from preſumptuous ſinnes, let them not have dominion over me, then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.* And even ſo it is in this caſe, the ſureſt way to keep our judgements uncorrupted in the matters of greateſt moment, is to keepe them ſound in thoſe matters that are of leaſt weight. He that will give liberty to himſelfe to reject and forſake the truth in the ſmalleſt matters, will be in danger to forſake it, and fall from it in the greateſt matters, if hee bee preſſed to it. Our Saviour ſpeaking of that marvellous blindneſſe of minde that by the juſt judgement of God was come upon the Iewes, *Matthew* 13. 14. *Hearing they ſhould heare, but ſhould not underſtand; and ſeeing they ſhould ſee, but they ſhould not perceive*, hee gives this for one reaſon of it, that they had *cloſed their owne eyes* firſt. If a man do wilfully refuſe to ſee any truth, that God would reveale unto him, it is juſt with God to blind him ſo, that he ſhall not be able to ſee, or to have any comfortable certainty in any truth of God. When the Apoſtle ſpeakes of his zeale and reſolution againſt ſuch falſe brethren, as taught circumciſion to be ſtill neceſſary (even after the abrogation of the ceremoniall law, had beene ſufficiently publiſhed, for it was above foureteene yeares after *Pauls* converſion, as you may ſee *Gal.* 2. 1.) *We gave no place by ſubjection to them* (ſaith he Ver. 5.) *no not for one houre.* If ſome politicians had been then to confer with him, they would have ſaid to him, alas *Paul*, why art thou ſo obſtinate and peeviſh in ſuch a trifle? *Circumciſion is nothing, and uncircumciſion is nothing*, as thy ſelfe haſt taught, 1 *Cor.* 7. 19. But he gives this reaſon why he was ſo reſolute in oppoſing 3.

an errour even of that nature, *that the truth of the gospell* (saith he) *might continue with you.* These errours in smaller matters being received, will by little, and little deprive us of the truth, and sincerity of the Gospell, and usher in such errours as are more grosse and fundamentall. Let no man say, what unlawfulnesse is there in bowing before a crucifix in a decent manner: for if we shall comply with Papists in such things, it may be just with God to give us over to greater delusions, and to apostate quite with them. When *Ioshuah* a little before his death exhorts Israel to cleave constantly to the Lord, and to take heed of being drawne by the Canaanites that lived among them unto their idolatry, he inforceth his exhortation thus, *Ioſh.* 23. 12, 13. *Els* (saith he) *if yee doe in any wise goe backe and cleave unto the remnant of these nations, know for a certainty, that the Lord your God will no more drive out any of these nations from before you; but they shall bee snares and traps unto you, and scourges in your sides, and thornes in your eyes, untill you perish from the good land which the Lord your God hath given you.* If wee shall in any wise goe backe from the truth of God, bee it in greater matters or in smaller, if wee shall in any wise goe backe, and decline to gratifie the Papists, and to conforme unto them, wee may know for a certainty that God will forsake us, and Poperie will prevaile against us. So that to conclude this third direction, wee must every one doe that for our selves, which *Epaphras* did for the Colossians, *Colossians* 4. 12. Wee must labour fervently in our prayers with God, that wee may *stand perfect and compleat in all the will of God.* If we be desirous to hold fast our profession, we must labour to stand perfect and compleat in all the will of God, stand stedfastly in every truth of God, even the least truth that God hath taught us in his holy Word.

4. The fourth and last direction is this. He that desires to abide in the truth, and keep himselfe from being drawne into errour, must be constant in a conscionable use of all Gods holy ordinances and meanes of grace. How effectuall and forcible a means this is to uphold a man in the constant profession and love of the truth, I will shew you by instancing in three particular ordinances of God; that is, 1 The Ministery of the Word, 2 The Sacrament of the Lords Supper, and 3 Prayer.

1. For the first, The constant frequenting of the Ministerie of the Word is a singular means to preserve men from errours of all sorts, and to establish them in the truth. The Apostle tels us *Eph.* 4. 14. that God ordained it for this end that we should no longer be as *children tossed to and fro of every wind of doctrine.* And as God ordained it to that end, so he hath given to us his promise, *Esa.* 55. 11. that *it shall prosper in the thing whereunto he sent it.* Certainly they that frequent it, and depend upon it with honest and good hearts, shall not like children be tossed to and fro with every wind of doctrine, nor seduced by erroneous spirits. When the Apostle had said, *Heb.* 10. 23. *Let us hold fast our profession without wavering*, he adds Ver. 25. *Not forsaking the assembling of our selves together as the manner of some is.* He that gives liberty to himselfe to forsake or neglect the Church-assemblies, how is it possible that he should hold fast the profession of his faith without wavering? And this is the reason that the Spouse and Church of Christ gives of that prayer she makes unto him *Cant.* 1. 7. *Tell me O thou whom my soule loveth, where thou feedest, where thou makest thy flock to rest at noone*; that is, direct me to the place where I may enjoy the sound Ministerie of thy Word (for by that Christ useth to feed and refresh his flock) and then mark the reason she gives for this suit. *For why should I be* (saith she) *as one that turneth aside by the flocks of thy companions?* Why should I harken unto or follow after any of these heretickes and seducers,

who

who though they pretend to be thy companions, and friends (*as the false Apostles transformed themselves into the Apostles of Christ*, 2 *Cor.*11.13.) yet indeed are not so. Certainely if ye bee true members of the Church of Christ, if ye bee such as can truly say Christ, is he whom your soule loveth above all other things, ye will highly esteeme of a sound ministery, ye will seeke it, and enquire after it, you will take paines to enjoy it, and when you have it you will be thankfull for it. and make much of it. For 1 without it you will never attaine to that knowledge, and understanding as shall feed, and nourish you, and make you thrive, and grow in grace. This is the meanes whereby Christ *the great*, and master *shepheard of the sheepe* (as the Apostle calls him, *Heb.*13.20.) doth feed his flock. *I will give you pastours according to mine owne heart* (saith the Lord, *Ier.*3.15.) *which shall feed you with knowledge, and understanding.* 2 Without it, you will never attaine to that sound comfort as may be able to refresh your soules in the scorching heate of all persecutions, and tentations, for this is the meanes whereby Christ *maketh his flock to rest at noone* when the Sunne is at his height. *I create the fruit of the lips* (the preaching of the Word saith the Lord, *Esa.*57.19) to be *peace peace*, that is the meanes of abundant, and constant peace, *to him that is a farre off, and to him that is neare*, that is to all mine elect Gentiles, and Iewes, *saith the Lord, and I will heale him* by this meanes I will cure all the wounds, that doe put his soule to anguish, and paine. *In this place* (*Hag.*2.9. in mine house which is the place, and seate of the sound Ministery, *in this place*) *will I give peace, saith the Lord of hosts.* 3. And lastly, Without it you will be ready ever, and anon to be seduced, and drawne into one errour or other by those false companions that *by much slight, and cunning craftinesse, lye in wait to deceive* as the Apostle speaketh, *Eph* 4.14. For it is the meanes that God hath sanctified to preserve you from that danger as the Apostle teacheth us in that place. And the Church heere (you see) had no hope to keepe her selfe *from turning aside by the flocks of such companions* unlesse Christ would direct her to the place where she might enjoy a sound ministery *where he feedeth his flocke, and maketh them to rest at noone.*

The second ordinance of God that is effectuall this way is the Sacrament of the Lords Supper. He that oft frequents the Lords Table, and receiveth that Sacrament with faith and understanding having first duly prepared his heart unto it, shall find great force in it to strengthen, and preserve him from falling from the truth. Three evident reasons there bee for this. For 1. As Baptisme was the Sacrament of our regeneration, and new birth, so this is the Sacrament of our nourishing, and strengthening in that state of grace; and Christ therein is received as bread, the use whereof is *to strengthen mans heart*, *Psalme* 104. 15. and it must needs therefore bee most effectuall to make us *stand fast in the faith*, and to *be strong* in it. 2. This Sacrament is a seale of that *everlasting covenant* whereof the Lord speaketh, *Ier.*32.40. whereof this is one branch that wee *shall never depart from God*; and (consequently) never fall away from his truth. 3. And lastly, In and by this Sacrament is represented, and confirmed to us the communion that wee have both with Christ himselfe, and with all his faithfull people throughout the world. *The bread which we breake* (saith the Apostle, 1 *Cor.*10.16,17.) *is it not the communion of the body of Christ? for wee being many are one bread, and one body for we are all partakers of that one bread.* And while we hold, and are confirmed in our communion with Christ, and all his faithfull people we are safe enough from forsaking his truth, and falling into any dangerous errour; for that would separate us from Christ, and from his faithfull people. 2.

The third, and last ordinance I said I would instance in, is prayer. Fervent, and constant, humble, and faithfull prayer is a most effectuall meane to make us stand fast in the truth, and to keepe us from declining from it. He that out of 3.

the ſenſe of his owne ignorance, unſetledneſſe, weakeneſſe, and unability to ſtand againſt the ſubtilty of ſeducers can flee to God this way, and depend upon him for ſtrength, is ſafe enough. Therefore have godly people ever beene wont by this meanes to ſeeke helpe of God, in this caſe, even to keepe themſelves from all kindes of declining, and falling from God, either in judgement or practiſe. *Give thy ſtrength unto thy ſervant*, ſaith *David*, *Pſal.* 86.16. and 119.117. *Hold thou me up, and I ſhall be ſafe.* So *Cornelius* when his mind was much perplexed, and troubled with the great difference of opinion, and doctrine which he found among the teachers in his time, took this courſe to ſettle himſelfe in the truth, hee gave himſelfe much to faſting, and prayer, as you may read, *Acts* 10.30,31. Yea ſee what confidence, and boldneſſe they have uſed in their prayers in this caſe. You heard even now out of *Cant.*1.7. how familiarly, and boldly the Spouſe of Chriſt (finding her ſelfe to be in danger to be ſeduced) expoſtulateth with him; and teacheth us by her example that we may, and ſhould doe ſo in the like caſe. *O thou whom my ſoule loveth* (ſaith ſhe) *why ſhould I be as one that turneth aſide, by the flockes of thy companions?* As if ſhee had ſaid. Why ſhouldſt thou ſuffer me to be miſlead by any falſe teacher or ſeducer whatſoever. The like familiar expoſtulation you ſhall find *David* uſing in this caſe, *Pſalme* 56.13. *Thou haſt delivered my ſoule from death, wilt not thou deliver my feet from falling? that I may walke before God in the light of the living.* As if hee ſhould ſay, Thou haſt redeemed me, and effectually called mee and juſtified, and ſanctified mee in ſome meaſure, and wilt not thou keepe mee from falling from thy truth into any damnable errour? And thus have I finiſhed that which I have to ſay touching this ſecond fruit, and effect whereby a man may know himſelfe to have the ſpirit of Chriſt; that is, Conſtancy in the true religion of Chriſt.

Lecture C L. *On Pſalme* 51. 7. Novemb. 15. 1631.

3. IT followeth now that wee proceed to the third principall effect, and fruit, whereby a man may know that he hath the ſpirit of Chriſt. The point then
Doct. that we have now to handle is this. *Hee that hath indeed the ſpirit of Chriſt in him, and is in the ſtate of grace will take to heart the cauſe of God, and of his holy religion, nay he cannot chooſe but doe ſo.* I will give you both the explication, and the proofe of the point together, that is, I will both ſhew you what it is to take to heart the cauſe of God, and religion, and alſo prove that he that hath the ſpirit of Chriſt in him, cannot chooſe but doe it. And this I will doe firſt generally, and then more particularly. And my generall prooſes ſhall be an introduction unto the particulars. In my generall prooſes I will obſerve three degrees.

1. Firſt then he that hath the ſpirit of Chriſt in him cannot chooſe but love the Lord unfeignedly, yea love him above all other things, even better then his owne ſelfe. This is made the ſumme of the firſt Table of all the duty and worſhip we owe unto God, *Mar.* 12.30. Thou ſhalt love the Lord thy God, &c. *If any man come to me* (ſaith our Saviour, *Luk.* 14.26.) *and hate not* (that is love not leſſe then me as it is to be interpreted out of *Mat.* 10.37.) *his father, and mother, and wife, and children, and brethren, and ſiſters, yea and his owne life alſo hee cannot be my Diſciple.* He cannot be in the ſtate of grace, he cannot have the ſpirit of Chriſt, that doth not thus love the Lord. And on the other ſide he that can find in himſelfe that he doth thus love the Lord (though he have otherwiſe many defects in himſelfe) may be aſſured that he is in the ſtate of grace, that he hath the ſpirit of Chriſt in him, *If any man love God* (1 *Cor.*8.3.) *the ſame is knowne of him*, hee is approved, and beloved of God. Therefore when Chriſt

Chriſt would comfort *Peter* after his grievous fall, he examineth him thrice (and by his examining of him ſo, provokes him to examine himſelfe about this, *Ioh.21.15.*) *Simon ſonne of Ionas loveſt thou me?* As if he had ſaid then all is well, be of good comfort, thou art in a happy ſtate.

Secondly, No man can thus love God, but he muſt needs have the zeale of God in him, he cannot but be zealous for God, grieved, and troubled in himſelfe to ſee God diſhonoured. When *David* had ſaid, *Pſal.119.158. I beheld the tranſgreſſours, and was grieved becauſe they kept not thy word.* He gives in the next words the reaſon of it, verſe 159. *Conſider how I love thy precepts.* Becauſe he loved God, and his Word, he could not but grieve to ſee him diſhonoured. See an example of this in *Eliah*, *I have beene very zealous for the Lord of hoaſts* (ſaith he, 1 *King.19.10.*) He was ſo troubled for the diſhonour he ſaw done to God, under the governement of *Ahab* and *Iezabel*, that it made him weary of his life as you may ſee, verſe 4. See it alſo in *David*, *Pſal.69.9. His zeale had even eaten him up* he ſaith, *and the reproaches of them that reproached thee are fallen upon me*, as an intollerable burden that I cannot beare. See laſtly an example of this in *Hezekiah* and his Nobles, 2 *King.* 19.1—4. We read that *Hezekiah rent his cloathes, and clad himſelfe in ſackcloth*, and ſo did his Princes too, they were in great griefe, and trouble of mind And what was the cauſe of it? Not the extreame danger they were in, of the ſword of *Sennacherib* who had proclaimed warre againſt them, and *had* already *taken all the defenſed cities of Iuda*, Chap.18.13. and was ſo potent an enemy, that he was able to beſiege Ieruſalem with an army of above an hundred, foureſcore, and five thouſand, Chap.19.35. No no, the blaſphemy that *Rabſhakeh* had belched out againſt God, and the reproach, and diſhonour he had caſt upon him, troubled them more then all the danger they were in. In craving the Prophets prayer he mentioneth this more then the other. *This is a day of trouble, and of rebuke, and of blaſphemy* ſaith he, ver.3. and ver. 4. *It may be the Lord thy God will heare all the words of Rabſhakeh whom his maſter hath ſent to reproach the living God.* And in his prayer unto God, verſe 16. he complaines moſt of this, *Heare the words of Sennacherib, who hath ſent him to reproach the living God.* 2.

Thirdly, and laſtly, He that hath any true zeale of God in him, will ſhew and expreſſe it towards his houſe, and worſhip eſpecially. Thus did *David* ſhew his zeale for God, *The zeale of thy houſe* (ſaith hee, *Pſalme 69.9.*) *hath eaten mee up.* And ſo did *Iehojada*, 2 *Chron.*24.16. the cauſe of that great honour that was done him after his death is ſaid to be this, Becauſe *hee had done good in Iſrael towards God, and towards his houſe*; hee had reſtored and eſtabliſhed the pure worſhip of God in Iudah. And ſo did *Nehemiah* expreſſe his zeale for God, and tooke great comfort in expectation of reward from God for it, *Remember me* (ſaith he, *Neh.*13.14.) *ô my God concerning this thing, and wipe not out my good deeds, that I have done, for the houſe of my God, and for the offices thereof.* And indeed there is no way whereby we can expreſſe our love to God ſo well as by loving, and delighting in, and taking care for the houſe, and pure worſhip of God. Therefore in the reaſon of the ſecond commandement (as I told you the laſt day) they that make conſcience of that commandement (that uſe, and love that worſhip onely that he hath in his Word appointed) are called ſuch as love God, *Exodus* 20.6. and they that are addicted to will-worſhip, and care not for the true worſhip of God are called, ver. 5. haters of God. Thus did *David* expreſſe his love to God, *Pſal.*26.8. *Lord I have loved the habitation of thy houſe, and the place where thine honour dwelleth.* He that careth not for the houſe, and worſhip of God, whether it be maintained in purity or be corrupted, whether it proſper or no, certainely hath no love of God, no zeale of Gods glory in his heart. And 3.

this ſhall ſerve, for my firſt ſort of proofes which I told you ſhould be more generall.

Now you ſhall ſee the point opened, and confirmed unto you in foure particulars.

1. Firſt, He that hath the ſpirit of Chriſt, will rejoyce to ſee religion proſper, to ſee the purity, and ſincerity of Gods worſhip reſtored, and ſet up. See what Ioy there was in Ieruſalem in the daies of *David*, when the Arke of God was brought to Ieruſalem, 1 *Chron.* 15. 28. And in the daies of *Hezekiah* when the Sacrament had beene celebrated according to the firſt inſtitution of it *which it had not beene of a long time before in ſuch ſort as it was written*, (ſaith the Text, 2 *Chron.* 30. 5. and verſe 26. *from Salomons raigne to that time there had not beene ſuch a Paſſeover kept*) it is ſaid, ver. 25, 26. All Gods people did marvellouſly rejoyce in it. So when *Nehemiah* had reformed, and purged the houſe, and worſhip of God from ſundry corruptions, and reſtored it to the primitive purity, and ſincerity thereof. It is ſaid, *Neh* 12.43. *That Gods people did rejoyce, for God had made them to rejoyce with great joy; their wives alſo and their children rejoyced, ſo that the joy of Ieruſalem, was heard even afarre off.* Nay he that hath the ſpirit of God in him, will rejoyce to ſee any beginnings of reformation in places that were rude before, to ſee religion get any entrance or footing, any beginnings of a Church in ſuch places. It is ſaid, *Ezra* 3.11. that all Gods people *ſhouted with a great ſhout when they praiſed the Lord, becauſe the foundation of the houſe of the Lord was laid.* On the other ſide he that hath the ſpirit of God in him cannot chuſe but grieve, to ſee or heare that the true religion, and worſhip of God, is baniſhed from any place, and that Idolatry and a falſe worſhip is ſet up in it. Old *Ely* is noted by the Holy Ghoſt, 1 *Sam.* 4.17, 18. to have grieved much more deepely, for the taking away of the Arke of God, then either for Iſraels flying from before the Philiſtines, or for the great ſlaughter that had beene made of Gods people, or for the death of his two ſonnes, *Hophni* and *Phineas*? It came to paſſe (ſaith the Text) *that when the meſſenger made mention of the Arke of God, hee fell from of his ſeate backward, and his necke brake, and hee died.* And this is alſo noted to have beene the chiefe griefe of his daughter in law, and maine cauſe of her death too, verſe 22. this would never out of her mouth in all the extreamity of her paine, and anguiſh, while breath was in her body, *the glory is departed from Iſrael, for the Arke of God is taken away* And this was that that troubled that zealous man of God *Eliah* and made him even weary of his life through griefe, and diſcontentment, 1 *King.* 19.10. *The children of Iſrael have forſaken thy covenant* (ſaith he, they are fallen from thy holy religion) *they have throwne downe thine altars*; that is, they have aboliſhed, and ſhewed contempt, and hatred to thy true worſhip; and why ſhould I deſire to live any longer in ſuch a time? Hee that hath any love or zeale of God in him, cannot but grieve to ſee or heare that idolatry is ſet up in any place, that it groweth, and increaſeth any where ſpecially in any place where God was truly worſhipped before. We read of bleſſed *Paul*, *Acts* 17.16. that when hee ſaw even the city of *Athens* (where God had never beene truly worſhipped) wholly given unto idolatry, *his ſpirit was ſtirred in him*, he was incenſed with zealous griefe, and indignation to ſee it. O how would it have troubled the good man, to have ſeene or heard of ſuch a thing in *Corinth* or *Galatia* or *Epheſus* that were true Churches of Chriſt where the Goſpell had beene, and ſtill was faithfully, and plentifully preached? Nay hee that hath any true love or zeale of God in him, cannot but grieve at the leaſt Eclipſe that religion ſuffers in any place; though the ſubſtance of it doth ſtill remaine, yet if it have loſt any thing of that luſter, of that purity, ſincerity, and power that once it had,

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even that is sufficient cause of griefe to every good man. Wee read that when in the daves of *Zerubbabel* the foundation of the second Temple was laid, and Gods people that had seene no better did greatly rejoyce in it, *Ezra* 3.12. *Many of the Priests, and Levites, and chiefe of the fathers who were ancient men that had seene the first house, wept with a loud voice*, even when the rest shouted for joy, and the noise of their weeping, was as great every whit as the noise of the others rejoycing? And why did they so. Surely it grieved their hearts to see how farre the house that God was now to have in Ierusalem, was short in beauty, and glory, of that that God had, had before in that place.

Secondly, He that hath the spirit of Christ in him will joy in the frequency, and fullnesse of the Church-assemblies. When *David* to aggravate the misery of his present estate, *Ps.*42.4. speakes of the joy, and comfort that he had formerly taken in going to the house of God, he names this twice in that verse as a maine cause of that great joy he tooke in going to the house of God, that there went such a multitude with him. And this is noted for one cause of that great joy the people of God expressed at the celebration of that Passeover in *Hezekiahs* time, 2 *Chron.*30.16. that the number of the communicants was so great, as it is said, verse 13. *There assembled to Ierusalem much people to keepe the Passeover, a very great Congregation.* On the other side even this hath grieved Gods people to see the Church-assemblies neglected, and unfrequented to see the Congregations much thinner then they had wont to be. *I wil gather them* (saith the Lord, *Zeph.*3.18.) *that are sorrowfull for the solemne assembly, who are of thee, to whom the reproach of it was a burden.* Observe in the Lords speech five things. 1. This was one of the greatest sorrowes of Gods people, in their captivity, that they wanted then their solemne assemblies. Though they might have some religious meetings, for Gods morall worship (yea they had publique fasts then, foure times a yeare as appeares, *Zach.*8.19.) yet their assemblies were nothing so solemne, so populous as they were wont to be at Ierusalem. 2. The Caldeans their enemy were wont to reproach them for this, and to say to them to this effect where are your solemne assemblies now as it is said, *Lam.*1.7. *they did mocke at their Sabbaths*, they joyed to see they could have no such solemne assemblies as they were wont to have, as indeed the solemnity, and greatnesse of the Church-assemblies, hath ever beene a great eye-sore to wicked men. 3. It was a burden to Gods people to have this reproach cast upon them, they could have twitted them with nothing, that would have grieved them more. 4. That the Lord saith to his Church, of these that were so sorrowfull for the solemne assembly these *are of thee*, these are indeed naturall, and kindly children, and members of the true Church that do stand thus affected. 5. And lastly, The promise that the Lord makes to such. *I will gather them*, saith the Lord. I will have a speciall respect unto them, and though they be thus scattered, and dispersed, not one of them shall be lost, but I will bring them back againe to their own land. 2.

Thirdly, He that hath the spirit of Christ, any true love or zeale of God in his heart, will joy in the plentifull, and free preaching of the Word, which is a chiefe part of Gods worship, a principall occasion of our most solemne assemblies. All that have true hearts to God doe, and ought to desire heartily, and to pray to God for this. When our Saviour had complained *Matth.*9.37. that there were so few labourers about Gods harvest, he commands his Disciples Verse 38. To *pray unto the Lord of the harvest* ὅπως ἐκβάλῃ ἐργάτας *that he would cast forth* (speedily, and without delay send forth or by a strong hand (as in a case of present necessity) *thrust forth labourers* (many labourers, labourers indeed he would have them to be, not loiterers or such as should doe the worke of the Lord negligently) *into his harvest. Brethren* (saith the Apo- 3.

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ſtle 2 *Theſ.* 3.1.) *pray that the word of the Lord may have a free courſe* ἵνα τρέχῃ that it may run freely, that preaching of it may not be hindred, or interrupted by any meanes. And *Col.* 4. 3. *Pray for us* (ſaith he) *that God would open to us a doore of utterance*, that we may have free liberty to preach the Goſpell. And as all men you ſee, are bound to pray to God for the increaſe, and liberty of faithfull preachers; ſo will every one that truly loves God, and hath any zeale for his glory, rejoyce greatly in the liberty of the Goſpell, and when the truth is plentifully preached. Wee reade in the reformation that *Nehemiah* wrought *Neh.* 12.44. *That Iudah rejoyced for the prieſts, and for the Levites that waited, that ſtood* ſaith the originall. They joyed in this (as in the chiefe part of the reformation of Religion) that they had ſtore of faithfull, and able Prieſts, and Levites; and that they alſo ſtood, and were ſetled, and eſtabliſhed in their places with liberty, and maintenance, and all good encouragements. And the Apoſtle *Paul* was ſo zealous for much preaching, and rejoyced ſo much in the glory he knew redounded to God by it, that ſpeaking of ſome in Rome, that preached the truth, and ſound Doctrine, without all truth and ſoundneſſe of heart, he ſaith *Phil.* 1.18. *Notwithſtanding every way whether in pretence or in truth Chriſt is preached, and I therein doe rejoyce, and I will rejoyce*, ſaith he. Surely they were very bad men of whom he ſaith Verſe 15. 16. that they *preached Chriſt even of envy, and ſtrife even to adde affliction to his bonds* to increaſe his griefe, and trouble, who was then in bonds, and priſon for the Goſpell. How could *Paul* rejoyce in ſuch mens preaching will you ſay? Certainely he knew that (though they were ſo bad in themſelves yet) their Doctrine which was both for matter and manner ſound, might through Gods bleſſing upon his owne ordinance) become effectuall to the converſion, and comfort of Gods elect. For be you ſure of this, that if *Paul* had beene of that minde, that he that is a wicked man himſelfe, cannot by his Miniſtery be the inſtrument of the converſion of another, he would never have ſaid of ſuch men as theſe *I doe rejoyce that Chriſt is preached by them yea, and I will rejoyce in it.* On the other ſide he that hath any true love or zeale of God in his heart cannot but grieve for the want of preaching, that preaching ſhould be hindred, that good Preachers and ſuch as God hath made able, and willing to doe him, and his Church ſervice ſhould have cauſe to complaine as *Paul* doth 1 *Theſ.* 2.18. that Satan hinders them. No good man will rejoyce in this, but grieve, and mourne for it. It is ſaid of our bleſſed Saviour *Mat.* 9.36. that when he *ſaw the multitude to be like ſheep without Shepheards, that the harveſt was great, and the labourers ſo few*, that there was ſuch want of preachers ἐσπλαγχνίσθη ſaith the Holy Ghoſt, *his bowels eraned in him* with inward griefe, and compaſſion of their miſery. And which of us ſhould not deſire to be affected as our bleſſed Saviour was? When *Eliah* would give unto the Lord himſelfe, a reaſon of that griefe, and paſſion he was in, which made him weary of his life, he alleadgeth this for one chiefe cauſe of it, and healledgeth it twice in that one Chapter 1 *King.* 19. 10. 14. *They have ſlaine thy prophets with the ſword*, and it was a death to the good man to thinke of that.

Fourthly, and laſtly. He that hath the ſpirit of Chriſt in him will rejoyce to ſee the Miniſtery of the word fruitfull in them that doe enjoy it, and powerfull to bring them to the obedience of it; when it goeth forth *conquering* men, *and to conquer* more as it was *Revel* 6.2. ſaid to doe in the primitive Church, in thoſe Apoſtolicall times. This made *Paul* to rejoyce, and praiſe God for the *Theſſalonians* 1 *Theſ.* 1. 5, 6. *For our Goſpell came not to you in word only, but in power, and in the Holy Ghoſt, and yee became followers of us and of the Lord.* This is that that every good heart ought to deſire, and begge of God not only that the word of the Lord may have a free courſe, but alſo that it may *be glorified* as the Apoſtle ſpeaketh 2 *Theſ.* 3.1. that it may have good ſucceſſe,

ceſſe, and proſper in that that God ſent it for, that is to reforme the hearts, and lives of men. He that hath any true love or zeale of God in him, will rejoyce to ſee this. When the faithfull Iewes that had beene before much offended with *Peter*, for going unto *Cornelius*, heard of the fruit, and ſucceſſe of his Miniſtery there, it is ſaid *Acts* 11.18. That *they held their peace, and glorified God ſaying, then hath God alſo to the Gentiles granted repentance unto life.* Though we know that the Iewes naturally fretted at nothing ſo much as this, to heare that the Gentiles ſhould become Gods people (as every naturall man doth to ſee others more Religious then himſelfe) yet the Iewes that were converted joyed greatly in this. When *Paul and Barnabas Acts* 15.3. *declared to them the converſion of the Gentiles, they cauſed great joy unto all the brethren.* He that hath any grace in his owne heart, will joy in the converſion of others. And on the other ſide, he that hath the ſpirit of Chriſt in him, cannot chooſe but grieve to ſee how unfruitful the Goſpel is in moſt places, how little power it hath in the hearts of men. This the Prophet foretold *Eſa.*53.1. ſhould be the complaint, and lamentation of the Miniſters of the Goſpell (and daily experience proves it to be ſo) *Who hath beleeved our report; and to whom is the arme of the Lord revealed?* And of our bleſſed Saviour it is ſaid *Mar.*8.12. that when he ſaw the infidelity, and hardneſſe of heart, that was in the Phariſees, and Iewes, who (though they had ſeene ſo many miracles of his, and heard ſo many of his gracious, and powerfull Sermons) could not beleeve but asked ſtill for a ſigne from heaven that he *ſighed deepely in his ſpirit* to ſee, and thinke of this. And ſo will every one in ſome meaſure doe that hath the ſpirit of Chriſt in him, when hee ſeeth the marvellous ſenſeleſſeneſſe of moſt men under the powerfull, and excellent meanes of grace that they doe enjoy. The reaſons of this point, and the application of it I muſt deferre till the next day.

Lecture CLI. *On Pſalme* 51. 7. November 29. 1631.

IT followeth now that we proceed to give you the grounds, and reaſons of this point and then make ſome application of it unto our ſelves. The reaſons then why we ſhould thus take to heart the cauſe of God, and of his holy Religion; why we ſhould joy in the liberty of the Goſpell, and in the fruitfulneſſe, and good ſucceſſe of it, and mourne for the contrary; are three principally, according to the reſpect we ought to have unto three ſeverall perſons that are intereſted in it, in reſpect had. 1. Vnto other men. 2. Vnto our ſelves. 3. And principally unto the Lord.

The firſt reaſon I will (for the helpe of your underſtanding, and memory) deliver diſtinctly unto you in three degrees. *Reaſon* 1.

Firſt, we are bound in conſcience to love the perſons of all men, and we can have no comfort in our owne eſtate unleſſe our hearts can beare us witneſſe we doe ſo. *The Lord make you* (ſaith the Apoſtle 1 *Theſ.*3.12.) *to increaſe and abound in love one towards another, and towards all men.* 1.

Secondly, If we do not love their ſoules & unfeignedly deſire their ſalvation, there is no true love to them in our hearts. I know well, the moſt of you thinke otherwiſe; you thinke you love your neighbours, your friends, your Wives, your children well, and dearely though you have no care at all of their ſoules, but leave the care of them to God alone. Nay they are of all others accounted the moſt loving, and kind natured men that have leaſt care of all, either of other mens, or of their owne ſoules; whoſe kindneſſe, and good fellowſhip ſhewes it ſelfe in nothing more, then in poyſoning, and deſtroying one anothers 2.

anothers ſoules. But be not deceived (beloved) the holy Word of God by which thou muſt be judged, at the day of thy appearing before the judgement ſeat of Chriſt; defineth love otherwiſe then thou doeſt and ſaith thou beareſt no true love at all to the perſon, whoſe ſoule thou haſt no care of. Thus *Paul* expreſſed, and proved his unfeigned love to the Iewes his country men *Rom.* 10.1. *Brethren my hearts deſire, and prayer to GOD for Iſrael is, that they might be ſaved.* Becauſe we are bound to love all men, we are bound to deſire the ſalvation of all men, that God would give to all places, to all people the meanes of their ſalvation, and make them effectuall in their hearts. This is plaine by that prayer of the Church *Pſalm.* 67.2, 3. *That thy way may be knowne upon earth, thy ſaving health among all nations; let the people praiſe thee, O God, let all the people praiſe thee.* If we doe not grieve to ſee how people lye in ignorance and infidelity, and profaneneſſe, and ſo under the power of Satan, we beare no true love to them at all. The Apoſtle profeſſeth his love this way alſo unto his country men *Rom.*9.1,2. his *conſcience did beare him witneſſe in the Holy Ghoſt, that he had great heavineſſe, and continuall ſorrow in his heart* for their blindneſſe, and obſtinacy. Nay he hateth them in his heart; that cannot grieve to ſee them live in this eſtate *Thou ſhalt not hate thy brother in thy heart* (ſaith the Lord *Levit.* 19.17) *thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſinne upon him.* If we ſuffer men to live in any ſinne (were it in our power to helpe it, if we be utterly careleſſe of it, and it never trouble us to ſee it) the Lord you ſee ſaith plainly, that we hate them in our hearts. And *whoſoever hateth his brother is a murtherer* (ſaith the Apoſtle 1 *Iob.* 3.15.) *and ye know that no murtherer hath eternall life abiding in him* or is in the ſtate of grace. If this be ſo (as doubtleſſe it is) alas how hainous a ſin are we all guilty of, that neither doe any thing to bring them out of this miſery they lye in, nor are at all grieved, and troubled for it.

3 Thirdly, If we doe truly deſire the ſalvation of men, and grieve to ſee them periſh in ignorance, and profaneneſſe, then will we deſire that ſound preaching may abound, and will grieve to ſee the preaching of the word hindred any way. Becauſe the meanes whereby the ſoules of men muſt be ſaved is preaching. *It hath pleaſed God by the fooliſhneſſe of preaching to ſave them that beleeve,* ſaith the Apoſtle 1 *Cor.* 1.21. that is firſt by preaching hee workes faith in men (according to that *faith commeth by hearing, Romans* 10.17.) and then by faith hee ſaveth them. But why doth hee call it the fooliſhneſſe of preaching? Not that it is ſo indeed, but that carnall men doe account it ſo, for ſo he expoundeth himſelfe Verſe 18. *The preaching of the croſſe, is to them that periſh fooliſhneſſe*, they that periſh, and ſhall goe to hell, account ſo of it.

Object. But you will object, and ſay cannot men be ſaved without preaching?

Anſw. I anſwer that preaching is the meanes that he hath appointed to doe this worke by ordinarily. *Other ſheepe I have* (ſaith our Saviour *Ioh.* 10.16.) which *are not of this fould*; are not yet come into the true Church, are not yet called to the knowledge, and profeſſion of the truth, *them alſo I muſt bring*, they muſt needs bee brought into this fould, they muſt needs bee made members of the true Church, and brought into the number of them that profeſſe the truth. And how muſt that be done? *And they ſhall heare my voice*, ſaith he. If Chriſt intend to bring them into his fould to ſave them they ſhall heare his voice. *And how ſhall they heare without a Preacher?* Saith the Apoſtle *Rom.* 10.14. So that when God with-holds from a people the Preaching of his word (though we may not preſume to judge of his ſecret counſell, and decree concerning any man, or to limit his power) yet may we boldly ſay that this is a fearefull ſigne, that Chriſt hath no ſheepe there, whom he meanes to bring unto his fould, no elect people there whom hee meanes to ſave. And when

when God reſtraines preaching, and takes it away from a people (for whoſoever be the inſtrument, this is his doing certainly. *Is there any evill in a city, and the Lord hath not done it?* *Amos* 3. 6.) we may take it for a ſigne that the Lord hath no more ſheep there whom he means to bring into his fold. If God ſhould ſend upon a land ſuch weather either in ſeed-time, as ſhould rot all the ſeed in the ground, and make it unfruitfull, or in the harveſt, as ſhould rot all the corne when it is come even unto ripeneſſe, or if (ſending a plentifull and ſeaſonable harveſt) he ſhould ſend ſuch a generall mortality and ſickneſſe among men, as none could be got to reap and gather it, all men would take this for a ſigne that God meant to bring a famine upon that land, and deſtroy both man and beaſt by it, yea they would be much affected and mourn extreamly for ſuch a judgement, it would be *a day of griefe and of deſperate ſorrow*, as the Prophet ſpeaketh *Eſa.* 17. 11. And yet men know well enough that God can keep men from famine, and feed them ſufficiently though they have no corn at all; as he did all Iſrael for forty yeares together in the wilderneſſe. Even ſo it is in this caſe, the Apoſtle ſpeaking of the ſtate that the Athenians and all other Gentiles had been in before Chriſts aſcenſion into heaven, ſaith *Acts* 17. 30. that *the time of that ignorance* (while God with-held from the Gentiles the means of knowledge the Miniſterie of his Word) *God regarded not* (as the old tranſlation well rendreth it ὑπεριδὼν) he did looke over it, he did not vouchſafe to looke or ſet his eyes upon it, that is, regarded them not, cared not what became of men that lived in thoſe dayes; For that this is the meaning of the phraſe appeares by the contrary, *Pſal.* 34. 5. *The eyes of the Lord are upon the righteous*, that is, he reſpecteth them, and hath a care of them in a ſpeciall manner. The people that God denieth his Word unto, it is a fearefull ſigne that they are ſuch as God regardeth not, cares not what becomes of them. And have not we juſt cauſe then to mourne when we ſee preaching reſtrained? Surely if our Saviour had not thought ſo; his bowels would not ſo have yerned in him, to ſee ſo few Preachers, to ſee the people like ſheepe ſcattred upon the mountaines, without Paſtours to looke to them, and feed them, to ſee the Lords harveſt like to be loſt for want of labourers, as we ſee he did, *Matth.* 9 36.

Obiect. But you will object againe. It is no marvell ſure you ſhould ſo plead for preaching: We have preaching enough in theſe dayes, if that be good. Are all ſaved that have preaching? Where have you worſe people then where is moſt preaching?

Anſw. I anſwer, That though all be not ſaved that have preaching, but preaching is ſent to ſome obſtinate people and continued to them onely to be a witneſſe againſt them, and to increaſe their condemnation, as our Saviour ſpeaketh *Mat.* 24. 14. yet is it a juſt cauſe of comfort and rejoycing to all Gods people, to ſee ſound preaching abound, to ſee ſtore of good Preachers raiſed up by God, Preachers of Gods ſending. *For how can they preach* (ſaith the Apoſtle *Rom.* 10. 15. that is, preach profitably and effectually) *except they be ſent of* God? Yea (will you ſay) it is indeed a juſt cauſe of joy to ſee ſtore of thoſe Preachers in the Church that are of Gods ſending. For thoſe ſurely are not onely good Preachers, but good men too. I anſwer: none are Preachers of Gods ſending ſo qualified in all points as he requires, but ſuch as are orderly approved to be 1 men able to teach profitably, 2 men of unblameable lives. But a man may be a Preacher of Gods ſending though he be an hypocrite, and have no truth of grace in his heart, as thoſe were I told you of the laſt day out of *Phil.* 1. 18. and as *Iudas* was, he was ſent of God to preach, *Matth.* 10. 4, 7. yea and God wrought with him too, as is plaine by that we read *Luk.* 9. 6. and yet he was but an hypocrite in heart, he never had truth of grace in him when he was at the beſt. When therefore we ſee ſtore of ſuch Preachers as are men able

to teach profitably, and we may be ſure ſuch are of Gods ſending, and we have juſt cauſe to rejoyce in it. For it is a certaine ſigne not onely that God hath a true Church among us, a company of elect ones, but alſo that he hath among us more people to be gathered and brought into his fold, that he meanes not yet to remove our candleſtick, but to continue and inlarge the bounds of his Church amongſt us. For, God did never ſend the Miniſtery of the Word to ſuch as were all reprobates, or for the reprobates ſake onely, or principally, to harden them, and increaſe their condemnation, but for his elects ſake principally he ſends his Word to any people. This was the cauſe (ſaith the Apoſtle *Eph.*4.12.) why God gives Preachers, *For the perfecting of the Saints, and for the edifying of the body of Chriſt.* So the Apoſtles were ſent (*Mat.*6.10.) *to the loſt ſheepe of the houſe of Iſrael*, to bring the Lords ſheepe, his elect that were in Iſrael, into his fold. So when God ſent *Paul* to Corinth, and maintained his liberty there a yeare and a halfe, he gives this for the reaſon of it, *Acts* 18.10. *For I have much people in this city*, ſaith he. It is a ſigne God hath much people there, where he placeth able and good Preachers, and maintaineth them in peace and liberty for any time. So you ſee, to conclude this firſt reaſon of the point, that in reſpect of the love we owe to all men, and the deſire we ſhould have of their ſalvation, we are bound to rejoyce in the liberty of the Goſpell, and grieve to ſee it hindred and interrupted any way.

Reaſon 2 The ſecond reaſon is the reſpect we owe unto our ſelves, and to the Church and ſtate wherein we live. First, All men are bound to love their country dearely and heartily, to deſire the peace and proſperity of it; for in the peace and proſperity thereof conſiſteth every mans owne peace and welfare. The country that God hath made the place of our dwelling and abode, though it were not our native country, yea though it were a moſt wicked place, yet are we bound to deſire the welfare and proſperity of it, as is plaine by that charge that God gave unto his people concerning Babylon *Ier.*29.7. *Seeke the peace of the city whither I have cauſed you to be caried away captives, and pray unto the Lord for it, for in the peace thereof ſhall ye have peace.* But we are more bound to deſire the peace and proſperity of our owne country, ſpecially of the Church of God in it. *Pray for the peace of Ieruſalem* (ſaith *David Pſal.*122.6.) *they ſhall proſper that love thee.* Let no man looke to proſper that loves not the Church of God unfeignedly that doth not heartily deſire that it may flouriſh and proſper.

2 Secondly, He that doth love the Church and land he liveth in unfeignedly, muſt needs deſire and joy to ſee the Goſpell freely and plentifully preached in it, to ſee Gods pure religion profeſſed and maintained in it. For nothing can make a ſtate and Church ſo happy every way as this will do. See the truth of this in three particular degrees of outward and worldly happineſſe (for of that happineſſe that is ſpirituall and eternall no man will doubt) 1 Nothing will make a nation ſo honourable, and full of glory. 2 Nothing ſo ſtrong and peaceable. 3 Nothing ſo proſperous and plentifull in all outward bleſſings, as religion will do.

1 For the firſt, The Apoſtle ſaith of the Iſraelites *Romans* 9.4. that *to them pertained the glory*; that nation excelled all the nations of the earth in glory and honour. And what was it that procured them that honour? Surely this, they onely enjoyed the Word and true worſhip of God. This was their chiefe honour and preferment, ſaith the Apoſtle *Rom.*3.2. that *unto them were committed the oracles of God*; and 9.4. they had the glory becauſe they had the *covenants of God*, to them *the law* was given, they had *the ſervice of God.* And therfore when the ark (which was then the principall means of Gods worſhip) was taken from them, then was the honour of that nation gone, *the glory was departed from Iſrael*, 1 *Sam.*4.21. And they are now by rejecting of the Goſpell

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pell and perſecuting of the true religion of God, become the moſt contemptible nation under heaven. Nothing will make a perſon, a family, a State ſo honourable as religion will do, nothing ſo contemptible and vile as irreligiouſneſſe and profaneneſſe. *Since thou waſt precious in my ſight* (ſaith the Lord to his people that feared his name *Eſa.*43.4. For all ſuch are his jewels *Mal.* 3. 17.) *thou haſt beene honourable*; and 1 *Sam.*2.30. *Them that honour me will I honour, and they that deſpiſe me ſhall be deſpiſed*, though all the world ſay nay to it.

Secondly, Nothing will make a kingdome ſo ſtrong, and free from all danger of enemies as religion will do; no policy, no munition, no bulwarks are ſuch a ſtrength to a kingdome as it is: There was a time when Iſrael excelled all the nations of the earth in ſtrength and puiſſance. *God is knowne in her palaces for a refuge, for loe* (ſaith the Pſalmiſt *Pſal.*48.3,4,5.) *the kings were aſſembled* (many great Kings oft joyned together in battell againſt it) *they went together, they ſaw it, and ſo marvelled*; they well diſcerned how invincible that nation was, and they wondred at it. Never was any nation ſo admirable in victories and deliverances as Iſrael was. And what was the ſtrength of Iſrael? Surely the *Sanctuary of God*, the true worſhip and religion of God (which they and they onely did enjoy) was *the excellency of their ſtrength*, as the Lord cals it *Ezek.*24.21. The faithfull Prophets and Preachers were the ſtrength of the kingdome, *the chariot of Iſrael, and the horſemen thereof*, as the King of Iſrael himſelfe acknowledged *Eliszeus* to be, 2 *King.* 13. 14. So it is ſaid, 2 *Chron.* 11.16,17. of thoſe godly Levites, and people that would not conforme to *Ieroboams* idolatry, but came to Ieruſalem where they might enjoy the pure worſhip of God, that *they ſtrengthened the kingdome of Iudah, and made Rehoboam ſtrong three yeares; for three yeares they walked in the wayes of David and Salomon.* Obſerve two things in this example. 2.

1. The Levites and people *that ſet their hearts to ſeeke the Lord*, that were zealouſly religious, they ſtrengthened the kingdome of Iudah, and the King; ſuch Levites and ſuch people are the beſt ſubjects that any King can have, the beſt members that any common-wealth can have, they are the very props and pillars of the State and Kingdome. 2 Though *Reboboam* himſelfe was not ſoundly religious, nor the moſt of his people neither; yet ſo long as he walked in the wayes of *David* and of *Salomon*, profeſſed and maintained the true religion, he was ſtrong, and his kingdome was ſtrong. So long as the Goſpell is ſoundly and freely preached in a nation, and the pure religion of God profeſſed and maintained in it (though many or moſt that profeſſe it have no truth of heart in them) that nation will be ſtrong; *the Lord will be as a wall of fire round about it*, as he promiſeth *Zach.*2.5. On the other ſide; Nothing can make a nation ſtrong or ſecure from danger, that ſhall forſake or decline from the true religion of God. *They choſe new gods* (ſaith holy *Deborah* of Iſrael, *Iud.*5.8.) *then was warre in the gates.* While *Iſrael was without the true God, without a teaching Prieſt, and without the Law* (as the Prophet *Azariah* told king *Aſa* 2 *Chron.*15.3.5.) *in thoſe times there was no peace to him that went out, nor to him that came in, but great vexation was upon all the inhabitants of the countrey.* Every one then that deſireth that the ſtrength and peace of the king and kingdome may continue, will joy in the liberty that the Goſpell hath in it, in the ſtore of able Preachers and Prophets that are in it, that the pure religion of God doth proſper in it; and will mourne to ſee the courſe of the Goſpell hindred any way, to heare of any declining in it from the ſincerity of the holy religion of God.

Thirdly and laſtly, Nothing will make a kingdome ſo proſperous and plenteous in outward bleſſings of all ſorts as religion will do. When *Iehoſhaphat* had reformed religion in Iudah, and eſtabliſhed it in ſincerity and purity, it is 3.

ſaid of him, 2 *Chron.*17.5. *that therfore God eſtabliſhed the kingdome in his hand, and that he had riches, and honour in abundance.* And when he had taken order that there might be a preaching miniſtery in all Congregations within his kingdome, and that they might have alſo all good encouragement given them in their miniſtery (*He ſent* as we read verſe 8,9. *Levites, and Prieſts throughout all the cities*, and townes *of Iudah to teach the people*, and as it appeares verſe 7. he ſent of his chiefe Princes, and Nobles with them to countenance them in their work) when he had done this I ſay, it is ſaid ver.12. *that Iehoſaphat waxed great exceedingly*; he and his kingdome proſpered wonderfully by this meanes. *Conſider now from this day* (ſaith the Lord, *Hag.*2.18,19. he had ſpoken before, verſe 16,17. of a ſtrange curſe had beene upon them while his houſe, and worſhip had beene neglected) *conſider now from this day, even from the day that the foundation of the Lords Temple was laid, conſider it* (ſaith he againe) *from this day I will bleſſe you*, with outward bleſſings he meanes as appeareth by the former verſes. Certainely the place where Gods houſe, and worſhip is erected and maintained ſhall bee bleſſed of God with bleſſings of all ſorts. It is ſaid of *Vzziah* the King of Iudah, 2 *Chro.*26.5. *that he ſought God* (that is, profeſſed, and maintained the true religion of God) *in the daies of Zechariah who had underſtanding in the viſions of God; and as long as he ſought the Lord, God made him to proſper*; and yet there was no truth of heart in him at all. For it is ſaid, verſe 4. that *he did that which was right in the ſight of the Lord, according to all that his father Amaziah did*; and of his father it is ſaid, 2 *Chron.*25.2. that *he did that which was right in the ſight of the Lord* (that is, he profeſſed, and maintained the true religion of God) *but not with a perfect heart.* Let the true religion of God bee profeſſed, and maintained in any kingdome (though many that profeſſe it have no power of religion in their hearts) yet will God make that kingdome to proſper even for that. Beleeve it (beloved) beleeve it, true religion never found entertainement any where, in any family towne or kingdome, but it brought a bleſſing with it to the place. *While the Arke of God was in the houſe of Obed-edom,* 2 *Sam* 6.12. *God bleſſed the houſe of Obed-edom, and all that pertained unto him becauſe of the arke of God.* But what ſpeake I of Obed-edom that was a good man and entertained it with a good heart. I will ſay more then ſo, it will bring temporall bleſſings upon them that give entertainement unto it, though themſelves be ſuch as regard it not, nor make any reckoning of it. The religion, and piety of *Iacob* brought a bleſſing even into *Labans* houſe, ſo ſenſibly, that he could ſay, *Gen.*30.27. *Tarry with me I pray thee for I have learned by experience that the Lord hath bleſſed me for thy ſake.* And the religion, and piety of *Ioſeph* brought a bleſſing into *Potiphars* family, for ſo we read, *Gen.*39 5. *The Lord bleſſed the Egyptians houſe for Iofephs ſake, and the bleſſing of the Lord was upon all that he had both in the houſe, and in the field.* On the other ſide, no ſinne that a land can bee guilty of wil ſooner deprive it of all Gods bleſſings, nor bring all manner of calamities upon it, then this neglect of religion will do. See a plaine proofe of this, 2 *Chron.*29.6—9. Where *Hezekiah* imputeth all the miſeries that had come upon the ſtate, and kingdome of Iudah, unto this, (though doubtleſſe they were guilty of many other grievous ſinnes beſides this) that they had *turned away their faces from the habitation of the Lord, and had turned their backs*, they had ſhewed no reſpect nor zeale towards the houſe, and worſhip of God, *they had ſhut up the doores of the porch, and put out the lamps, and had not burnt incenſe nor offered burnt offerings, in the holy place, unto the God of Iſrael, therefore the wrath of God was upon Iudah and Ieruſalem*, ſaith he. He ſaith nothing there of the idolatry, and falſe worſhip they had ſet up (which doubtleſſe was a higher degree of ſinne) but he ſpeakes only of the neglect of the true worſhip, and want of reſpect

and

and love unto it; even to this ſinne he imputeth all the calamities which that ſtate, and Church had endured. And ſo doth the Lord by the Prophet, *Hag.* 1.9. and 2.15—17. impute many ſtrange curſes that hee had brought upon that people, after their returne from the captivity, even to the neglect of building his houſe, and ſetting up of his true worſhip among them. And if the neglect of religion will make a land ſo lyable to Gods curſe what will the ſetting up of a falſe religion? or the hindring, and ſtopping of the courſe of the Goſpell do? Surely this muſt needs provoke God much more. *Forbidding us to preach to the Gentiles that they may be ſaved* (ſaith the Apoſtle, 1 *Theſſ.*2.16.) *to fill up their ſinne alway*; this doth fill up the meaſure of ſinne, it is the height, and perfection of ſinne in any perſon, in any nation to do ſo. So that to conclude this ſecond reaſon; he that deſireth the proſperity, and wealth of the kingdome, that it may be kept free from famine, and peſtilence, and all other calamities, will joy to ſee the pure religion of God to be maintained, and countenanced in it, to ſee the ſound preaching of the Goſpell to abound, and become fruitfull; and he will grieve to ſee it otherwiſe.

The third, and laſt reaſon of the point, reſpecteth the Lord himſelfe. No man can have the ſpirit of Chriſt, that doth not deſire unfeignedly, and rejoyce to ſee Gods honour and glory advanced among men, to ſee his kingdome enlarged, to ſee men live in dutifull obedience unto him. This our Saviour teacheth us in the Lords prayer to make our chiefe ſuit to God whenſoever we pray to him. Our three firſt, and principall petitions, *Matth.*6.9,10. *Hallowed bee thy name, thy kingdome come, thy will be done in earth as it is in heaven.* And he that cannot heartily deſire this, yea deſire it more then any thing els, never knew what it is to pray aright, never made any prayer that was acceptable unto God, in all his life. And he that deſireth this cannot but rejoyce to ſee the Goſpell ſoundly, and freely, and plentifully preached, to ſee Gods pure religion profeſſed, and practiſed. For 1 nothing advanceth Gods glory ſo much as the faithfull preaching of the Goſpell doth. It is called therefore 2 *Cor.*4.2. *the Goſpell of the glory of Chriſt*, εὐαγγέλιον τῆς δόξης τοῦ χριστοῦ. And 1 *Tim.*1.11. *The Goſpell of the glory of the bleſſed God.* And the faithfull Miniſters are called *the glory of Chriſt*, 2 *Cor.* 8.23. Chriſt receiveth not ſo much glory by any as by them. The preaching of the word is the Scepter of Gods kingdome, and the meanes wherby he ſubdueth men, and brings them under his obedience. This is that *rod of Gods ſtrength, which he ſent out of Zion* ſpoken of *Pſal.*110.2. whereby *he ruleth in the midſt of his enemies.* And it is therefore called *the Goſpell of the kingdome*, *Mat.*4.23. And 2 where true religion is profeſſed, and practiſed, there God is in his kingdome, and receiveth more honour then he doth from all the world beſides, *I will place ſalvation in Zion for Iſrael my glory* ſaith the Lord, *Eſa.*46.13. his Iſrael is his glory. And thoſe that are his people are to him *for a name, and for a a praiſe, and for a glory* as he ſpeaketh, *Ier.*13.11. As if he ſhould ſay; were it not for them, I ſhould have no name, no honour, and glory upon earth at all. So ſpeaketh our bleſſed Saviour likewiſe, *Ioh.*17.10. *All mine* (all that I make interceſſion for, and am to ranſome, and redeeme, that are to have benefit by me) *are thine*, thine elect, and choſen people, *and thine are mine*, all thine elect ſhall have benefit by me; *and I am glorified in them*; the glory, and honour that I have in the world, is in, and by them, and them only. And thus have I given you the reaſons and grounds of the point, the application of it I muſt deferre till the next day. *Reaſon 3.*

Lecture CLII. On Pſalme 51. 7. Decemb.27. 1631.

IT followeth now that we proceed to make ſome application of it unto our ſelves. And that by way of confutation firſt; 2 Of exhortation; 3 Of reproofe.

Applic.1 An errour there is in judgement, which men do hold againſt the neceſſity of preaching. Some men are ſtrongly perſwaded that much preaching is not in theſe daies, in ſuch a ſtate of the Church as ours is, ſo neceſſary as wee pretend, whatſoever it hath beene formerly, it is not ſo now. And that they may ſeeme to have good reaſon for this that they hold, foure things they alleadge for this their conceit, which I will anſwer in order yet with as much brevity as I can.

Obiect.1 Firſt, Prayer (ſay they) is to be preferred before preaching. *It is written* (ſaith our Saviour, *Mat.21.13.*) *my houſe ſhall be called the houſe of prayer.* Lo (ſay they) prayer is the chiefe duty that is to bee performed in Gods houſe, and (conſequently) the chiefe work that the man of God, the Miniſter of God, hath to do.

Now for anſwer unto this firſt argument of theirs in particular I have three things to ſay.

Anſw.1. Firſt, That prayer is indeed a chiefe worke of the miniſtery. The duty of taking care to provide for the neceſſity of the poore Saints, was a duty well beſeeming the holy Apoſtles themſelves, to be exerciſed in. All that was given to that uſe was *laid downe at the Apoſtles feet, Acts 4.35. and* (by their direction) *diſtribution was made unto every man, according as he had need.* None that are Church-Wardens, and overſeers for the poore in our Pariſhes now a dayes ſhould thinke much to bee imployed in this office to enquire into the eſtate of the poore, and into their wants and neceſſities, and with care, and compaſſion to provide for their reliefe, it is an office that the bleſſed Apoſtles, did not diſdaine to bee imployed in. But yet prayer (I meane publique prayer) is a greater duty and more proper to the Miniſter then that is. And therefore the Apoſtles gave over that duty, and cauſed ſeven Deacons to be choſen that being eaſed of that duty, they might the more freely exerciſe themſelves in this, for this reaſon they give for it, *Acts 6.3,4.* Thoſe ſeven men whom you ſhall chooſe *wee will appoint over this buſineſſe; But wee will give our ſelves continually unto prayer, and to the miniſtery of the Word.* Neither can it bee denyed but prayer is a chiefe part of Gods publique worſhip, a chiefe duty to be performed in all our Church-aſſemblies. When the Apoſtle giveth direction unto *Timothy*, touching the Church meetings he beginneth it thus, *1 Timothy 2.1. I exhort* (ſaith hee) *that firſt of all ſupplications* (under which word hee comprehendeth confeſſion of ſins and craving pardon for them) *prayers* (that is petitions for bleſſings of all kinds that wee ſtand in need of) *interceſſions* ἐντεύξεις by which he meaneth deprecation of thoſe evills, and judgements which wee ſee cauſe to feare, *and giving of thankes bee made.* Prayer (you ſee) is a chiefe part of Gods publique worſhip, not to bee neglected in any of our Church-aſſemblies, yea long prayer too. The prayers cannot bee very ſhort, that conſiſt of all thoſe parts which the Apoſtle preſcribeth; ſpecially ſeeing hee will have all thoſe parts of prayer to bee uſed *for all men, for kings, and all that are in authority* eſpecially. It is therefore no marvell though our Saviour ſaith that Gods *houſe ſhould bee called the houſe of prayer.* No wiſe man miſliketh the prayers that are uſed in our Church-aſſemblies, no not the reading of prayers, no not the reading of many prayers neither;

ſo

ſo that reading of prayers may not thruſt out, nor hinder preaching, no wiſe man will miſlike it. But though prayer bee a chiefe worke that the Miniſter hath to doe, yet it is not (I take it) the chiefe of all that he hath to doe, though it bee a chiefe duty to bee performed in all our publique aſſemblies yet it is not the chiefe duty of all. Preaching was the chiefe worke of all that Chriſt the chiefe Paſtour of his ſheepe was ſent to doe in his miniſtery. *Hee hath anointed mee* (ſaith hee, *Luke* 4.18) *to preach the Goſpell*; and verſe 43. *I muſt preach the kingdome of God* (that is, the Goſpell, the Doctrine that will bring men to Gods kingdome) *to other cities alſo, for therefore am I ſent.* Neither was there any one worke of his calling that he did ſo much, and ſo diligently exerciſe himſelfe in, as in preaching. *He taught daily in the Temple*, when he was at Ieruſalem, ſaith the Evangeliſt, *Luke* 19.47. Never would he neglect any opportunity of preaching but hee was ever ready, to neglect all other things for that. See two notable examples of this. The 1 is *Luke* 9.10,11. when he had retired himſelfe of purpoſe, and ſought to bee private that hee might have ſpeech with his Apoſtles alone, and heare them relate what they had done in that embaſſage hee had ſent them about, the people hearing which way hee was gone followed him, and found him out, hee perceiving that brake of his ſpeech with his Diſciples, and *received* the people embraced this opportunity, *and ſpake unto them of the kingdome of God.* The other example is *Iohn* 4.31—34. Though hee were weary with travell, verſe 6. and hungry alſo as appeareth by his ſending his Diſciples into the towne to buy meat, verſe 8. yet knowing that many of the Samaritans were comming to heare him, he was ſo taken up with joy for this opportunity of teaching them, that he quite forgat both his wearineſſe, and his hunger, and ſaith in effect to his Diſciples, that it was meate, and drinke to him to preach, yea he ſaith, verſe 34. that this was to doe the will of him that ſent him, and to finiſh his worke. So preaching was the chiefe worke that the holy Apoſtles were ſent to doe. Chriſt *ordained twelve* (*Mar.* 3.14.) *that they might bee with him, and that hee might ſend them forth to preach. Chriſt ſent mee* (ſaith the Apoſtle, 1 *Cor.* 1.17.) *not to baptize* (that is, not ſo much to baptize) *but to preach the Goſpell.* For this worke chiefly is our maintenance due unto us not by the law of man onely, but by the law of God too. *The Lord hath ordained* (ſaith the Apoſtle, 1 *Cor.* 9.14.) *that they that preach the Goſpell, ſhould live of the Goſpell. The Elders that labour in the Word, and Doctrine ſpecially*, above all others, (ſaith the Apoſtle, 1 *Timothy* 5.17.) *are worthy of double honour*, by which hee meaneth maintenance, as appeareth, Verſe 18. It ſhould bee ſuch maintenance, ſo free, ſo liberall as may teſtifie that you honour him, in your hearts, ſuch as may keepe him from contempt; it may not bee ſo baſe and niggardly as that the very meanneſſe of his eſtate, may make him vile, and contemptible; yea this double honour this liberall maintenance hee is worthy of it, it is no almes or meere gratuity hee *is worthy* of it, hee deſerveth it well. And as this is the chiefe work that we are called of God to exerciſe our ſelves in, and for which our maintenance is due to us from the people; ſo is this the chiefe worke wee ſhould exerciſe our ſelves in gladly taking all opportunities for doing this worke. You heard afore Chriſt did ſo, and we ſhall find, *Act.* 5.42. that the Apoſtles did ſo; *daily in the temple and in every houſe they ceaſed not to teach, and preach Ieſus Chriſt.* I know well we are not bound by theſe examples to preach every day as we have heard Chriſt, and his Apoſtles did; for they could preach without ſtudy, and ſo cannot the beſt of us doe if wee deſire to preach well, but if wee were as able as they were, certainely wee were bound to doe as they did, and certainely wee are bound by their examples to preach as oft, and as

diligently as the abilities of our bodies, and of our mindes will enable us to doe, having alwayes reſpect to our people and their neceſſities. And to conclude my firſt anſwer to this firſt objection made againſt the neceſſity of preaching. I pray you obſerve that our Saviour, and his holy Apoſtles ever were wont to take the opportunity of the Church aſſemblies on the Sabbath to preach then. Of our Saviour this is plaine, *Marke* 1.21. 39, and 6. 2. *Luke* 4.31. and 6. 6. and 13. 18. And it is as plaine that the Apoſtles were wont to doe ſo *Acts* 13, 14, 16, 44 : and 17. 2, 3, and 18. 4, and 20. 7; though the occaſion of the Churches meeting at *Troas* upon the Lords Day was principally for the Sacrament of the Lords Supper yet (becauſe he knew that there was no better way either to ſanctifie the Sabbath or to prepare mens hearts to the Sacrament then preaching) it is ſaid he ſpent the whole day in preaching. And ſo much ſhall ſerve for my firſt anſwer to this firſt objection.

Anſw. 2. Secondly, I anſwer. That no man can pray aright till he be firſt by preaching made able, and fit to pray. This is evident by that of the Apoſtle *Rom.* 10.14. *How ſhall they call upon him in whom they have not beleeved? And how ſhall they beleeve on him of whom they have not heard? And how ſhall they heare* (ſavingly he meaneth) *without a Preacher?* A people may be accuſtomed long enough to heare prayers read unto them, and good prayers too; but they ſhall bee little or nothing the better for them, till firſt their hearts bee wrought upon by preaching and made able to pray. All our prayers and what other ſervices ſoever wee doe unto God, will breed us ſmall comfort till we have beene hearers, firſt and beleevers till we have profited by our hearing till we have beene ready to heare, till we have heard the word with deſire, delight and comfort.

Anſw. 3. Thirdly, and laſtly. As preaching is the meanes to convey into our hearts the ſpirit of prayer at the firſt, ſo it is alſo the beſt meanes to ſtirre it up, and quicken it, to ſet it on worke in them that have received it. And that is the reaſon why Gods people at their ſolemne faſts (the chiefe uſe whereof is to make our prayers more fervent, to make us *cry mightily unto God*, as it is ſaid *Ion.* 3. 8.) did uſe preaching ſo much. Two notable examples we have for this. The firſt is *Nehe.* 9. 3. *The Levites ſtood up in their place, and read in the booke of the Law of the Lord, one fourth part of the day.* And how did they read? Their manner of reading you ſhall finde *Neh.* 8. 8. *They gave the ſenſe alſo, and cauſed them to underſtand the reading.* Yea they applyed it alſo ſo effectually that it wrought marvellouſly upon the hearts of the people as appeareth, Verſe 9. The other example is that in *Ier.* 36 5, 6. *Ieremy* would faine have gone into the houſe of the Lord, to have preached there at the publike faſt. And becauſe he was ſhut up, and could not doe it, he ſendeth *Baruch* to read his Sermon there as he tooke it from his mouth. But why did they uſe preaching thus at faſts, ſeeing prayer is (doubtleſſe) the chiefe duty that is to be performed at a faſt? Surely as a helpe to prayer, to ſtirre up mens affections, and make them able to pray more fervently. And this reaſon *Ieremy* giveth why he would have preached at that faſt, and when he could not would needs have *Baruch* goe, and read his Sermon unto them *Ier.* 36. 7. *It may be* (ſaith he) *they will preſent their ſupplication before the Lord.* As if he ſhould ſay, it may be this Sermon will ſtirre them up to pray more fervently. And this may ſerve for a full anſwer to the firſt objection.

Object. 2 But then they object ſecondly, that though preaching were granted to be never ſo neceſſary for the firſt planting of a Church, and bringing of men to the knowledge of the truth, yet in ſuch a Church as ours is, that hath ſo long enjoyed it, and wherein knowledge doth ſo much abound, it might well be ſpared; and inſtead thereof more time ſpent in prayer.

Anſw. To which I anſwer, That plentifull, and profitable preaching is ſtill as neceſſary

ceſſary in our Church as ever it was. For firſt there is no congregation wherein there are not ſtill many that are ignorant, and unconverted, yea it is to be feared the greateſt part by farre in our beſt congregations are ſuch. And of them no queſtion can be made but they have ſtill need of preaching. Thoſe ſheepe that are not yet of Chriſts fould (not yet converted, and of the number of true beleevers) Chriſt *muſt bring, and they muſt heare his voice* as our Saviour himſelfe ſpeaketh *Ioh.* 10. 16. or they will never come into Chriſts fould, and be converted. *And how ſhall they heare without a preacher?* ſaith the Apoſtle *Rom.* 10. 14. Secondly, even thoſe that have profited moſt in grace, and knowledge have need of preaching ſtill, even of the continuall Miniſtery of the word. Three evident reaſons there are for this. Firſt, the beſt are much wanting in knowledge, and grace, and will be while they live, and he hath no truth of grace in him that doth not find, and feele it to be ſo with himſelfe. Our Saviour calleth his beſt Diſciples *little Children Ioh.* 13. 33. And ſo doth the Apoſtle all the faithfull that he writeth unto 1 *Iohn* 5. 21. And Preaching is ordained of God *for the perfecting of the Saints Eph.* 4. 12. *It is able to build men up in grace*; as the Apoſtle ſpeaketh *Acts* 20. 32. Therefore though he had opportunity to write to the *Theſſalonians*, and did ſo twice, yet he prayed exceedingly as he ſaith 1 *Theſ.* 3. 10. that he might *ſee their face, and might perfect that that was lacking in their faith.* There is no ſuch meanes to make men grow in faith, and every other ſaving grace to perfect that that is lacking in it, as ſound preaching is. Secondly they that have grace in the greateſt meaſure are apt to decay and coole, and goe backward if they have not continuall meanes to ſtrengthen, and nouriſh the grace that they have received. As the moſt healthfull, and ſtrong man will doe if he have not daily food; and the moſt fertile ſoile if the raine fall not oft upon it, which is the very compariſon whereby the Apoſtle expreſſeth this point *Heb.* 6. 7. The man that hath fed moſt liberally yeſterday, will finde as much need of foode againe to day as if he had eaten nothing then. And our ſoules are apt to decay in ſtrength as well as our bodyes are, and have need of ordinary, and continuall food as they. This the Lord had reſpect unto in enjoyning us to ſpend one whole day every weeke in his ſervice *Exod.* 20 8 He knew well our ſoules would be in danger to decay unleſſe they might have a feaſting day once a weeke. *I am like a greene Olive tree* (ſaith *David Pſal.* 52. 8.) *in the houſe of God.* No man can hope to continue as the greene Olive tree to flouriſh or keepe in himſelfe the vigour of grace if he grow or dwell any where but in the houſe of God where he may enjoy the meanes of grace ordinarily. They that have had the beſt meanes of grace, and have profited moſt by them, let them but want thoſe meanes a while, and the decay will be ſenſible even unto men. Iſrael had enjoyed excellent meanes in the dayes of *Ioſhua*, and *Eleazar* and *Phineas*, and had profited greatly by them alſo; as appeareth by that proteſtation, and vow they made *Ioſh.* 24. 16—18. 24. But when they had wanted thoſe meanes but a while *they turned quickly out of the way, Iudg.* 2. 17. and fell into groſſe idolatry. Now ſound preaching is not only the ſeed wherby we were firſt begotten unto God, but it is alſo the food whereby our ſoules are nouriſhed, and ſtrengthened, both milke for babes, and ſtrong meat for ſuch as are of more growth as the Apoſtle calleth it, *Heb.* 5. 12. They that have more profited by it have great need of it as well as any other have. *I will not be negligent* (ſaith the Apoſtle 2 *Pet.* 1. 12.) *to put you alwayes in remembrance of theſe things, though yee know them, and be eſtabliſhed in the preſent truth.* Thirdly, and laſtly. The longer that any people have enjoyed a good Miniſtery and the more they have profited by it, the more pity it is that they ſhould want it. For as they are deareſt unto God, ſo their decayes will more diſhonour God, then the ſinnes of other men. *I have not written unto you* (ſaith the Apoſtle 1 *Ioh.* 2. 21.) *becauſe yee*

know

know not the truth, but because yee know it, and that no lye is of the truth. As if he should say, therefore have I had more care of you, then otherwise I would have had. See this also in the example of other of the Apostles, and servants of God. *Antioch* was the place that (of all the Cities of the *Gentiles*) had enjoyed the best Ministery, and had profited most by it; *and the Disciples were called Christians first in Antioch, Acts* 11. 26. And there was no place in the world, that the Apostles shewed so much care of, nor spent so much time in, as they did there. When *Barnabas* came, and saw how the Gospell prospered there, he did not only rejoyce in it, and tooke great paines there himselfe, but sought out *Paul* and brought him thither too; and they both tooke paines there a whole yeare together *Act.* 11. 23—26. And *Act.* 14. 28. they came thither againe, *and abode there a long time with the Disciples.* And so did they againe, and with them *Silas* also, *Act.* 15. 34, 35. and spent a good time there. Two objections more there be that are made against the necessity of preaching, which I will passe over very briefly.

Object. 3 Admit (say they thirdly) that preaching be the best meanes to feed the soule; yet as the stomacke (specially of a child) may be overcharged and glutted with the best foode that is, and so take much hurt by it; so it is with the word the people are in these dayes even glutted, and cloyed with it, and grow thereby to a loathing of it, if it were not so common, it would be more pretious then it is, as it is said it was in the dayes of *Samuel* 1 *Sam.* 3. 1.

Answ. To this I answer. First, it hath ever beene so with some that they have loathed the word. But much preaching hath not beene the cause of it. For many that are not troubled with much preaching, loath it as much as any, and feele no sweetnesse in it. *The word of the Lord is a reproach unto them, they have no delight in it*, as the Prophet speaketh *Ier.* 6. 10. And many that are the most constant hearers of it, are farthest from being glutted with it, heare it with the best appetite, and delight, the more they heare the more they may. The blessed man that *David* speaketh of *Ps.* 1. 2. though *he meditate in Gods law day, and night, delighteth in it* nevertheless; for that, he findeth no satiety in it he is not glutted nor cloyed with it. The true cause of this loathing of the word is given by the Apostle *Rom.* 8. 5. *They that are after the flesh doe savour the things of the flesh, but they that are after the spirit, the things of the spirit.* A carnall man findeth no savour in any thing save onely in carnall, and worldly things; no man can find sweetnesse in the word, till he be a regenerate, and new man. Secondly much preaching if it be sound, and substantiall, is not food only but Physicke to the soule, it is the best meanes to cure this *Nausea* this disease of the soule that maketh it so apt for to loath the word. And therefore the Apostle speaking to *Timothy* 2 *Tim.* 4. 2, 3. of such as could not *endure sound Doctrine* (wholesome food) prescribeth him this for the remedy against it, therefore preach the more (saith he) and the more profitably, *be instant in season, and out of season, reprove, rebuke, exhort with all long suffering, and doctrine.*

Object. 4. The fourth, and last objection is this, that though preaching hath beene in time past necessary, and of good use yet it may be well spared now for we see it doth little or no good now a dayes, looke into such places where it is most used, and see how few are bettered by it.

Answ. 1. To which I answer, first that this is too true indeed, and in this two fearefull evidences of Gods wrath are to be observed both mentioned in that speech of our Saviour *Matth.* 18. 7. *Woe unto the world because of offences, for it must needs bee that offences come, but woe to the man by whom the offence commeth.* First, *Woe to the world because of offences.* It is a fearefull signe of Gods wrath upon thee, and such as thou art, that thou hast such stumbling blocks laid before thee, to worke thy ruine and sinke thee deepe in hell, that thou hadst such occasions given thee to mislike Religion, and this ordinance of God. Secondly, *Woe be*

to

to the man by whom the offence commeth, woe be to you all, that by your ignorance, profaneneſſe, drunkenneſſe, filthines, backſliding cauſe this ordinance of God to be derided, and hated. *The name of God is blaſphemed among the Gentiles through you*, as the Apoſtle ſpeaketh *Rom.*2.24. Certainly you will one day wiſh that you had lived rather among the *Indians*, and *Canibals* then in ſuch a place where you have ſo long enjoyed ſuch a miniſtery and ſo much diſhonoured it.

But then ſecondly I anſwer that the preaching of the word, is not (bleſſed be God) altogether without fruit at this day in any place that doth enjoy it. It doth good daily, & the Church is increaſed by it. *God addeth to the Church daily ſuch as ſhall be ſaved*, as it was ſaid in thoſe firſt times *Act.*2.47. though not ſo many nor ſo eminent perſons as he did then. Yet even thoſe few young folke, and meane perſons that are woone to God daily by the preaching of the word, will riſe up in judgment againſt thee one day, and confound thee ſo as thou ſhalt have nothing to ſay for thy ſelfe, that they who have leſſe helpe by nature, then thou have profited ſo much and beene drawne on forward by it, and thou profiteſt not but groweſt more backward, and backward every day. For ſo ſaith the Apoſtle 1 *Cor.*1.27. *God hath choſen the weake things of this world, to confound the things that are mighty.* So that to conclude my anſwer to this laſt objection I will ſay to theſe men as the Apoſtle doth in a caſe not much differing from this *Rom.*11.7. *What then? Iſrael hath not obtained that that hee ſeeketh for*, the moſt of our hearers obtaine not that good by our preaching which they ſeeme to ſeeke for, *but the election hath obtained it and the reſt were hardned.* The elect of God are made the better, and the reſt the worſe by it, and God will be glorified in them both. *Anſw.*2.

(*,*)

FINIS.

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